



THE  
READABLE DICTIONARY,  
OR,  
TOPICAL AND SYNONYMIC LEXICON:

CONTAINING

SEVERAL THOUSANDS OF THE MORE USEFUL TERMS OF  
THE ENGLISH LANGUAGE,

CLASSIFIED BY SUBJECTS,

AND

ARRANGED ACCORDING TO THEIR AFFINITIES OF MEANING;

WITH

ACCOMPANYING ETYMOLOGIES, DEFINITIONS, AND ILLUSTRATIONS.

TO WHICH ARE ADDED

- I.—LISTS OF FOREIGN TERMS AND PHRASES FREQUENTLY OCCURRING IN  
ENGLISH BOOKS. II.—A TABLE OF THE COMMON ABBREVI-  
TIONS. III.—AN ALPHABETICAL LIST OF LATIN AND  
GREEK ROOTS, WITH DERIVATIVES.

For the Use of Schools and Private Students.

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By JOHN WILLIAMS, A. M.

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## PREFACE.

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THERE are but few of our schools in which any attention is paid to definitions, and in none does this subject receive the degree of attention which its importance demands: nor is there more than here and there a person who, at any period of his life, has endeavored to improve his acquaintance with the signification of words by the use of a dictionary. It follows, therefore, as a consequence of this twofold neglect, that most persons have no other knowledge of the meaning of words than such as they have acquired by observation.

Now, those who rely solely on observation are liable to frequent mistakes. Persons who have often met with a word in reading are apt to imagine that they understand it, because it is familiar to the eye, and because they have, mentally, attached some kind of a meaning to it; yet, on examination, it may be found that they have either mistaken the meaning entirely, or that they have, at best, but a confused idea of the sense of the term. Of the young men and women of our country, there is hardly one in ten who can define the words *fragrant*, *verdant*, *royal*, *omniscient*, *omnipotent*, *celestial*, *terrestrial*, *gratitude*, *fortitude*, and hundreds of others equally common and useful. They would, if interrogated, give definitions like the following: *Fragrant* means *beautiful*; *Verdant* signifies *fresh*; *Royal* means *delicious*; etc., etc. The foregoing definitions, and hundreds of others similar to them, have actually been given before a Board of County Examiners, of which the author has been a member.

It is important that young persons should form a habit of referring to a dictionary in all cases of words which they do not understand. But to be able to use a dictionary advantageously requires a certain amount of preparatory discipline. Those who have had no practice in the study of definitions, are apt to be confused rather than enlightened in consulting a common dictionary. The definitions themselves often need to be defined, and the student is frequently at a loss to make an appropriate selection from several different definitions of the same word.

One object of the present work is to prepare the student for a discriminating and profitable use of the dictionary. The author trusts that his definitions will be found sufficiently simple and intelligible for the use of all pupils who are old enough to engage in the study of a class-book of definitions.

Another object has been to collect and define so large a proportion of the most common and useful words of the language, as in a good measure to supersede the necessity of using a dictionary.

To attain these ends, the topical, instead of the alphabetical principle of arrangement, has been adopted.

The following are some of the advantages of the classification of words by topics:

1. When all the leading terms relating to the same general subject are collected together, duly arranged, and appropriately defined, the definitions taken collectively constitute a brief treatise on that particular subject, and lend to each other a mutual interest which would be lost if the same definitions were disjoined by the artificial arrangement of an alphabetical vocabulary.

2. The association of words, according to their affinities of meaning, or according to their common relation to the same central idea, assists the memory, so that a collection of kindred words, with their definitions, will be more easily remembered than the same number of words and definitions that have no bond of mutual connection. Let, for instance, the various English terms that relate to the idea of *Light* be collected, arranged, and defined, the student will thereby be enabled to treasure up, in the space of an hour or two, a stock of information which would have required years to accumulate by consulting a dictionary, as the terms might occur from time to time in the course of his reading. Other subjects, as those of *Color, Sound, Form, Number, Time*, etc., might be mastered with a like facility; and in the course of a few months the learner might, in this manner, gain some knowledge of a large proportion of the more useful terms of the language.

3. A topical classification of words necessarily brings synonyms, or words of similar meaning, in juxtaposition. Now, it is much easier to learn to discriminate between words separated only by slight shades of difference in their meaning when they are defined and studied in connection with each other, than when they are considered separately.

4. The topical classification of words brings together the different terms derived from the same root. Now, the definition of a Latin or Greek root will frequently shed such a light upon a number of English terms derived from this root, as to render it unnecessary to define the derivatives separately, and thus an important saving of time and labor to the student is effected. The association of the derivatives with their root also aids the memory in retaining the entire family; for any one of the derivatives will suggest the idea of the root, and the recollection of the root will suggest all the derivatives with their significations. Another advantage of studying words in connection with their roots is, that this connection often gives a force and beauty to the meaning of the derivatives, which would be entirely lost in any definition that disregarded this connection.

Nearly all the Latin and Greek roots from which important English words have been derived will be found in the present work, the most of them occurring more than once. The study of this volume may therefore serve, in some degree, as a substitute for the study of the Latin and Greek languages.

The author would claim the following as points of special merit in his work, as compared with most other works analogous in their nature to the present:

1. The connection between the meaning of roots and that of their derivatives, has, in most instances, been clearly exhibited.

2. The connection between the primary and the secondary meanings of the same word has generally been traced, and the process by which one meaning has grown out of another has been pointed out.

3. The faulty method of defining by synonyms has been avoided, each definition being given in the form of a single short sentence, descriptive of the meaning of the word defined.



4. A large proportion of the definitions are illustrated by sentences and phrases, showing the proper manner of using the words defined.

5. The present is a readable book of definitions, a claim which can be made in behalf of no other work extant, since no dictionary or definer, in which the words are arranged alphabetically, can be used in any other way than as a book of reference. The man who undertook to read the dictionary through thought that the subject changed too frequently and too abruptly, and soon abandoned the enterprise. The young lady who undertook to read the same book, found the stories too short to be interesting. The topical arrangement of the present work gives connection and continuity to the subjects, and weaves the young lady's very short stories into entertaining tales of a respectable length.

6. A common dictionary may be compared to a cabinet of minerals, in which the specimens are arranged according to their shape, size, or color, and not according to their chemical nature. The object of the present undertaking is to sort the specimens, and to arrange them according to their natural affinities, assigning to the earths, the metallic ores, and the precious stones distinct compartments, and appropriating a separate shelf to each species, with its several varieties.

In conclusion, the author would say, that if the present volume shall be found adapted to give interest to what has hitherto been regarded by most persons as a dry branch of learning, and to induce a more general attention to the all-important but much-neglected study of words, the object which prompted the preparation of the volume will have been attained.

JOHN WILLIAMS.

LANCASTER, O., JAN. 2, 1860.

## EXPLANATION.

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THE character  $\times$  indicates that the word to which it is prefixed has a signification directly opposite to that of the word which has just been defined.

### THE GREEK ALPHABET.

Form.	Name.	Power.	Form.	Name.	Power.
A $\alpha$	Alpha	a	N $\nu$	Nu	n
B $\beta$ , $\text{b}$	Beta	b	$\Xi$ $\xi$	Xi	x
$\Gamma$ $\gamma$	Gamma	g	O $\omicron$	Omicron	o short
$\Delta$ $\delta$	Delta	d	$\Pi$ $\pi$	Pi	p
E $\epsilon$	Epsilon	e short	P $\rho$ , $\rho$	Rho	r
Z $\zeta$	Zeta	z	$\Sigma$ $\sigma$ , $\varsigma$	Sigma	s
H $\eta$	Eta	e long	T $\tau$ , $\text{t}$	Tau	t
$\Theta$ $\theta$ , $\text{th}$	Theta	th	$\Upsilon$ $\upsilon$	Upsilon	u
I $\iota$	Iota	i	$\Phi$ $\phi$	Phi	ph
K $\kappa$	Kappa	k	X $\chi$	Chi	ch
$\Lambda$ $\lambda$	Lamda	l	$\Psi$ $\psi$	Psi	ps
M $\mu$	Mu	m	$\Omega$ $\omega$	Omega	o long

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### CONTRACTIONS.

*Lit.*, literal, or literally.

*Fig.*, figurative, or figuratively.

*Freq.*, frequentative.

*Dim.*, diminutive.

# I N D E X.

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# THE TOPICAL LEXICON.

## OF LIGHT.

1. *Terms significant of the various modifications of Light.*

LIGHT is the agent which renders objects visible.

*Light*, in a figurative sense, is the information which enables us to apprehend the true nature and relations of things.

NOTE 1.—There are two theories in regard to the nature of light. The one theory supposes light to be a material fluid, emanating in minute particles from luminous bodies. According to the other theory, the sensation of light is produced by the undulations of a subtle ether acting on the organs of sight, in a manner analogous to that in which the undulations of the air, acting on the organs of hearing, produce the sensation of sound. The latter of these theories is generally received by scientific men of the present day.

NOTE 2.—Light is propagated through space in right lines, at the rate of 192,000 miles per second.

To SHINE is either to emit inherent light, as the sun; or to reflect borrowed light, as the moon.

A SHEEN is a reflected shining.

And the *sheen* of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.—*Byron*.

BRIGHT, either emitting or reflecting light freely. The sun is *bright*, as is likewise the piece of polished steel that reflects his brightness.

DIM, either emitting or reflecting a faint light.

The stars shall die, the sun grow *dim* with age.—*Addison*.

How is the gold become *dim*!—*Lam. iv.*

DULL, deficient either in native or borrowed brightness. A lamp that needs trimming gives a *dull* light. A key that is not used becomes *dull*.

To FLICKER is to shine with a fee-

ble and unsteady light, like the flame of an expiring lamp.

To TWINKLE is to shine with a small intermitting light.

NOTE.—*Twinkle* is a modification of *winkle*, which is a diminutive and frequentative of *wink*. When, therefore, we say that the stars *twinkle*, we compare them to little eyes that open and shut with great rapidity.

To SPARKLE is to shine with a resemblance of sparks. A collection of small diamonds *sparkles*. Spangles of frost *sparkle* in the sunlight.

A SPANGLE is, 1. A small plate or boss of shining metal. 2. Any little thing that is very bright and sparkling.

To *Spangle*, or to *Bespangle*, is to adorn with *spangles*.

The spacious firmament on high,  
With all the blue, ethereal sky,  
And *spangled* heavens, a shining frame,  
Their great Original proclaim.—*Addison*.

To GLIMMER is to shine with a faint and tremulous light. Dying embers *glimmer* on the hearth. The early dawn *glimmers* in the east.

To GLEAM is to shoot forth small streams of light.

The meek-eyed morn appears, mother of dews,  
At first faint *gleaming* in the dappled east.—  
*Thomson*.

*Figuratively*, we speak of a *gleam* of hope.

To GLITTER is to shine with an unsteady and irregular emission or reflection of light. The stars *glitter*. The diamond on a lady's ring *glitters*.

To GLISTER is to shine with a keen and sparkling light.

Pleasant the sun,  
When first on this delightful land he spreads  
His orient beams on herb, tree, fruit, and flower,  
*Glistering* with dew.—*Milton*.

GLOSS is the reflection of light from a smooth surface; as, the *gloss* of silk.

To GLISTEN is to shine with a reflection of light from a glossy surface. A well-polished boot *glistens*. A tear-drop *glistens* in the eye.

To GLOW is to shine with heat. A bar of iron *glows* when it is first withdrawn from the furnace of a smith's forge.

To GLOW also signifies to shine without heat. Certain insects *glow* in the dark.

To FLARE is to shine with a wavering light, as the flame of a lamp when it is agitated by the wind.

To FLASH is to send forth a sudden and momentary light.

To CORUSCATE is to send forth flashes of light. Lightning *coruscates*.

To BLAZE is to shine with a broad and flame-like light.

To DAZZLE is to overpower the eye with light. We are *dazzled* by the brightness of the sun.

To GLARE is to shine with a strong and offensive light.

Here in a grotto, sheltered close from air,  
And screened in shades from day's detested glare,  
She sighs forever.—*Pope*.

To GLARE is also to look with fierce, piercing eyes.

NOTE.—The glaring of the eyes depends upon a vivid reflection of light.

To BEAM is to send forth a strong and steady light; as, the *beaming* sun.

A GLIMPSE is, 1. A weak, faint light; as, scarce a *glimpse* of light.—*Milton*.

2. A flash of light.

Swift as the lightning's *glimpse* they ran.—*Milton*.

3. A transient luster.

One *glimpse* of glory to thy issue give.—*Dryden*.

4. A short, transitory view.

BRILLER, to sparkle (Fr.) Hence, *Brilliant*, sparkling; as a *brilliant* gem.

LUX, light; and LUCEO, to shine (L.) Hence,

*Lucid*, bright; as, the *lucid* orbs of heaven. *Fig*. 1. Clear and easily

understood; as a *lucid* arrangement. 2. Illuminated by the light of reason. Lunatics sometimes enjoy *lucid* intervals.

*Elucidate*, *lit.*, to place in a clear light. Hence, to render intelligible; as, to *elucidate* an obscure passage.

*Translucent*, transmitting light, but not transparent. A cup of China-ware, or a vase of alabaster is *translucent*. (*trans*, through.)

LUCIFER, light-bearing; as, *lucifer* matches. (L. *fero*, to bear.)

*Lucifer*, the Morning Star; so called because this star precedes the sun, and *bears*, or brings in, the light of day.

*Lucifer*, Satan.

NOTE.—In Isaiah xiv, 11, the king of Babylon is thus addressed: "How art thou fallen from Heaven, O Lucifer, Son of the morning!" Tertullian and Gregory the Great understood this of the fall of Satan, and from this circumstance the name *Lucifer* has since been applied to Satan.—*Robinson's Cabinet*.

LUMEN, light (L.) Hence, *Luminous*, emitting light; as a *luminous* body.

*Luminary*, a body that emits light.

*Illuminate*, to enlighten, (or to cast light upon.) (*il* for *in*, upon.)

*Illume* and *Illumine*, poetic forms of *illuminate*.

*Relume*, or *Relumine*, to light or kindle again; as to *relume* a dying lamp. (*re*, again.)

NOTE.—*Relume* and *Relumine* are also poetical terms.

SLENDEO, to shine with a strong and vivid light. (L.) Hence,

*Splendid*, very bright, either *literally* or *figuratively*; as a *splendid* luminary; a *splendid* equipage; a *splendid* achievement.

*Splendor*, great brightness, both *lit.* and *fig.*; as, the *splendor* of the sun; the *splendor* of noble deeds.

*Resplendent*, shining with a brilliant reflection of light. (*re*, back.)

*Resplendence* or *Resplendency*, a brilliant reflection of light.

FULGEO, to shine with great brightness. (L.) Hence,

*Refulgent*, reflecting light with great brilliancy. (*re*, back.)



*Effulgent*, sending forth a flood of light; as the *effulgent* orb of day. (*ef* for *ex*, forth.)

INCANDESCO, to become white. (L.) Hence,

*Incandescent*, glowing with a white heat. When a bar of iron is heated it first becomes red, and, as the heat increases, it becomes *incandescent*.

LUSTER, brightness; as, the *luster* of the sun; the *luster* of silk; the *luster* of a great name.

*Lustrous*, 1. Bright, Good sparks and *lustrous*.—*Shakspeare*. 2. Glossy; as, *lustrous* locks.

*Illustrate*, *lit.*, to add luster or brightness. Hence, to make clear or intelligible by means of comments, examples, or pictures. (*Il* for *in*, upon.)

*Illustrious*, brightened with the splendor of high rank, or of great and noble achievements; as, an *illustrious* prince.

RADIUS, the spoke of a wheel. (L.) Hence,

*Ray*, (contraction of *radius*,) a single line of light; because rays diverge from a luminous point like spokes from the hub of a wheel.

*Radiate*, to send forth rays.

*Radiation*, the act of sending forth rays.

*Radiant*, sending forth copious rays; as, the *radiant* sun.

*Radiance*, or *Radiancy*, vivid brightness, caused by *radiation* from a copious source of light.

*Irradiate*, to overspread an object or scene with rays of light. (*ir* for *in*, upon.)

ΦΩΣ [PHOS], light. (Gr.) Hence, *Phosphor*, the Morning Star. (Gr. φηρω [phero], to bear.)

*Phosphorus*, a chemical element, so called from the readiness with which it is rendered luminous by friction.

*Phosphorescent*, shining with inherent light, without sensible heat. Decayed wood is sometimes *phosphorescent*.

*Photography*, the art of forming pictures by means of light. (Gr.,

γραφω [grapho], to draw, or delineate.)

*Photometer*, an instrument for measuring the intensity of light. (Gr., μετροω [metreo], to measure.)

To WANE, is to decrease in brightness. The moon *wanes* nightly after the full.

To TARNISH, is to diminish the luster, as that of a piece of burnished silver.

NOTE.—Metals *tarnish* by oxydation. See Art. Chemistry.

A BEAM is a body of parallel rays.

A PENCIL is a body of rays that either converge or diverge.

A FOCUS is the common point to which rays converge, or from which they diverge.

A RAINBOW is an arch of variously colored light, formed by the action of falling drops of rain upon the sun's rays.

A HALO is a luminous circle which sometimes surrounds the sun or the moon.

NOTE.—The *halo* is supposed to be caused by the action of small crystals of frozen vapor upon the rays of the sun or moon.

A CORONA is a small luminous circle surrounding the sun or the moon.

NOTE.—The *corona* is caused by the action of small particles of watery vapor upon the light of the sun or moon. (L., *corona*, a crown.)

A GLORY is a halo surrounding the head of the Savior in pictures.

A PARHELION, or MOCK-SUN, is a luminous appearance resembling the sun, which is sometimes seen on the circumference of a solar halo.

NOTE.—Two *parhelia* are usually visible at the same time, horizontally opposite to each other. (Gr. παρα [para], near; and ἥλιος [helios], the sun.)

LIGHTNING consists in the evolution of light by the rapid passage of a body of the electric fluid through the air.

A METEOR is a luminous body either floating in, or flying rapidly through the air, or above it. (Gr. μετεωρος [meteoros], elevated.)

SHOOTING STARS, BOLIDES, or FIRE-BALLS, are luminous bodies which

suddenly appear in the sky, usually at a great height above the earth, and shoot through the heavens with immense velocity. (*Bol-i-des*, pl. of *βολις* [*bolis*], a dart.)

NOTE.—*Shooting Stars* sometimes consist of small bodies of solid matter moving through space, and approaching so near the earth as to become visible. That some shooting stars are solid, is known from the fact, that they sometimes burst in the atmosphere with a loud explosion, when either a portion or the whole of the meteor falls to the earth in the form of a shower of stones, called *meteoric stones*.

At other times, a *shooting star* or *fireball* consists of a body of light, vapory matter precipitated from the regions of space into the atmosphere, where it is ignited by friction, and is consumed or dissipated before it can reach the ground. The grandest display of meteors of this kind on record, was witnessed in North America, on the morning of the 13th of November, 1833. The appearance presented was that of an uninterrupted shower of fire, which continued for several hours. These meteors are supposed to have had their origin in a small comet or planetoid, which happened at that time to come within a few thousand miles of the earth.

A third class of fireballs have their origin in the atmosphere, and are either electrical, or consist of collections of phosphorescent matter.

The *WILL-O'-THE-WISP*, *WILL-WITH-A-WISP*, or *WILL-A-WISP*, is a luminous vapor seen at night in marshes and graveyards.

NOTE.—This meteor consists of phosphorescent matter evolved from decaying animal and vegetable substances. (*Wisp*, a small bundle of lighted straw, and *Will*, the name of the fellow that carries it.)

*JACK-WITH-A-LANTERN*, is the brother of *Will-o'-the-Wisp*.

NOTE.—*Jack* and *Will* are both naughty boys who delight in frightening the ignorant, and in leading bewildered nightfarers a long chase over bogs and ditches.

*Will-a-Wisp* misleads nightfaring clowns  
O'er hills and sinking bogs.—*Gay*.

*IGNIS FATUUS* (plural, *ignes fatui*), is a Latin designation of the meteor called the *Will-o'-the-Wisp*. (*Ignis*, fire; and *fatuus*, unreal.)

*TWILIGHT* is the faint light which is reflected upon the earth before sunrise and after sunset. (*Twil*, doubtful.)

*DAWN* is the morning twilight. *Fig*, the beginning; as, the *dawn* of reason in the mind of a child.

An *AURORA* or *POLAR LIGHT*, is a luminous appearance of the sky at night, commonly seen in the direction of the pole that is nearest to the ob-

server, and resembling the illumination of the east which precedes the rising of the sun. (*L*, *aurora*, the dawn.)

*AURORAL*, pertaining to the polar lights.

*AURORA BOREALIS*, the north polar lights. (*L*, *borealis*, northern.)

*AURORA AUSTRALIS*, the south polar lights. (*L*, *australis*, southern.)

*NORTHERN LIGHTS*, the common English name of the northern aurora.

NOTE.—Auroral light is supposed to be caused by the action of electricity.

The *ZODIACAL LIGHT* is a faint, nebulous (cloudy) aurora which accompanies the sun. It has a flat lenticular (bean-shaped) form, with the sun in the middle, and is visible shortly before sunrise and soon after sunset, extending obliquely upward.

NOTE.—Sir John Herschell conjectures that this light consists of the same kind of matter that constitutes the tail of comets. (Called *zodiacal*, because situated in the zodiac. See Art. *Astronomy*.)

## 2. Artificial Luminaries.

A *CANDLE* is a cylinder of tallow or wax, with a portion of cotton thread, called the *wick*, running lengthwise through the middle.

A *LAMP* is a small vessel in which oil or some other liquid is burned for the production of light.

A *TAPER* is a small wax candle.

A *RUSHLIGHT* is a very small and feeble light, produced by burning a *rush* which has been dipped in tallow.

NOTE.—The rushlight is chiefly used in sick chambers.

A *FLAMBEAU* is a luminary having usually several branches, which consist of very large wicks covered with wax or tallow.

NOTE.—*Flambeaus* are used in the streets at night, at illuminations, and in processions. (*Fr*, *flamme*, a flame; and *beau*, beautiful.)

A *TORCH* is a large blazing light borne in the hand.

A *CANDLESTICK* is a utensil for holding a candle.

A *CHANDELIER* is a frame with branches for lights.

2. *Relations of Bodies to Light.*

TRANSPARENT bodies permit light to pass so freely, that objects beyond may be plainly seen. (L., *trans*, through; and *pareo*, to appear.)

OPAQUE bodies are such as do not permit light to pass. A pane of window glass is *transparent*, but a board is *opaque*.

*Opacity* (from *opaque*) signifies a want of transparency. Blindness is sometimes caused by an *opacity* of the lens of the eye.

*Opaque* also signifies not self-luminous. The sun is self-luminous, but the moon is an *opaque* body. (L., *opacus*, shady.)

*Clear*. When bodies which are expected to be transparent are free from foreign matters, discolorations, and whatever else may tend to impair their transparency, they are said to be *clear*, as the air when free from mist, smoke, or dust; and water, when free from impurities.

PELLUCID, perfectly transparent. (*Pel* for *per*, through; and *luceo*, to shine.)

LIMPID, transparent. (Spoken only of liquids; as, a *limpid* stream.)

SEMI-TRANSPARENT, imperfectly transparent. (*Semi*, half.)

TRANSLUCENT, permitting light to pass, but not so freely that objects beyond can be seen. (L., *trans*, through; and *luceo*, to shine.)

DIAPHANOUS, transparent. (Gr., *δια* [*dia*], through; and *φαῖνα* [*phaino*], to shine.)

CRYSTAL, resembling in transparency the mineral bodies called crystals; as a *crystal* fountain.

4. *Of Darkness.*

DARKNESS is the absence of light. In a *figurative* sense *darkness* is the absence of intellectual or spiritual light.

DUCK is a partial darkness. The *dusk* of the evening is the evening twilight.

GLOOM is darkness, either partial or total; as, the *gloom* of a dense forest; the *gloom* of midnight.

*Gloom*, in a *fig.* sense, as denoting a state of the mind, is an absence of cheerfulness.

MURK is darkness.

Fire twice in *murk* and occidental damp,  
Moist Hesperus hath quenched his sleepy lamp.—  
*Shaks.*

*Murky*, dark.

A *murky* storm, deep, low'ring o'er our heads,  
Hung imminent, that, with imperious gloom,  
Opposed itself to Cynthia's silver ray.—*Addison.*

OBSCURE, wanting light to such a degree, that objects can not be plainly discerned. Hence, *fig.* 1. Not easily understood; as, an *obscure* subject. 2. Not noted; as, an *obscure* person.

SOMBRE, gloomy; as, a *sombre* day. (Sp. *sombra*, a shade, from L. *umbra*.)

SHADE consists in an absence of light caused by the interposition of an opaque body between a surface, or empty space, and the source of light.

A *Shadow* is a shade with a definite outline delineated on a surface, the outline corresponding in form to the figure of the body which projects the shadow.

UMBRA, a shade or shadow. (L.) Hence,

*Umbrageous*, shady; as, an *umbrageous* forest.

*Umbrella*, *lit.*, a little shade. Hence a screen held in the hand as a protection against the sun or rain.

*Umbrage*. 1. Shade:

Men, sweltering, run  
To grots and caves, and the cool *umbrage* seek  
Of woven arborets.—*Philips.*

2. Shadow or appearance. The opinion carries no show of truth nor *umbrage* of reason on its side.—

*Woodward.*

3. Offense taken at a procedure which we suspect as being designed to operate to our disadvantage.

NOTE 1.—Until the suspicion becomes a certainty, it is a mere *umbrage* or shade.

NOTE 2.—Another explanation of the figure implied in the use of the word *umbrage*, in the sense of offense, is, that the cause of the offense casts a *shadow* over the mind of the offended party.

The *Umbrage* is the dark spot on the earth's surface in the case of a total eclipse of the sun.

NOTE.—The diameter of the *umbrage* can not



exceed 200 miles, and may vary from that diameter down to nothing.

The *Penumbra* is the portion of the earth's surface that is partially shaded in the case of a total eclipse of the sun. (*L. pene*, almost.)

NOTE.—The diameter of the penumbra may vary slightly, but is usually about 4000 miles.

### *The Attributes of Darkness.*

Darkness seems to be of a *black* color. The reason of this is, that, according to the theory of colors, blackness is owing to the non-reflection of light from the surfaces of bodies; and consequently, where no light exists to be reflected, nothing but seeming *blackness* can meet the eye.

When we speak of a *deep gloom*, we refer to the apparent color of the gloom, as closely approximating to perfect blackness, *deep* being an epithet which, when applied to color, denotes intensity.

When we speak of darkness as being *profound*, we present the idea of local depth, as that of a fathomless pit.

When we speak of darkness as being *thick*, or

*gross*, we represent it as a dark-colored fluid of great density.

When we speak of the sun's *dispelling*, *dispersing*, or *scattering* darkness, we represent it as something analogous to a fog or mist which is brushed away by the rising breeze.

When we speak of darkness as *hovering* or *brooding* over a scene, we represent it under the figure of a huge dark-colored fowl overshadowing the scene with its expanded wings.

*Egyptian darkness* is a figurative expression, denoting the utter absence of moral illumination among a people. The allusion is to the darkness which, in the time of Moses, covered the land of Egypt for the space of three days.

*Cimmerian darkness* is such as was represented by the ancients as perpetually involving the region of *Cimmeria*, (now *Crimea*.)

Sink and disperse, ye specter doubts that roll  
Cimmerian darkness on the parting soul.

Campbell.

## OF COLOR.

### 1. *The Theory of Colors.*

THE light of the sun is naturally white; but by means of a piece of glass in the form of a triangular prism, the white light of the sun can be decomposed into seven different kinds of colored rays; namely, *red*, *orange*, *yellow*, *green*, *blue*, *indigo*, and *violet*. These, according to Newton, are the *primary colors*, and all other colors and shades of color may be produced by combining these primary colors in due proportions.

Some recent philosophers, however, hold that there are but three primary colors; namely, *red*, *yellow*, and *blue*; for orange can be produced by combining red and yellow; *green*, by combining yellow and blue; *violet*, by combining red and blue; and *indigo* is regarded as being but a modification of blue.

Bodies have in themselves, no color whatever; but their apparent color depends upon the color of the rays which they reflect. If a body reflect all the rays of solar light, its color will seem to be *white*. If the body absorb all the rays and reflect none, its seeming color will be *black*. *White* is, therefore, the union, in due proportion, of all the primary colors, and *black* is the absence of all. If a body absorb all the rays of sunlight except the red, and reflect the latter, the seeming color of the body will be *red*. If the yellow rays alone be reflected, the body will seem to be *yellow*. If the red and the yellow rays be both reflected, while the rest are absorbed, the resulting color will be *orange*, which is, as stated above, a combination of red and yellow.

THE PRISMATIC COLORS are those into which white light is decomposed by means of the *prism*.

A *HUE* is some specific color.

A *SHADE* is a degree of any color.

A *CAST*, *TINGE*, or *TINCTURE* is a slight degree of some color.

A *TINT* is a slight superadded coloring distinct from the *GROUND*, or principal color.

### 2. *The various designations of Color.*

*WHITE* is the combination of all the prismatic colors.

*HOAR*, white; as, *hoar* frost.

*HOARY*, white; as, *hoary* hairs.

*CANDEO*, to be white. (*L.*) Hence

*Candent*, white with heat.

*Candy*, primarily and properly, refined sugar, from its whiteness.

*Candor*, a disposition to treat subjects with fairness, this disposition from its peculiar excellence, having been called by a name which signifies *pure whiteness*.

*Candidate*, an applicant for office, so called, because in Ancient Rome aspirants for public offices were arrayed in white garments.

*Incandescence*, a glowing whiteness caused by intense heat.

*BLANC*, white. (*Fr.*) Hence,



*Blank*, not written upon, because the common color of paper previous to its being written upon, is white.

A *Blank*.—1. A void (or *white*) space on paper. 2. A paper with vacant (or *white*) spaces left to be filled.

ALBUS, white. (L.) Hence,

*Album*, a book originally blank, in which friends insert pieces as memorials.

*Albumen*.—1. The white of an egg. 2. A substance resembling the white of an egg, and forming a constituent part both of the animal fluids and solids.

*Albino*, a white person belonging to a race of blacks.

BLACK, is the absence of all color.

ATER, black. (L.) Hence,

*Atrabilarian*, affected with melancholy, which the ancients attributed to a black bile. (L. *bilis*, bile.)

*Atramental*, black like ink. (*atramentum*, ink.)

MEAN [MELAN], black. Gr.) Hence

*Melancholy*, mental gloom; thus called, because the Ancients supposed that mental gloom was owing to the existence of black bile in the system (*χολη* [*chole*], bile).

GRAY is a mixture of white and black, as when white and black hairs are mingled on the human head.

GRIZZLY, somewhat gray, as the *grizzly* bear.

A SPOT is a portion of a surface of a different color from the surrounding portions.

A SPECK is a small spot.

A STREAK is a long, narrow space of a different color from the ground.

A STRIPE is a straight streak of uniform width.

A VEIN is a streak running through the substance of a solid body.

A CLOUD is an irregular space marked by a blending of the ground with other colors.

SPOTTED, marked with *spots*.

SPECKLED, marked with *specks*.

STREAKED, marked with *streaks*.

STRIPED, marked with *stripes*.

VEINED, marked with *veins*.

CLOUDED, marked with *clouds*.

BRINDLED, marked with spots of different colors.

MOTTLED, marked with spots of different colors, or shades of color, as if stained.

MOTLEY, consisting of different colors, as a *motley* coat. Hence, mixed, as a *motley* crowd.

DAPPLED, marked with *spots* of different colors, or shades of color; as, a *dappled* horse.

CHECKERED, marked with stripes of different colors crossing each other.

BROWN is a dusky color inclining to red.

RUSSET, of a reddish brown color; as, a *russet* mantle.

AUBURN, of a reddish brown; as, *auburn* locks.

DUN, partaking of brown and black; as, a *dun* horse.

DRAB, of a dull brown color. (*Applied to cloth*.)

SORREL, of a light-red color. (*Spoken of horses*.)

BAY, inclining to chestnut-brown. (*Spoken of horses*.)

ROAN, of a bay, sorrel, or dark color, with spots of gray or white thickly interspersed. (*Spoken of horses*.)

SANDY, of a yellowish red. (*Spoken of the human hair*.)

COMPLEXION is the color of the human skin.

FAIR, having a light complexion.

To TAN is to darken the complexion by exposure to the sun.

TAWNY, of a yellowish-dark color, like things *tanned*.

SWARTHY, of a dark complexion. The inhabitants of warm climates are either *swarthy* or black.

DINGY, of a dirty dark color. The walls of a room are rendered *dingy* by smoke and dust.

SABLE, black. The negroes are called the *sable* sons of Africa. *Sable* habiliments are emblematic of mourning. (From the *sable*, an animal with a beautifully black, and highly-prized fur.)

EBON, of a deep-black color. (From

*ebony*, the name of a black-colored wood.)

Night, *sable* goddess, from her *ebon* throne,  
In rayless majesty now stretches forth  
Her leaden scepter o'er a slumbering world.

YOUNG.

JET is a variety of lignite, that is, of fossil wood, which having been buried for thousands of years in the earth, has been converted into coal. *Jet* is exceedingly black, and breaks with a glossy fracture. Hence,

JET-BLACK, denoting the highest possible degree of blackness.

RAVEN, characterized by the blackness of the bird thus named; as, *raven* locks.

NIGER, black. (L.) Hence, *Negro*, a black person of the African race.

*Nigrescent*, approaching to blackness.

*Denigrate*, to blacken.

RED is a bright color like that of blood.

SCARLET is a bright red.

CRIMSON is a dark red.

PINK is a light red, like that of the flower thus named.

ROSEATE, rose-colored, that is, moderately red.

Marked you her eye of heavenly blue?  
Marked you her cheek of *roseate* hue?  
Her eye in liquid circles moving;  
Her cheek abashed at man's approving;  
The one love's arrows darting round,  
The other blushing at the wound.

RUDDY, of a reddish color, like that of the cheeks of a healthy child.

RUBEO, to be red. (L.) Hence,

*Rubescens*, tending to a red color.

*Rubicund*, inclining to redness.

*Rubefacient*, in medicine, an external application which produces redness of the skin. (L. *facio*, to make.)

*Ruby*, a precious stone of a red color.

*Rubeola*, the measles; thus called from the redness of the skin.

*Erubescence*, a redness of the skin or surface of any thing, resembling the redness caused by blushing.

CARNATION is a flesh color. A certain species of pink is, from its color, called the *carnation*. (L. *caro* [*carnis*], flesh.)

VERMILION is a bright red paint. Hence the term *vermilion* is employed to signify any beautiful red color. We speak of the *vermilion* of a maiden's lips.

CARMINE is a paint of a beautiful red color bordering on purple.

A BLUSH is a temporary redness of the face caused by a sense of shame or abashment.

NOTE.—Blushing is produced by a sudden flow of the blood to the vessels of the skin.

A FLUSH is a sudden reddening of the face from mental excitement, or from bodily disease.

To GLOW is to be red.

Clad in a gown that *glows* with Tyrian rays.—  
Dryden.

See Arts. *Light* and *Heat*.

YELLOW is a bright color resembling that of gold.

JAUNDICE is a disease thus named from the yellowness of the skin by which it is characterized. (Fr., *jaune*, yellow.)

SALLOW, yellow, as from illness.

ORANGE is a combination of red and yellow, like the color of the fruit thus named.

BLUE is the characteristic color of the clear sky.

AZURE is a sky-blue.

CERULEAN signifies sky-colored.

ULTRAMARINE is a beautiful sky-blue paint, formed of a mineral called *lapis lazuli*.

INDIGO is a deep-blue color like that of the drug.

LIVID means black-and-blue. The skin may become *livid* in consequence of a severe contusion.

VIOLET is a dark-blue, inclining to red, like the color of the flower thus named.

GREEN is the color of fresh foliage, and is a compound of yellow and blue.

VERDANT signifies green, and is properly applied only to the greenness of vegetation; as, *verdant* meads.

*Verdure* is the greenness of the fields and forests during the summer season.

PALE, when applied as an epithet to any particular color, denotes a de-

iciency in the degree or intensity of the color; as, a *pale* red, a *pale* blue.

*Pale*, when applied to the countenance, denotes an absence of the freshness which is indicative of ordinary health.

NOTE.—*Paleness* depends upon a deficiency in the amount of blood circulating in the small vessels of the skin. Protracted *paleness* is caused by ill health. A temporary *paleness* may be induced by a sudden emotion of fear.

PALLIDNESS is an excess of paleness caused by protracted sickness, hunger, or fatigue.

WANNES is a ghastly paleness indicative of extreme prostration of the vital powers by protracted sickness or want of food.

### 3. Terms relating to the imparting or changing of Colors.

To PAINT is to apply coloring matter mixed with oil or water to the surface of any thing.

PAINTS or PIGMENTS are colored substances used in painting.

To DYE is to color substances by immersing them in a watery solution of some coloring matter.

To STAIN is to change the color by the application of a coloring matter that enters the pores of the substance to which it is applied.

To BLEACH is to whiten either by sunlight, or by exposure to the influence of certain vapors.

NOTE.—Wax may be *bleached* by exposure to the sun's rays. Linen is *bleached* by alternately wetting and drying it, and by keeping it, in the meantime, spread out in the sunshine. Cotton goods are *bleached* by the action of chlorine gas. Straw bonnets are *bleached* by exposing them to the fumes of sulphur.

To BLANCH is a term applied to certain processes of whitening. (Fr., *blanc*, white.)

NOTE.—Plants may be *blanched* by excluding the light from them while growing. The cheeks may be *blanched* by a sudden emotion of terror.

## OF HEAT.

### 1. Terms relating to the general idea of Heat.

HEAT is the cause of the sensation which we call *warmth*.

NOTE 1.—Two theories have been held by philosophers in regard to the nature of *heat*, some looking on it as a material fluid, and others maintaining that it depends on vibrations in the universal ether that fills all space, and pervades the pores even of the most dense bodies.

Those who hold the former theory, call the element of heat *caloric*. They say that *caloric* exists in two states; first, that of *latent* (hidden) *caloric*, in which the *caloric* is intimately combined with the substance of bodies, and does not affect the thermometer or the sensibility; and second, that of *free* *caloric*, in which state the *caloric* affects the thermometer and produces sensation.

*Radiant* *caloric* is a modification of free *caloric*, and is subject to the same laws that regulate the radiation and reflection of light.

Those who hold the second theory suppose that heat is closely allied to light, and that the rays of heat differ from the luminous rays of any particular color, in the same way that the differently colored rays differ among themselves. Heat and light, they say, depend on undulations in the same elastic ether. The undulations which produce the phenomenon of blue light are supposed to be smaller and more rapid than those which give rise to the phenomenon of yellow light. The undulations from which yellow light results, are again quicker and more limited in their range of motion than those from which red light results; while those which give rise to

heat are less frequent, and traverse a wider space than do any of the undulations on which the colored rays depend.

NOTE 2.—*Caloric*, or the principle of heat, is the cause of fluidity. Were it not for this principle, all substances—even air—could exist only as solids. It is supposed that a due degree of heat would convert the most refractory solids into liquids, and that under some higher temperature these liquids would be changed into gases.

NOTE 3.—The sources of heat are the *sun*, *chemical action*, and *mechanical force*.

1. When light proceeds directly from the sun, the rays of light are combined with those of heat; but when solar light is reflected from the moon, it contains no appreciable heat.

2. Whenever substances combine with each other under the influence of *chemical affinity*, heat is evolved, but not always in such a degree as to affect the thermometer to any appreciable extent; but if substances combine rapidly and with great energy, the heat generated is sometimes very intense, as when water combines with fresh-burned lime.

3. The modifications of *mechanical action* by which heat may be produced, are *friction*, (or rubbing,) *percussion*, (or striking,) and *condensation*, (or pressing together.)

1st. *Friction*.—Two sticks of dry wood may be ignited (or set on fire) by rubbing them forcibly together.

2d. *Percussion*.—If a small piece of iron be placed on an anvil, and be subjected for a few moments to quickly-repeated strokes of a hammer, it will become hot.

3d. *Condensation*.—If a piece of tinder be placed at the bottom of a tube to which a piston



has been adapted, and if the air in the tube be suddenly condensed by a heavy stroke of a hammer on the end of the piston, the heat disengaged from the air will ignite the tinder.

**TEMPERATURE** is the condition of a substance in relation to sensible heat.

**NOTE.**—When the temperature of a substance is higher than that of my body, it feels warm, because, on touching it, more heat passes from the substance to my body, than what passes from my body to the substance. On the contrary, when the temperature of a substance is lower than that of my body, it feels cold, because, on touching the substance, my body parts with more heat than it receives.

**WARM**, moderately heated.

**Warmth**, the sensation caused by heat.

**HOT**, highly heated.

**TEPID**, moderately warm; as, a *tepid* bath.

**TEMPERATE**, free from the extremes of heat and cold; as a *temperate* climate.

**FERVEO**, to boil with heat (L.) Hence,

**Fervor**, heat; as, the *fervor* of a summer's day. *Fig.*, great warmth of the kindly affections; as, the *fervor* of love.

**Fervent**, hot. (*Applied both literally and figuratively.*) The elements shall melt with *fervent* heat. He was animated by a *fervent* zeal.

**Fervid**, very warm; as, a *fervid* radiance; a *fervid* imagination.

*Fervid* on the glittering flood,  
Now the noontide radiance glows.—Cunningham.

**SULTRY**, excessively hot and close. (*Spoken of the state of the atmosphere.*)

To **SWELTER** is to be overcome and faint with heat.

**TORREO**, to roast. (L.) Hence,

**Torrid**, parched with excessive heat; as, a *torrid* clime.

**CALEO**, to be hot. (L.) Hence,

**Caloric**, the element of heat.

**Calorific**, causing heat.

**NOTE.**—Those particular rays of solar light which produce heat are called *calorific* rays. (L., *facio*, to cause.)

ΘΕΡΜΟΣ [THERMOS], warm. (Gr.)

Hence,

**Thermal**, 1. Pertaining to, or producing heat; as, *thermal* rays. 2. Warm or hot; as, a *thermal* spring.

**Thermometer**, an instrument for measuring heat. (Gr., *μετρέω* [*metreo*], to measure.)

**Isothermal**, having equal degrees of heat. (Gr., *ἴσος* [*isos*], equal.)

**NOTE.**—*Isothermal* lines on the earth's surface pass through places of equal mean temperature.

**FIRE** is the element of heat.

A **Bonfire** is a fire made as an expression of public joy. (Fr., *bon*, good.)

A **Balefire** is a signal fire.

Sweet Teviot, on thy silver tide  
The gloomy *balefires* blaze no more.—Scott.

**IGNIS**, fire. (L.) Hence,

**Igneous**, 1. Fiery. Sparks emitted from burning substances are *igneous* particles. 2. Originating in the action of fire.

**NOTE.**—Lavas are called *igneous* rocks from the circumstance of their having been once liquid from heat.

**Ignite**, to set on fire. A lucifer match may be *ignited* by friction.

ΠΥΡ [PYR], fire. (Gr.) Hence,

**Pyrometer**, an instrument for measuring the intensity of the heat of furnaces. (Gr., *μετρέω* [*metreo*], to measure.)

**Pyrotechnics**, the art of preparing fire-works for public amusement. (Gr., *τεχνη* [*techne*], art.)

**Pyroligneous**, produced by the action of fire on wood. (L., *lignum*, wood.)

**NOTE.**—*Pyroligneous acid* is produced by the distillation of wood.

To **BURN** is to change essentially the nature of a substance by subjecting it to the action of fire.

**COMBURO** [*combustum*], to burn.

(L.) Hence,

**Combustion**, the particular kind of burning which such substances as wood, coal, and oil undergo when subjected to action of fire.

**Combustible**, any substance that may be burned after the manner of wood, etc.

A **FLAME** consists of burning vapor.

To **Inflame** is, 1. To cause to burn with a flame. 2. To cause heat and redness in any part of an animal body. 3. And *fig.*, to excite the pas-

sions; as, to *inflamm* anger, desire, etc.

TO BLAZE is to send forth a volume of flame.

TO SMOULDER is to burn with a smothered combustion, as when the air has not free access to the burning matter.

FLAGRO [*flagratur*], to burn with an accompaniment of flame. (L.)

*Flagrant*, blazing with violence. *Used only* in a *fig.* sense; as, a *flagrant* crime.

NOTE.—When we thus characterize a crime we imply that it is one which, by its *blazing* enormity, is calculated to attract general notice.

*Conflagration*, the burning of a large mass or extended collection of combustibles; as the burning of a forest or of a number of houses in a city. (*Con*, together.)

*Deflagrate*, to burn with a sudden and sparkling combustion. Nitre, when thrown on burning coals, will *deflagrate*.

INCENDO [*incensum*], to set on fire. (L.) Hence,

*Incense*, odorous spices and gums burnt in religious worship.

To *Incense*, to inflame with anger.

ARDEO [*arsum*], to burn with great heat. (L.) Hence,

*Ardent*, burning; as, an *ardent* fever; an *ardent* zeal; an *ardent* desire.

*Ardor*, a high degree of heat; as, the *ardor* of the sun's rays. *Fig.*, Great warmth of the commendable affections and passions; as, the *ardor* of love; to pursue one's studies with *ardor*.

*Arson*, the crime of house-burning.

TO SET ON FIRE is to apply fire to any combustible mass or substance, and cause combustion to begin.

TO KINDLE is to cause combustion to begin and get under way by nursing the incipient flame.

FUEL is any substance that serves as an aliment (or food) for fire. (Fr., *feu*, fire.)

TINDER is scorched lint used to catch a spark in kindling.

TOUCHWOOD is decayed wood that will take fire from a spark produced

by striking a piece of steel against a flint. (So called because the *touch* of a spark will ignite it.) [tinder.]

PUNK is a kind of fungus used for A MATCH is, 1. A small bit of pine wood with one end dipped in some chemical preparation that is easily ignited by friction. These are called *friction* matches. They have likewise been called *lucifer* matches. 2. A bit of tow, cotton, etc., dipped in sulphur and used in kindling. 3. A piece of hempen cord lighted at one end, and used in firing a cannon.

TO PUT OUT is to cause combustion entirely to cease.

EXTINGUO [*extinctum*], to put out. (L.) Hence,

*Extinguish*, to put out; as, to *extinguish* a candle. *Figuratively*, we may speak of *extinguishing* life or hope.

NOTE.—When we speak of extinguishing life, we represent it under the figure of a lamp, a live coal, or a spark. Thus we say the *lamp* of life; or the *vital spark*.

*Extinct*, *lit.*, extinguished. (Used chiefly in a *fig.* sense, as when we speak of life being *extinct*, or when we say that the mammoth belonged to a species of animals that is now *extinct*.)

NOTE.—When we say that a species of animals is *extinct*, we imply that the *vital fire* which had been transmitted from generation to generation is gone out, and that the species has ceased to exist.

## 2. The Products of Combustion.

NOTE.—Combustibles of a vegetable or animal origin consist chiefly of carbon (the matter of charcoal) and hydrogen, (one of the elements of water.) In combustion the carbon unites with the oxygen of the atmosphere, and forms a gas called carbonic acid, while the hydrogen unites with oxygen and forms water.

SMOKE consists of imperfectly burned particles which pass off from burning matter in a visible form.

NOTE.—When the combustion of wood, oil, etc., is perfect, the mingled vapor and gas pass off in a transparent form, and are, consequently, invisible.

SOOT consists of imperfectly burned particles of carbonaceous matter.

LAMPBLACK is soot employed as a paint.



ASHES consist of the earthy, powder-like matter which remains after the combustion of wood or coal.

SLAG is a glassy matter sometimes mingled with the ashes of mineral coal.

EMBERS are small coals of fire mixed with ashes.

A CINDER is a portion of some animal or vegetable substance reduced, by burning, to the form of a coal. A piece of meat may be burned to a *cinder*.

CINIS [*cineris*], ashes. (L.) Hence, *Cineritious*, resembling ashes in color; as, the *cineritious* substance of the brain.

*Incinerate*, to burn to ashes.

SPARKS are small particles of ignited matter emitted from bodies in combustion.

SCINTILLA, a spark. (L.) Hence, *Scintillate*, to emit sparks.

### 3. Of the action of Heat on Solids where the effect differs from, or falls short of Combustion.

TO BAKE is to subject a moist substance to a dry heat.

NOTE.—Soft substances are hardened in baking.

TO ROAST is to subject a substance, whether moist or dry, to the action of a dry heat.

NOTE.—We may *roast* potatoes, coffee, or meat. In metallurgy ores are sometimes *roasted* for the purpose of driving off the sulphur and other volatile matters with which the ore may happen to be combined.

TO COOK is to prepare food by means of heat.

TO FRY is to cook a moist substance in a pan without the addition of water.

TO BOIL is to cook by immersing a substance in boiling water.

TO SEETHE is to cook by boiling.

*Sodden*, (past participle of *seethe*), cooked by boiling.

TO BROIL is to cook by placing over burning coals.

TO SCORCH is to burn so slightly as not essentially to change the texture or chemical composition of a substance.

TO SINGE is to burn slightly and

superficially, as in burning the nap of cloth or the hair of the skin.

TO TOAST is slightly to scorch by the heat of a fire; as to *toast* bread or cheese.

TO PARCH is to render very dry by the action of heat. We may *parch* corn. The ground may be *parched* by the heat of the sun. We may be *parched* with thirst.

TO SCALD is to affect by the application of hot water.

TO CALCINE is to reduce by burning to a form resembling that of chalk or burnt lime. Shells and bones may be *calcined*. (L., *calx*, lime.)

TO MELT is to render liquid by means of heat.

TO THAW is to melt ice, or to soften by heat that which has been frozen.

### 4. Of the action of Heat on Liquids.

BOILING consists in the formation, by heat, of bubbles filled with vapor.

EBULLITION is the action of boiling. (L., *ebullio*, to boil, from *bulla*, a bubble.)

TO SEETHE is to be in a state of ebullition; as, a *seething* cauldron.

TO SIMMER is to boil gently.

TO EFFERVESCE is to boil without heat, in consequence of a rapid formation and escape of bubbles of gas. (L., *ef* for *ex*, forth; and *ferveo*, to boil.)

### 5. Of Cold.

COLD is the privation of heat.

*Cold* is also the sensation caused by the escape of heat from the body.

*Cold*, (adj.,) having a temperature much below that of our bodies.

*Cool*, having a temperature slightly below that of our bodies.

LUKEWARM, having a temperature equal to that of our bodies. (*Spoken of liquids*.)

TO FREEZE, when spoken of water, signifies to pass from a liquid to a solid state, in consequence of the escape of calorific.

TO Freeze, when spoken of animals

or plants, signifies to perish through intense cold.

FRIGEO, to freeze. (L.) Hence, *Frigid*, very cold; as, the *frigid* zone.

GELU, frost. (L.) Hence, *Gelid*, as cold as ice. (Applied to water.)

*Congee*, to change into ice.

*Congelation*, the act of changing into ice.

BLEAK, exposed by situation to cold winds.

### 6. The Attributes of Cold.

When we say that the *cold air*, or *cold wind* is *sharp*, *cutting*, *keen*, or *piercing*, these are figurative forms of expression, in which there is an allusion to *cutting* and *piercing* instruments. The figure is founded on the similarity of the sensation caused by cold wind to the sensation caused by the application of the *keen edge* of a razor, or the *sharp point* of a needle to the skin.

When we speak of cold as being *intense*, the literal allusion is to the idea of a strained bow-string. (L., *intendo* [*intensum*], to strain.)

## OF SOUND.

### 1. General Terms.

SOUND is the sensation produced by the vibrations of the air, or of any other medium with which the organ of hearing happens to be in contact.

NOTE.—When a bell or other elastic body is struck with a hammer, a quivering motion called *vibration*, can be felt with the fingers. The quivering motion of the bell communicates a similar motion to the layer of air which is in contact with it; and the first layer communicates the motion to a second; the second, to a third, etc.; and thus the aerial vibrations spread in successive waves, which travel at the rate of 1142 feet per second. Now, if a living creature possessing organs of hearing, should happen to be within the range of these atmospheric waves, the auditory (*hearing*) apparatus of the creature would be mechanically affected, and thus would the sensation of sound be produced.

NOISE is, 1. Any kind of sound which we are at a loss to designate by a name descriptive of its precise character. 2. Any kind of sound that is either excessive, out of place, or offensive to the listener.

SONO, to emit sound. (L.) Hence,

*Sonorous*, emitting a free, full, and clear sound.

*Resound*, to send back sound. (*re*, back.)

*Consonant*, *lit.*, sounding together. Hence, *fig.*, harmonizing with; as, *consonant* to reason, (*con*, together.)

*Consonant*, a letter that can be distinctly sounded only in combination with a vowel.

*Consonance*, in *Music*, the agreement of two sounds simultaneously produced, the one grave and the other acute.—*Brande*.

*Dissonant*, *lit.*, sounding apart. Hence, discordant (*dis*, asunder.)

*Dissonance*, a discord in music.

ΦΩΝΗ [PHÓNĒ] sound. (Gr.) Hence, *Phonetic*, representing sounds; as, *phonetic* characters.

*Phonetics*, the science of sounds, especially those of the human voice.—*Brande*.

*Phonology*.—1. A treatise on sounds. 2. The doctrine or science of sounds as uttered by the human voice in speech. (Gr. λόγος [*logos*], a discourse.)

*Phonography*, a description of the laws of the human voice, or of sounds uttered by the organs of speech. (Gr. γράφω [*grapho*], to describe.)

*Euphony*, agreeableness of sound in the pronunciation of letters and syllables. (eu [*eu*], agreeable.)

*Euphonious*, agreeable in sound.

*Cacophony*, disagreeableness of sound in the pronunciation of syllables and words. (Gr. κακός [*cacos*], ill.)

### 2. Of the Qualities of Sounds.

A *LOUD* sound is one that strikes the ear with great force.

*ACUTE* or *SHARP* sounds are such as are produced by quick vibrations of the *sonorous* body. The tones of the treble string of a violin are *acute*. (L. *acutus* pointed, because such sounds have a *piercing* effect on the ear.)

*GRAVE* sounds are produced by a

slow succession of vibrations. The tones of the base string of a violin are *grave*. (L. *gravis*, heavy, because such sounds fall on the ear like heavy masses.)

SHRILL, very acute.

NOTE 1.—The terms *soft*, *smooth*, *rough*, *harsh*, and *grating*, are used to denote qualities of sound; but primarily and literally they designate qualities affecting the sense of touch.

NOTE 2.—The terms *sweet* and *dulcet* are applied to sounds, but, literally, they refer to a quality affecting the taste.

### 3. Specific Sounds.

#### a. Sounds of Inanimate Objects.

To CREAK is to make a shrill noise like that of a door turning on its hinges.

To CRACK is to make a sudden, sharp sound, like that accompanying the sudden separation of the parts of a brittle solid.

To CRACKLE is to make a succession of slight cracking sounds, as when a bundle of thorns is thrown into the fire. (Dim. and freq. of *crack*.)

To CREPITATE is to make a small, crackling noise, as when a handful of salt is thrown into the fire. (L. *crepito*, crackle.)

To SNAP is to emit a small, sharp sound like that caused by the sudden breaking of a brittle stick.

To EXPLODE is to burst with a loud sound. (L. *explodo* [*explosum*], to utter a burst of loud sound.)

*Explosion* is, 1. The act of bursting with a loud sound. 2. A sudden burst of sound.

To DETONATE is to burn with a sudden report. (L. *detono*, to thunder.)

To POP is to emit a small, quick, hollowish sound, like that produced by the sudden shooting of the cork from a beer bottle.

NOTE.—*Popping* is caused by the sudden expansion of compressed air, or of confined vapor or gas.

To WHIZ is to make a hissing sound, like that produced by passing the slender end of a switch rapidly through the air. A bullet, in passing

over a person's head, is heard to *whiz*.

To BUZZ is to emit a sound like that produced by the wings of a common fly.

A HUMMING is heavier, deeper-toned, and more musical than a buzzing. A swarm of bees *hum* in the hive, or on the wing. A top in rapid motion *hums*. A mingling of obscure sounds heard from a distance is also called a *hum*; as, "the *hum* of the distant city."

A DRONING is a heavy humming sound.

Save where the beetle wheels his *droning* flight. *Gray*.

To WHIR is to emit a roughish sound intermediate between a whizzing and a humming.

NOTE.—The whirling parts of machinery, if somewhat loose, produce this sound, as do likewise the wings of certain birds in flight.

See from the brake the *whirring* pheasant springs, And mounts exulting on triumphant wings.

To RING is to give forth a clear, sharp sound like that produced by striking with a hammer on metallic plates or bars.

To CLANG is to give forth a prolonged ringing sound, as when a large plate of brass is struck.

To CLANK is to emit short and quick metallic sounds, as when the links of a heavy chain strike against each other.

NOTE.—A *clang* cut short becomes a *clank*, and a *clank* prolonged becomes a *clang*.

A CLANGOR is a loud, shrill, and harsh metallic sound, like that of a trumpet.

A JINGLING is a rattling metallic sound, like that produced by the shaking of light chains or small bells.

To TINK is to emit a single small, sharp, and momentary metallic sound, as when a small bell is slightly tapped.

A *Tinker* is a mender of brass kettles, pans, and the like, (thus called from the *tinking* sound which accompanies his operations.)

A *Tinkling* consists in a succession of *tinks* or small ringing sounds. (Freq. of *tink*.)

And drowsy *tinklings* lull the distant fold.—*Gray*.



To CLINK is to make a single small, sharp ringing sound, as when a metallic bar is struck with a hard substance.

To CHINK is to make a small, short ringing sound, as when small pieces of coin are struck together.

To TWANG is to emit a sharp, tremulous sound, as that of a bowstring.

The string let fly  
Twanged short and sharp.

To CLICK is to make a small, sharp sound, like that of a clock pendulum.

The solemn death-watch clicked the hour she died.—*Gay*.

To TICK is to give forth a succession of small momentary sounds like those of the beating of a watch.

To CLACK is to make a sudden and sharp noise, as by the striking together of two hard bodies.

A *Clack* is a rattling noise like that of machinery.

And all the landscape round is still,  
Save the clack of yonder mill.—

*Grongar Hill.*

A MURMUR is a confused sound, as that of human voices in a crowd, or of the waters of a shallow brook passing with some velocity over a stony bed. *Fig.*, a complaint.

A REPORT is a sudden and momentary sound of any degree of loudness, from the bursting of a cracker to the firing of a cannon.

THUNDER is a loud and heavy sound produced by the passage of a body of the electric fluid through the air.

A PEAL is a single momentary outburst of loud sound, as of thunder, cannon, or bells.

*Pealing*, uttering a succession of peals or loud sounds.

A ROAR is a very loud, prolonged sound, as that of a cataract.

A BOOM is a hollow roar, as that of waves, or of the reverberations of artillery.

A CRASH is a loud and mingled sound of many things falling and breaking at once.

A CLAP is a sudden and startling explosion of loud sound; as a *clap* of thunder.

To RUMBLE is to make a heavy, continued sound, as that of distant thunder. A heavy carriage *rumbles* on the pavement.

A *Rattling* consists in a succession of small, sharp sounds, caused by rapidly repeated collisions of bodies that are not very sonorous, as when hailstones fall on a roof.

A CLATTER is a loose, confused, and irregular rattling. The feet of a galloping horse *clatter* over the stones.

A RACKET is a loud and continued clatter.

AN UPROAR is a confusion of loud sounds.

A DIN is a loud and continued noise, or mingling of noises, by which the ear is wearied; as, the *din* of a large workshop.

To PATTERN is to give forth a succession of small, soft sounds, as when rain-drops fall on a roof. The feet of little children *patter* on a pavement.

To GURGLE is to emit a sound like that produced by water flowing from a narrow-necked bottle.

Pure gurgling rills the lonely desert trace,  
And waste their music on a savage race—  
*Young.*

A RUSTLING consists in a succession of small obscure sounds caused by the rubbing of light elastic substances, as silk, dry leaves, etc.

To TOOT is to give forth short blasts from a horn.

A DING-DONG is the sound of a heavy bell.

Let us all ring Fancy's knell!  
Ding dong bell.—*Shaks.*

*Fig.*, a tiresome repetition by children of demands and complaints.

A CHIME is a combination of ringing sounds that harmonize.

#### b. Sounds of the Human Voice.

VOICE in man or animals is sound generated by vibrations of the *larynx*, an apparatus consisting of cartilage and membrane, and situated at the upper extremity of the windpipe. From—

Vox, the voice. (L.) Hence,  
Vocal, pertaining to the voice; as, the vocal organs.



*Vociferate*, to give a vehement utterance to vocal sounds. (L., *fero*, to utter.)

A **CRY** is a loud vocal sound uttered by man or animals.

An **Outcry** is a loud cry, as of alarm, distress, etc.

A **SHOUT** is a vehement and sudden burst of voice expressing joy, triumph, exultation, or animated courage. *Shouts* are sometimes expressive of derision. We also *shout* to attract the attention of some one at a great distance.

To **BAWL** is to cry with a loud and full sound, as in calling, in pain, etc.

A **HALLOO** is a shout designed to attract the attention of some one at a distance.

A **WHOOP** is a loud and shrill shout. Boys sometimes *whoop* when engaged in their sports. The American Indians utter a *war-whoop*.

To **HOOR** is to utter shouts of contempt.

A **HUZZA** is a shout of praise uttered as a compliment to some distinguished individual.

Many who have been saluted with the *huzzas* of a crowd one day, have received their execrations the next.—*Mansfield*.

One self-approving hour whole years outweighs, Of stupid starers and of loud *huzzas*.—*Pope*.

**HURRA!** or **HURRAH!** is a shout of exultation or encouragement.

A **YELL** is a loud and hideous outcry.

To **SCREAM** is to utter a shrill and violent outcry, as in a fright, or in extreme pain.

To **SHRIEK** is to utter a shrill and piercing outcry from the influence of sudden terror, or of extreme anguish.

To **SCREECH** is to utter a loud and extremely shrill cry, as in very acute pain, or in sudden terror.

To **SQUALL** is to scream or cry violently, as a child in anger or distress.

A **SIGH** is a long-drawn and audible breathing, indicative of sadness.

A **GROAN** is a deep, heavy, and prolonged vocal sound, indicative of bodily pain or mental anguish.

A **GRUNT** is a short groan.

A **SOB** is a convulsive sigh.

To **MOAN** is to utter a murmur expressive of grief or bodily pain.

### c. *Animal Sounds.*

To **GROWL** is to utter the low, grumbling sound of an angry dog or lion.

A **SNARLING** is a growling, accompanied by a curling of the nose, and a showing of the teeth as indicative of a disposition to bite.

To **BARK** is to utter a short, harsh cry, like that of dogs when they threaten or pursue.

To **YELP** is to utter the cry of a dog when hurt, or of a hound in the pursuit of game.

To **BAY** is to bark. Also, to bark at.

I'd rather be a dog and *bay* the moon,  
Than such a Roman.—*Shaks.*

A **HOWLING** is a loud, protracted, and mournful cry, uttered by dogs and wolves.

To **WHINE** is to utter a small, plaintive cry. The *whining* of a dog is indicative of uneasiness.

To **MEW** is to utter a weak and somewhat acute cry, as that of a cat, when trying to attract attention.

To **PURR** is to utter a low and continued murmur, as a cat does in expressing a sense of gratification.

To **WAUL** is to utter a loud and disagreeable cry like that frequently heard from cats at night.

To *Caterwaul* is to waul as cats.

To **BLEAT** is to utter the cry of the sheep, the deer, or the goat.

To **BAA** is to utter the peculiar bleating of the sheep.

To **LOW** is to utter the ordinary cry of the ox.

To **BELLOW** is to utter the deep, heavy tones of the bull, when announcing his own lordly dignity, or when bidding defiance to a rival.

To **NEIGH** is to utter the cry of the horse.

**WHINNYING** is a kind of neighing by which the horse calls other animals of his kind.

To **BRAY** is to utter the loud and harsh roar of the ass.

To **GRUNTLE** is to utter the deep,

guttural sound which is natural to the hog. (Freq. of *grunt*.)

To *SQUEAL* is to utter the loud and shrill cry that is natural to the hog when seized by an enemy.

To *SQUEAK* is to utter a small, sharp cry like that of the mouse.

To *CLACKLE* is to utter the notes used by the hen when recovering from some temporary alarm, or in rejoicing over a newly-laid egg.

To *CLUCK* is to utter the notes used by the hen in conducting her young.

To *CROW* is to utter a cry like that of the barn-yard cock in announcing the dawn, or in proclaiming his victory over a rival.

To *CHATTER* is to utter a rapid succession of small, short, and rattling sounds. Magpies and monkeys *chatter*. The rapid striking of the teeth together from cold is also called a *chattering*. *Fig.* To talk idly.

To *TWITTER* is to make a succession of small, short, acute sounds, following each other with great rapidity. Swallows *twitter*.

To *CAW* is to cry *caw! caw!* after the manner of the crow or the rook.

To *CROAK* is to utter the hoarse note of the frog or raven. *Fig.* To complain of the gloominess of future prospects, or to prophesy evil.

*NOTE.*—This figure had its origin in the circumstance that the *croaking* of a raven used to be regarded by the superstitious as an omen of evil.

To *COO* is to utter the soft and plaintive or tender cry of the dove or pigeon.

To *HOOT* is to cry *too hoo! too hoo!* after the manner of the owl.

To *GOBBLE* is to utter the cry of the turkey-cock.

To *QUACK* is to cry *quack! quack!* after the manner of the duck.

To *SQUAWK* is to utter a loud, shrill, and harsh cry, as that of certain large fowls. The term *squawk* is also applied, by the way of contempt, to the noisy shoutings of children.

To *PIPE* is to utter a small, shrill sound like that of a slender *pipe*. Certain birds *pipe*.

To *PIP* is to utter the cry of a young chicken.

To *PEEP* is a different form of the word to *pip*.

A *CHEEPING* is a cry of uneasiness or pain uttered by a young chicken.

To *CHIRP* is to utter the shrill cry of certain small birds.

To *CHIRUP* is to utter lively, chirping notes. A young child, when pleased, sometimes *chirups* in its nurse's arms.

To *WHISTLE* is to produce shrill musical notes by means of a pipe, or by a forcible emission of the breath through a small aperture between the lips. Certain birds *whistle*.

To *HISS* is to produce a small, sharp breathing sound by impelling the breath between the tip of the tongue and the upper teeth. Geese and serpents *hiss*. Drops of water falling on a hot iron cause it to *hiss*.

*NOTE.*—*Hissing* is sometimes significant of contempt.

*GENERAL NOTE.*—With perhaps two or three exceptions, the words of the foregoing lists of specific sounds are imitations of the particular sounds which they designate.

#### Qualities of Voice.

*CLEAR*, open and free from harshness.

*HOARSE*, rough, as when the organs of voice are affected by a cold.

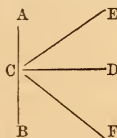
*HUSKINESS* is a dry hoarseness, in which the sonorousness of the voice is impaired.

*GRUM*, rumbling.

*STENTORIAN*, very powerful. (From Stentor, a Grecian warrior in the army against Troy. His voice was louder than the combined voices of fifty men.)

#### 4. Of the Echo.

An *ECHO* is a reflected sound. (A sound turned back.)



*NOTE.*—Sound, light, heat, and elastic bodies are subject to the same law of reflection, which is, that the angle of reflection is equal to the angle of incidence. Let AB be a wall. Now if an elastic ball thrown from D strike the wall perpendicularly at C, it will be reflected perpendicularly back to D. If a ball thrown from E strike the wall obliquely

at C, forming with A B the angle of incidence E C A, it will be reflected obliquely from C to F, forming with A B the angle of reflection F C B, equal to E C A. Now if sound were substituted for the ball it would observe the same law of reflection. Or if a mirror were substituted for the wall, and light or heat took the place of the ball, these elements would be found in like manner to conform to this law.

To REVERBERATE is, 1. To beat back. An arch may *reverberate* the voice of a speaker. 2. To ring with reflected sounds. The forest *reverberates* with the blows of the ax-man. (L., *re*, back; and *verbero*, to beat.)

### 5. Of Silence.

SILENCE is the absence of sound. STILL, 1. Emitting no sound. 2. Undisturbed by sound.

To HUSH is, 1. To cease speaking

or sounding. 2. To cause to be silent.

*Hush*, (adj.,) silent; as, they are as *hush* as death.

*Hush-money*, a bribe to secure silence.

HIST! a word commanding silence, and equivalent to *hush*!

MUTE, 1. Incapable of uttering vocal sounds. Fishes are *mute*. 2. Not uttering vocal sounds, though capable of doing so. A man is *mute* when he does not use his voice.

DUMB, 1. Incapable of uttering articulate sounds. The beasts are *dumb*. 2. Incapable of employing articulate sounds for the expression of ideas. The *deaf* are commonly also *dumb*.

MUM, refraining from speech.

## OF SAPORS.

A SAPOR is any quality that affects the sense of taste. (L., *sapio*, to have qualities that affect the taste.) Hence,

*Sapid*, affecting the taste. Salt and sugar are *sapid* substances.

*Insipid*, tasteless. Saw-dust and weak tea are *insipid*. *Fig.*, Not seasoned with sense, so as to please the intellectual taste; as, *insipid* conversation; an *insipid* book. (*In*, not, and *sapid*.)

*Savor* is the word *sapor* modified by the substitution of *v* for *p*. But *savor* is employed to signify a quality that affects the *smell* as well as one that affects the taste.

If the salt has lost its *savor*, wherewith shall it be salted?—Matt. v: 13.

And the Lord smelled a sweet *savor*.—Gen. viii: 21.

*Savory* signifies, 1. Agreeable to the taste; as, a *savory* dish. 2. Agreeable to the smell; as, *savory* odors.

NOTE.—The term *savory* is properly applied to odors only, when, from some peculiarity of the odor, we are led to infer that the substance from which the odor proceeds, would also be agreeable to the taste.

FLAVOR, from the French *flairer*, to smell, properly signifies an *odor*; but common usage seems to have appropriated this term chiefly to the

sense of taste. We speak of the *flavor* of wine, of fruit, etc.

NOTE.—The word *flavor* is employed in reference to nice discriminations in the taste of articles of food and drink.

A TINCTURE is a slight taste superadded to the natural taste of any substance; as, a *tincture* of orange peel. (L., *tingo*, to stain.)

A TWANG is a slight degree of some flavor perceptibly mingled with some predominant taste. A sweet fruit may have a *twang* of bitterness.

To SMACK OF is to be tintured with any particular taste. Food *smacks of* the spice with which it is seasoned. (Ger., *schmecken*, to taste.)

PALATABLE, agreeable to the taste, (or *palate*, the sense of taste having been formerly supposed to be seated in the palate.)

NICE, more than ordinarily pleasant to the taste.

DELICATE, agreeable to a refined palate. (L., *deliciæ*, delights.)

*Delicacy*, an article of food that pleases a refined palate.

*Delicious*, highly pleasing to the taste or other senses.

LUSCIOUS, excessively rich; as, a *luscious* fruit.



NOTE.—*Luscious* food is such as is calculated by its richness to cloy and sicken, unless moderately and cautiously used.

DAINTY, 1. Nice or particular in the selection of food. 2. Suiting a taste that is difficult to please; as, a *dainty* bit.

*Dainties*, articles of food that are suited to a *dainty* appetite.

### *Specific Savors.*

SWEET, having the characteristic taste of those substances called saccharine, as *sugar* or *honey*.

NOTE 1.—The epithet *sweet* is applied to various substances not saccharine, to denote some quality that affects the taste pleasantly. Thus we say that water is *sweet* which is free from any impregnation with saline (salt-like) matters; and that meat is *sweet* which is free from any tendency to putrefaction.

NOTE 2.—The term *sweet* is metaphorically applied to qualities of scent and sound which pleasantly affect the senses of smell and hearing. Thus we say that the odor of a rose, or the air of a piece of music is *sweet*.

NOTE 3.—In a moral sense we speak of a *sweet* temper.

SACCHARINE, having the qualities of sugar. (L., *saccharum*, sugar.)

NECTARINE, having the exquisite sweetness of *nectar*, the drink of the gods. See Art. *Mythology*.

AMBROSIAL, having the exquisitely delicious taste or scent of *ambrosia*, the food of the gods. See Art. *Mythology*.

DULCIS, sweet. (L.) Hence,

*Dulcet*, 1. Literally sweet.

She tempers *dulcet* creams.—*Milton*.

2. Metaphorically sweet; as, *dulcet* sounds.

*Dulcify*, to sweeten. (*Fy*, from L. *facio*, to make.)

*Dulcimer*, a musical instrument having about 50 strings, which are played upon with little sticks. The name refers to the sweetness of the tones.

SUAVIS, sweet. (L.) Hence,

*Suavity*, sweetness. Used only in a figurative sense; as, *suavity* of language, conversation, or address.

MEL, honey. (L.) Hence,

*Mellifluent* or *Mellifluous*, sweetly flowing; as, a *mellifluent* voice; *mellifluous* strains of music.

BITTER is the opposite of *sweet*.

NOTE.—*Bitter* is the characteristic taste of wormwood, aloes, and gall. In a figurative sense bitterness is predicated of the painful emotions. Thus we speak of the *bitterness* of grief. *Bitterness* is also predicated of the malignant feelings; as, a *bitter* hate.

SOURNESS is the quality which characterizes the taste of vinegar. In a figurative sense we speak of *sourness* of the temper.

ACID, sour to the taste. (L., *acidus*, sour.)

To *Acidify* is to make sour.

*Acidulous*, slightly sour.

To *Acidulate* is to tinge with a sour taste, as when we put a few drops of vinegar in a glass of water.

ACETIC, pertaining to or having the nature of vinegar. *Acetic* acid is the acid of pure vinegar. (L., *acetum*, vinegar.)

CRAB, harshly sour. Hence,

*Crab-apple*, a wild fruit, thus called on account of its taste.

*Crabbed*, harshly sour, like the crab-apple. Figuratively we speak of *crabbedness* of temper.

ROUGH, and HARSH, as applied to taste, denote ideas derived from the sense of touch. These terms are used to denote ungrateful modifications of the sour taste. *Rough* is applied to liquors, as a *rough* wine; and *harsh* is applied to fruits.

AUSTERUS, harshly sour. (L.) Hence,

*Austere*, sour with astringency.

Certain fruits and wines are *austere*. *Fig.* 1. Harsh in one's bearing toward others; as an *austere* master; an *austere* look. 2. Severe in one's manners and habits.

NOTE.—A person who is *austere* from principle abstains from innocent and lawful gratifications and pleasures.

HARDNESS is spoken of the taste of fermented liquors when they begin to lose their spirituous flavor, and to become sour; as, *hard* cider.

VINEGAR is cider or wine that has become sour. (Fr. *vin*, wine, and *aigre*, sour.)

TART, 1. Having a sharp, but not unpleasant taste, as the currant and



the cranberry. 2. Sharp in a figurative sense, as a *tart* reply.

A *Tart* is a pie made of sour fruit.

BRISK or LIVELY, having the sharp and pleasant taste of an effervescing liquor.

VAPID or FLAT, having lost its liveliness. In a figurative sense, we may speak of a *vapid* sentiment. (From an imaginary Latin root *vapeo*, to fly off in vapor.)

NOTE.—The term *flat* refers, perhaps, to the flattening down of the froth on the surface of an effervescing liquor after the effervescence has ceased.

TO PALL is, 1. To become vapid; as, the liquor *palls*. 2. To cease to have the power of gratifying the sense.

Beauty soon grows familiar to the lover,  
Fades in the eye and *palls* upon the sense.

Addison.

RACY, having a strong, rich and agreeable flavor, as a *racy* apple; *racy* wine. *Fig.* Characterized by a rich, lively, and agreeable strain of sentiment; as a *racy* article; a *racy* style.

ACERBUS, harshly sour (L.) Hence, *Acerb*, having a harsh taste like that of unripe fruit.

NOTE.—In the *acerb* taste sourness is mingled with astringency.

*Exacerbate*, *lit.* To render more

harsh to the taste. Hence, *Fig.* To render more severe. Physicians speak of the *exacerbation* of the symptoms of a disease.

SALINE, having the qualities of salt. (L. *sal*, salt.)

BRACKISH, slightly impregnated with salt; as, *brackish* water.

STALE, having lost its life, spirit, or flavor from being long kept; as *stale* beer; *stale* bread. In a *fig.* sense, we speak of *stale* news; a *stale* remark.

TO TAINT is to affect meat with the taste which indicates incipient putrefaction. *Fig.* To corrupt with vicious principles.

SPICES are vegetable productions of an agreeable, pungent taste, which are used to improve the flavor of food. Hence,

*Spicy*, having the taste of the spices. *Fig.* Abounding in pungent wit, as a *spicy* discourse.

TO SEASON is to render food palatable by means of salt or the spices.

CONDIMENTS are substances used either in seasoning, or in preserving articles of food. Salt, the spices, vinegar, mustard, etc., are *condiments*. (L. *condio*, to season, or preserve.)

## OF ODORS.

An ODOR, SMELL, or SCENT is a quality in matter that affects the sensibility of the *olfactory nerves*.

NOTE.—Though these terms are commonly regarded as synonymous, yet they exhibit the idea which they represent under different aspects. *Odor* is from the Greek *ozo*, to exhale, or send forth particles of matter capable of affecting the sense of smelling. The term *smell* has a reference to the action of the nostrils in *inhaling* or *snuffing up* those particles, to *inhale* or *snuff up*, being the primary meaning of to *smell*. The term *scent*, is from the Latin *sentio*, to perceive, and therefore refers to the *perception* of the odorous properties of the matter that has been inhaled. The same quality then, is an *odor*, in reference to its being inherent in something that has been exhaled; a *smell*, in reference to its being inherent in something that has been inhaled; and a *scent*, in reference to the fact that the quality has affected the appropriate organ of sense.

FRAGRANT, having a sweet scent.

REDOLENT, diffusing a sweet scent. (L. *re*, again, and *oleo*, to emit a scent.)

A PERFUME is a sweet scent.

STRONG, affecting the sense of smell unpleasantly.

MUSTY, having the smell caused by moldiness.

RANCEO, to be strong scented. (L.) Hence,

*Rancid*, having the smell or taste of old butter or oil.

*Rancescent*, beginning to become rancid.

*Rank*, having a strong and offensive odor. Spoken of the smell of certain plants and animals. Garlic and goats emit a *rank* odor.

A FETOR, STENCH, OR STINK is a strong and disgusting smell.

NOTE.—*Stench* is a stronger term than *fetor*. We can speak of a *fetor* of the breath. Certain accumulations of filth produce a horrid *stench*.

The term *stink* includes every degree of the disgusting smell.

*Fetid*, having a disgusting scent. (L. *fæteo*, to stink.)

## OF THE MECHANICAL PROPERTIES OF MATTER.

### 1. Porosity.

PORES are very small vacant spaces between the particles of a body.

*Porous*, abounding in pores.

*Porosity* or *Porousness* is the quality of abounding in pores.

NOTE 1.—All bodies are supposed to be more or less porous.

NOTE 2.—In light bodies the pores are supposed to be large and numerous, while in heavy bodies they are supposed to be few and small.

NOTE 3.—Sir Isaac Newton conjectured that if the matter of the whole earth were so compressed as to be absolutely without pores, it might possibly be contained within the space of a cubic inch.

### 2. Of the Cellular Structure.

CELLS are small cavities larger than pores.

*Cellular*, abounding in cells.

SPONGY substances are such as abound in cells, and are at the same time soft, pliable, and elastic, like the substance called *sponge*.

### 3. Of Rarity.

RARE bodies are such as have numerous and large interstices between their atoms. Water is nineteen times lighter than gold, and is, consequently, nineteen times rarer. ✕Dense.

RARITY is the condition of being rare. ✕Density.

To *Rarefy* is to render lighter by driving the atoms of bodies farther apart. Heat *rarefies* air. ✕Condense.

*Rarefaction* is the act of rendering a substance lighter by driving the atoms further apart. (L. *facio* [*factum*], to make) ✕Condensation.

THIN, 1. Being at the same time rare and fluid; as *thin* air; a *thin* vapor. 2. Being more than usually fluid from containing an excess of water or other liquid; as *thin* molasses; *thin* milk; *thin* blood.

TENUITY is thinness; as the *tenuity* of the air in the upper regions of the atmosphere; the *tenuity* of the blood. (L. *tenuis*, thin.)

To *Attenuate* is to make thin.

An *Attenuant* is a medicine that thins the fluids.

### 4. Of Density.

DENSE bodies are those in which the pores are few and small, or in which the atoms are not separated by large intervals. Water is 11,000 times denser than hydrogen gas. Platinum, the heaviest of the metals, is 21½ times denser than water. ✕Rare.

*Density* is the condition of a body in relation to the closeness or remoteness of its particles or atoms. Hydrogen is a substance of little *density*. Platinum is a substance of great *density*. ✕Rarity.

To *Condense* is to bring the particles or atoms of a body more closely together. ✕Rarefy.

### 5. To Stick.

To STICK. When portions of matter in contact require some force to separate them they are said to *stick*.

*Sticky*, having the quality of sticking, as tar or glue.

GLUTINOUS, having the sticky quality of glue. (L. *gluten*, glue.)

VISCUM, being at the same time both semi-fluid and sticky, like the white of an egg. (L. *viscus*, birdlime, a sticky preparation spread over the branches of trees for the purpose of catching birds.)

*Viscid* is the quality of being at the same time both semi-fluid and sticky.

Viscous, soft and sticky like certain gums.

*Viscosity* is the quality of being soft and sticky.

*Ropy*, moderately viscid. Cider or wine becomes *ropy* when changing into vinegar. (From *rope*, a cord.)

NOTE.—A *ropy* liquid, when suffered to fall from the end of a stick, *ropes*, that is, draws itself into a slender thread.

*CLAMMY*, sticky; as, *clammy* dough; *clammy* clay; a *clammy* sweat. (From *clam*, to clog with any viscid substance.)

*HÆREO* [*hæsum*]; to stick. (L.) Hence,

*Cohere*, to stick together, (*co*, together.)

*Cohesion*, the act of sticking together.

*Cohærent*, sticking together; as, *coherænt* parts. *Fig.*, duly connected; as, a *coherænt* discourse.

*Cohesive*, tending to unite matter in masses; as *cohesive* attraction.

*Adhere*, to stick to. (*ad*, to.)

*Adhesion*, the act of sticking to.

*Adherænt* one who sticks to another as a follower of the fortunes or opinions of the person to whom he *adheres*.

*Inhere*, to exist (or stick) in something else. Colors *inhere* in cloth. A dart *inheres* in the flesh.

*Inherænt*, existing in any thing as a natural property. The power of attracting iron is *inherænt* in the magnet.

To *CLEAVE* is to stick, as dust, mud, etc. Shake off the dust that *cleaveth* unto your feet.

To *COALESCE* is to become united by spontaneous cohesion. Large hailstones sometimes consist of smaller ones that have *coalesced*. Two drops of water brought in contact *coalesce* and form a single drop.

*Coalescence* is the act of spontaneous cohesion.

*Coalition* is, 1. The union of separate bodies in one mass by spontaneous cohesion. 2. A union of political or other parties.

*CRESO* [*cretum*], to grow. (L.) Hence,

*Concrescence*, the process of be-

coming united in one mass by spontaneous cohesion. (*con*, together.)

*Concrete*, united in one mass by the spontaneous cohesion of separate particles.

*Concretion*, 1. The process of becoming united in a solid mass by the spontaneous cohesion of small particles. 2. A solid mass formed by the spontaneous cohesion of separate particles.

*Accretion*, the process by which particles unite themselves externally to a solid mass. (*ad*, to.)

*GLOMUS*, a ball of yarn. (L.) Hence,

*GLOMERO* [*glomeratum*], to wind into a ball. (L.) Hence,

*Conglomerate*, gathered into a mass.

*Conglomerate Rocks* are composed of pebbles cemented by mineral matter.

To *CEMENT* is to unite solid bodies by interposing a soft substance, which, on hardening, holds the bodies together by the force of cohesion. Mortar is a kind of *cement*.

To *WELD* is to unite pieces of iron by first softening them by heat, and then beating them together with a hammer.

## 6. Of Hardness.

*HARD* bodies are those whose particles cohere so firmly as not to be easily displaced by pressure.

*DURUS*, hard. (L.) Hence,

*Indurate*, to harden.

*Obdurate*, hardened in wickedness, as an *obdurate* sinner; an *obdurate* heart.

*Dure*, or *Endure*, to last; because hardness is a quality that renders things lasting.

## 7. Of Softness.

*SOFT* bodies are, 1. Those whose form may be readily changed by pressure, as putty or dough. 2. Such as admit of being easily cut, as soapstone.

NOTE.—Softness is the result of a feeble cohesion of the particles of a body.



MOLLIS, soft. (L.) Hence,

*Mollify*, 1. To soften. 2. To soften with poultices, etc., for the purpose of allaying pain or irritation; as, to *mollify* a wound with oil. 3. To appease; as to *mollify* a person who is in a sullen or angry mood.

*Emollient*, possessing the property of softening. A poultice is an *emollient* application.

### 7. Of Tenacity.

TENACITY is the force with which the parts of a solid body cohere. (L. *teneo*, to hold.)

NOTE.—The measure of *tenacity* is the force required to pull a bar of a given breadth and thickness asunder. Steel possesses a greater degree of *tenacity* than any other substance.

*Tenacious*, 1. Cohering with great force. 2. Sticky. Tar is a *tenacious* substance.

### 8. Of Brittleness.

BRITTLE bodies are such as are easily broken, as glass, queensware, etc.

NOTE.—*Brittleness* is a quality of hard bodies that are lacking in tenacity.

FRIABLE bodies are such as are easily reduced to grains or powder, as sandstone, loaf sugar, etc.

NOTE.—Friable substances are usually of a loose texture, the parts being held together by but a slight force of cohesion.

### 9. Of Elasticity.

ELASTIC bodies are such as have an inherent power of recovering their former figure after any external pressure which has changed that figure has been removed. Whalebone, Indian rubber, and air, are remarkable for their *elastic* properties.

*Elasticity* is the property which causes a body to resume its natural shape after having been pressed, stretched, or twisted.

SPRINGY, elastic. (From *spring*, to rebound, or fly back.

*Springiness* is elasticity.

### 10. Of Malleability.

MALLEABLE substances are such as are susceptible of extension under the hammer. (L. *malleus*, a hammer.)

NOTE.—Gold is the most *malleable* of all the metals. A single grain of gold may be hammered so thin as to cover fifty square inches.

*Malleability* is the quality which renders bodies susceptible of extension under the hammer.

### 11. Of Ductility.

DUCTILE substances are such as are susceptible of being drawn into wire or threads. L. *duco* [*ductum*], to draw.)

NOTE.—Platinum is the most *ductile* of all the metals.

*Ductility* is the quality which renders bodies susceptible of being drawn into wire or thread.

### 12. Of Flexibility.

FLEXIBLE substances are such as are capable of being bent without breaking. L. *flecto* [*flexum*], to bend.)

NOTE 1. Some substances are both flexible and elastic, as *whalebone*. Others are flexible and non-elastic, as *lead*.

NOTE 2. The term *flexible* may be used figuratively, as when we speak of *flexible* judge, a *flexible* will.

*Flexibility* is capability of being bent.

*Flexible*, very easily bent. A slender twig is *flexile*.

PLIANT or PLIABLE.—1. Easily bent, as a slender twig. 2. Easily folded, as soft leather or cloth. 3. Easily molded, as wax. *Fig.* Readily yielding to the will of others.

*Pliancy* or *Pliability* is easiness to be bent. *Fig.* Readiness to yield to the will of others.

LIMBER, 1. Easily bent; as, a *limber* rod. 2. Perfectly pliant; as, a *limber* rag. 3. Moving freely; as, a *limber* joint. 4. Relaxed. In fainting, the muscles become *limber*.

LITHE, that may be easily bent; as a *lithe* twig; the *lithe* proboscis of an elephant.

SUPPLE, easily bent; as, a *supple* rod; a *supple* joint. *Fig.* Bending to the humor of others.

FLABBY, being soft and of a loose texture; as, *flabby* flesh.

*Flaccid*, yielding to pressure for



want of firmness and stiffness; as, a *flaccid* muscle.

### 13. Of Stiffness.

STIFF bodies are such as are not easily bent. *Fig.* Wanting in those graces which depend upon a perfect flexibility of the various joints of the body; as, *stiff* manners.

RIGID, to be stiff. (L.) Hence, *Rigid*, stiff. *Fig.* Not *bending* (or yielding) in the way of kindness or indulgence; as, a *rigid* master; a *rigid* rule; *rigid* justice.

RIGOR, stiffness. (Not used by recent writers in the literal sense.) *Fig.* The unbending strictness of fixed rules. Courts of Equity relax the *rigor* of the common law.

### 14. Of Toughness.

TOUGH bodies are such as are not

easily torn asunder. Hickory is a *tough* wood. The gristly portions of meat are *tough*.

TENDER, free from toughness; as, *tender* meat.

### 15. Of Fluidity.

A FLUID is a substance whose particles move freely among themselves. (L. *fluo*, to flow.)

NOTE.—Fluids are of two classes, namely: liquids, such as water, oil, etc.; and gases, which resemble air in their form.

LIQUIDS are fluids which possess but little elasticity, and are but slightly compressible.

NOTE.—In liquids a slight degree of cohesion exists between the particles.

GASES are fluids, air-like in form, compressible, and permanently elastic.

NOTE.—The gases are entirely destitute of cohesive attraction.

## OF THE VARIOUS MODES OF OVERCOMING THE FORCE OF COHESION.

### 1. To Break.

To BREAK is to separate the parts of a solid body by pressure, or by a sudden blow.

A *Breach* is, 1. A broken place; as, a *breach* in a wall. 2. An act of breaking; as, a *breach* of the peace; a *breach* of good manners. (From *break*.)

FRANGO [*fractum*], to break. (L.) Hence,

*Fracture*, a breaking; as, the *fracture* of a bone.

*Fraction*, a broken number; as,  $\frac{3}{4}$ .

*Fragment*, a piece broken from a mass.

*Fragile*, easily broken. Thin glass is *fragile*.

*Frail*, not adapted to withstand violence; as, a *frail* bark; a *frail* human body. (Contraction of *fragile*.)

*Infringe*, to break; as, to *infringe* a contract or law. We should not *infringe* upon the rights of others.

*Frangible*, that may be broken.

*Infrangible*, that can not be broken.

To SNAP is to break with a short and sudden fracture, as a dry, and brittle stick.

To CRACK is slightly and partially to separate the parts of a solid body.

A *Crack* is a slight and partial separation of the parts of a solid body.

A CREVICE is an opening formed by the separation of the parts of a solid body; as, a *crevice* in a wall.

A CREVASSÉ is a breach formed by the breaking of the water through the levees on the banks of the Mississippi. (Fr., *crêver*, to split.)

A CHINK is a long, narrow opening in a wall, either existing in the original construction, or formed by the shrinking of the parts.

To SHATTER is, by sudden violence, partially to separate the parts of a brittle solid by crevices running in various directions.

To SHIVER is to separate into small fragments or splinters. Lightning sometimes *shivers* a large tree.

To CRUSH is to break into small

fragments, either by pressure or by beating.

A CRUMB is a small portion of a friable solid.

To CRUMBLE is, 1. To break into crumbs. 2. To separate spontaneously into crumbs or small pieces.

CONTERO [*contritum*], to crush. (L.) Hence,

*Contrite*, broken or crushed in a moral sense; as, a *contrite* heart; that is, a heart broken by sorrow for sin.

*Contrition*, a state of broken-heartedness on account of sins committed.

To PULVERIZE is to reduce to powder. (L., *pulvis*, dust.)

To GRIND is to reduce to small particles by friction.

To TRITURATE is to reduce to a fine powder by continued friction.

NOTE.—The apothecary *tritulates* substances in a mortar.

To LEVIGATE is to reduce by grinding or trituration to an impalpable or smooth powder. (L., *levis*, smooth.)

To BURST is to break by a force acting from within in an outward direction, as by the force of gunpowder or steam.

RUMPO [*ruptum*], to break or burst. (L.) Hence,

*Rupture*, a breaking or bursting; as, the *rupture* of a string; the *rupture* of a bloodvessel; a *rupture* of the skin. *Fig.* A breach of peace or concord between individuals or nations.

*Disruption*, 1. The act of breaking asunder. 2. A breach. (*dis*, asunder.)

*Abrupt*, *lit.*, broken short off. Hence, 1. Steep; as, an *abrupt* precipice. 2. Broken by sudden transitions; as, an *abrupt* style. 3. Sudden, or without notice to prepare the mind for the event; as, an *abrupt* entrance; an *abrupt* departure. (*ab*, off.)

NOTE.—The expression, an *abrupt* precipice, conveys the idea that the rocks had once extended further, but had been broken off by some convulsion of nature. In the case of an *abrupt*

departure, the *continuance* of the person's stay is suddenly and unexpectedly *broken off*.

## 2. To Split.

To SPLIT is, 1. To separate a solid body lengthwise; as, to *split* a bar of iron. 2. To separate a fibrous body in the direction of the fibres; as, to *split* a log of wood. 3. To separate, as a crystal, in the direction of the natural cleavage. 4. To separate a mass, as a rock, in any direction.

To CLEAVE is to split.

A *Cleft* is a vacant space formed by the splitting apart of a solid mass; as, a *cleft* in a rock.

*Cleavage* is the capability observed in crystals to undergo mechanical division in certain fixed directions.

To RIVE is to split; as, to *rive* shingles. The oak was *ripen* by the lightning.

FINDO [*fissum*], to split. (L.) Hence,

*Fissile*, that may be split.

*Fissility*, capability of being split.

*Fissure*, a cleft; as, a *fissure* in a rock.

## 3. To Tear.

To TEAR is to separate the parts of a tenacious body by pulling or other violence.

TATTERS are parts of a garment partially separated by tearing.

To LACERATE is to tear, as the skin or flesh. In a *fig.* sense we speak of the *laceration* of the heart.

To REND is to separate the parts of a body either by tearing or bursting. A garment may be *rent*. A blast of gunpowder *rends* a rock.

## 4. To Wear.

To WEAR is to diminish the bulk of a body by removing small particles by friction.

To ABRASE is to remove particles from the surface of a body by friction. (L., *ab*, from; and *rado*, [*rasum*], to scrape.)

*Abrasion*, the act of removing particles from the surface of a body by friction.

## 5. To Cut.

To CUT is to sever the parts of a solid body by means of an edged instrument.

To HACK is to cut slightly with frequent blows.

To HAGGLE is to cut irregularly and unskillfully. A boy *haggles* a stick with a dull knife. A human body may be *haggled* by repeated strokes of a sword. (Freq. of *hack*.)

To HEW is, 1. To separate external portions by cutting; as to *hew* timber with an ax, for the purpose of forming a smooth surface. 2. To shape with a chisel; as, to *hew* stone.

To *Hew off* is to separate by cutting; as, to *hew off* the branches of a tree.

To *Hew down* is to fell by cutting; as, to *hew down* a tree.

To CHOP is, 1. To cut into pieces with an ax; as, to *chop* wood. 2. To cut into small pieces, as to *chop* meat or straw.

To *Chop off* is to sever with an ax or other heavy cutting instrument.

A CHIP is a small portion severed from a hard body by cutting. (From *chop*.)

To *Chip* is to cut a hard substance into small pieces.

To MINCE is to cut into fine pieces; as, to *mince* meat. (Fr., *mince*, fine.)

To SHAVE is to cut off any external growth close to the surface; as, to *shave* the beard; to *shave* the bark from a stick of wood. 2. To remove thin and ribbon-like slices from the surface, as a joiner does in planing a board.

To PARE is to remove the outside or the extremities by cutting; as, to *pare* an apple; to *pare* the nails.

To SHEAR is to separate wool or hair from the skin of an animal, or to shorten the nap of cloth by means of a two-bladed instrument called a pair of *shears*.

To CLIP is to cut with shears or scissors; as, to *clip* the hair; to *clip* the wings.

To WHITTLE is to cut off small pieces from a hard body with a knife.

(From the obsolete noun *whittle*, a knife.)

SECO [*sectum*], to cut. (L.) Hence,

*Section*, 1. A part separated from the rest by a cutting either real or imaginary. The trunk of a tree may be divided into several *sections* by cutting it with a saw. Geographical lines may cut up the surface of a country into *sections*. 2. A division of a chapter, of a law, or of any instrument of writing.

*Dissect*, to cut apart. (Applied to the use of the knife in anatomical investigations.) (L. *dis*, apart.)

*Intersect*, to cut each other mutually, as two lines which cross each other. (*inter*, mutually.)

*Insect*, any living creature resembling the bee or the ant in form.

NOTE.—The term *insect* refers to the circumstance of the body of the creature being apparently cut *into*, and almost divided into two parts.

SCINDO [*scissum*], to cut. (L.) Hence,

*Rescind*, to cut off. (Not used in the literal sense.) *Fig.* To annul or reverse; as, to *rescind* a law, a resolution, a vote, a decree, etc.

NOTE.—In *rescinding* a resolution, etc., the body which passed it cuts it off, as it were, from the record of their proceedings.

*Rescission*, the act of annulling or reversing (*re*; off.)

CEDO [*caesum*], to cut. (L.) Hence,

*Incision*, 1. The act of cutting in. 2. A cut. A surgeon makes an *incision* in the flesh.

*Precise*, *lit.*, cut off at the end. (Not used in the *lit.* sense.) *Fig.* Exact; as, *precise* rules; *precise* directions. (*præ*, at the end.)

NOTE.—*Precise* rules or directions are cut, as it were, to correspond to some definite measure of length.

*Precision*, exactness. Eclipses are calculated with great *precision*.

*Preciseness*, a disposition to be exact, or the practice of being exact; as, *preciseness* in the distribution of time.

*Concise*, *lit.*, closely trimmed by cutting. (Not used in the *lit.* sense.) *Fig.* Pruned of all superfluous words; as, a *concise* style.



TRANCHER, to cut. (Fr.) Hence, *Trench*, a ditch, (from its being formed by *cutting* the earth.)

*Intrench*, to secure by cutting a trench around.

To *Intrench on*, *lit.*, to cut into. Hence, *fig.* To encroach upon; as, to *intrench* upon the rights of others. (*in. upon.*)

*Retrench*, to cut away that which is excessive or superfluous; as, to *retrench* the luxuriance of a vine by pruning; to *retrench* a composition of exuberant words or sentences; to *retrench* one's expenses, (*re, away.*)

To CARVE is, 1. To cut into small pieces, as meat at table. 2. To cut wood, stone, or other material into some particular form. 3. To cut figures or devices on hard materials.

SCULPO [*sculptum*], to carve. (L.) Hence,

*Sculpture*, the art of cutting or hewing wood or stone into the images of men, beasts, and other things.

*Sculptor*, one whose occupation is to carve wood or stone into images.

ΓΑΡΦΟ [*GLYPHO*], to sculpture or carve. (Gr.) Hence,

*Hieroglyphic*, pertaining to the carving of sacred characters. (Gr. *hieros* [*hieros*], sacred.)

NOTE.—*Hieroglyphics* are the sacred characters which were used by the ancient Egyptian priests in their emblematic or picture writing. These characters still exist on Egyptian monuments, where they were sculptured three thousand years ago.

ΧΑΡΑΣΣΩ [*CHARASSO*], to scrape, cut, or engrave. (Gr.) Hence,

*Character*.—1. A mark made by cutting or engraving. Hence, a mark made with a pen.

#### 6. To Dig.

To DIG is to open the earth with a spade or other sharp instrument.

A DITCH is a trench in the earth made by digging.

A MOAT is a ditch in fortification.

FODIO [*fossium*], to dig. (L.) Hence,

*Fossil*, dug out of the earth; as,

*fossil* coal; *fossil* salt.

A *Fossil*, any organic substance that, having been long buried in the

earth, has become penetrated with earthy or metallic particles.

*Fosse*, a ditch in fortification. (Fr.) GRABEN, to dig. (Ger.) Hence

*Grub*, to dig up by the roots.

*Grave*, a pit dug for the reception of a dead body.

To *Grave*, or to *Engrave*, to carve letters, etc., on stone, or other hard substance.

#### 7. To Pierce.

To PIERCE is, 1. To enter, as a pointed instrument, by separating and pushing aside the substance of the body pierced. 2. To force a way through any thing. A bullet may *pierce* a board.

To STICK is to cause to enter, as a pointed instrument.

To PRICK is to pierce slightly.

PUNGO [*punctum*], to prick. (L.) Hence,

*Puncture*, 1. The act of pricking.

2. A small hole made by pricking.

*Point*, a mark made by pricking.

See Term *Point*, Art. *Form*.

KENTEON [*CENTEO*], to prick. (Gr.) Hence,

*Center*, the middle point. See the Term *Center*, Art. *Form*.

*Incentive*, that which *pricks* the sluggish faculties and excites to action.

ΣΤΙΖΩ [*STIZO*], to prick. (Gr.) Hence,

*Instigate*, to prick or incite to the doing of something that is wrong.

#### 8. Sundry Piercing Instruments and Bodies.

ACTS, a needle. (L.) Hence,

*Acute*, having a sharp point.

NOTE.—*Acute* is applied figuratively to the bodily senses, and to the intellect; as, an *acute* vision; an *acute* reasoner. The idea is, that the sense or the intellect, like an instrument with a fine point, penetrates between, and distinguishes slight differences. ≠ Dull.

*Acumen*, *lit.*, the sharpness of a pointed body. *Fig.* Penetration of mind.

*Acuminate*, having a long, projecting, and highly-tapering point.

*Acuminated*, sharpened to a point.

ACULEUS, (*dim. of acus*), a stinging prickle. (L.) Hence,



*Aculeate*, in *Botany*, having sharp points.

DULLNESS is opposed to the sharpness either of a point or of an edge.

NOTE.—The term *dull* is metaphorically applied to light, sound, the senses, and the intellect. A *dull* light, a *dull* vision, and a *dull* intellect are not fitted to penetrate between and to separate things that are very close in local position, or in their mutual resemblance.

A STING is a sharp-pointed weapon with which certain insects are armed.

A THORN is a sharp process from the woody part of a plant.

SPINA, a thorn. (L.) Hence,

*Spine*, 1. A thorn. 2. A thin pointed spike, as in fishes.

A PRICKLE is a small pointed process growing from the bark only.

A BRIER is a plant covered with prickles.

A GOAD is a pointed instrument used in driving oxen.

To *Goad* is, 1. To drive with a goad. Hence 2, and *fig.* To excite to action by something pungent.

A SPUR is, 1. A spinous projection on a cock's leg. 2. An instrument having a little wheel with sharp points, worn on horsemen's heels, to prick the horses for hastening their pace.

STIMULUS, a goad or spur. (L.) Hence,

*Stimulus*, 1. Something that excites or rouses to action. 2. In Medicine, any thing that produces a quickly diffused or transient increase of the vital energy.—*Webster*.

## MECHANICAL ACTION AFFECTING SOLID BODIES OTHERWISE THAN BY SEPARATING THEIR PARTS.

### 1. To Stretch.

To STRETCH is, 1. To increase the length or breadth of an elastic or yielding body by drawing. 2. To render straight by drawing; as, to *stretch* a cord.

To STRAIN is to subject a body to a force tending to draw the parts asunder.

TIGHT, strained; as, a *tight* rope.

TENDO [*tensum* and *tentum*], to stretch or strain. (L.) Hence,

*Tense*, tightly stretched or strained.

*Tension*, 1. The act of straining. 2. The condition of being stretched or strained.

*Intend*, *lit.*, to stretch or strain toward, as an archer does in bending his bow and taking aim. Hence, To stretch the mind, and direct its aim toward some object. (*In*, toward.)

*Intense*, *lit.*, tightly strained. Hence, Extreme in degree; as, *intense* heat; *intense* cold; *intense* suffering.

*Extend*, to stretch out in length. (*Ex*, out.)

*Contend*, *lit.*, to strain together. Hence, 1. To strain one's muscles in

a struggle with another, as in wrestling. 2. To try one's strength with another in any way whatever, whether with the hands, with weapons, or with words. (*Con*, together.)

*Attend*, *lit.*, to stretch or bend to. Hence, To direct the thoughts to some particular object or business. (*Ad*, to or toward.)

*Pretend*, *lit.*, to stretch or hold before for the purpose of concealing the object behind. Hence, To hold out a false appearance. (*Præ*, before.)

*Ostensible*, held up to the view or apprehension of others instead of something that is kept out of sight. The *ostensible* reason or motive for a measure may be very different from the real one. (*Ob*, before.)—*Webster*.

*Distend*, to stretch asunder, as the sides of a sack-like body, by filling the cavity. (*Dis*, asunder.)

*Portend*, to hold forth an approaching event by foregoing signs and tokens. (*Por* for *pro*, beforehand.)

### 2. To Bind Tight.

STRINGO [*strictum*], to compress

closely by drawing a cord around. Also, to strain. Hence,

*Stringent*, *lit.*, binding closely. Hence, Very rigorous or exact; as, *stringent* rules.

*Strict*, *lit.*, tightly drawn. Hence, Severe or rigorous; as, *strict* discipline.

*Stricture*, 1. A morbid contraction of any of the passages of the body, presenting the appearance of being drawn together by passing a string around. 2. A criticism.

*Constringe* or *Constrict*, to strain into a narrow compass, as if by a cord drawn around. (*Con*, together.)

*Constriction*, the act of straining into a narrow compass.

*Constrain*, to constrict or cramp the freedom of the will.

*Restrain*, *lit.*, to bind back. Hence, To check.

*Restrict*, *lit.*, to bind back. Hence, To confine within bounds.

*Astringe*, to cause parts to draw together. (*Ad*, together.)

*Astringent*, a medicine that has the property of causing the soft parts of the living system to draw together, as alum, oak bark, etc.

*Distrain*, *lit.*, to separate by a forcible straining. Hence, To seize for debt; as, to *distrain* goods. (*Di*, asunder.)

*District*, a tract of country *strained* apart, or separated from the region to which it belongs.

*Distress*, a figurative straining or pulling asunder that is painful either to the body or to the mind.

### 3. To Loosen.

LOOSE, not stretched or strained.

LAX, loose.  $\propto$  Tense.

Relax, to loosen.

*Relaxation*, 1. The act of rendering loose or limber; as, a *relaxation* of the muscles. 2. An unbending of the mind from business.

SLACK, loose; as, a *slack* rope.

### 4. To Twist.

To TWIST is either to turn an oblong and tenacious body at one end while the other remains fixed;

or to turn both ends at the same time in contrary directions.

To TWINE is, 1. To twist two threads or cords together. 2. To wind, as the tendril of a plant, around some object.

*Twine* is a strong kind of thread composed of two or more smaller threads twisted together.

To WRING is to twist and strain with violence; as, to *wring* clothes.

*Wrong*, *lit.*, *wrung*, or twisted from its proper shape. Hence, Not as it should be, whether physically or morally. (From *wring*.)

To WRITHE is to twist; as, to *writhe* the mouth; to *writhe* the body.

To WREATH is to twist or weave together; as to *wreath* a garland of flowers.

A *Wreath* is something twisted or curled; as, a *wreath* of flowers; a *wreath* of smoke.

WRY, twisted to one side; as, a *wry* mouth.

To WREST is, 1. To force from by violent wringing. 2. To twist from the natural meaning; as, to *wrest* the Scriptures.

To WRENCH is to turn or twist with great violence a body that is free at one end and fixed at the other, by applying a force to the free end.

NOTE.—I may speak either of *wresting* or *wrenching* a sword from the hand of another, but to *wrench* implies greater violence than to *wrest*.

To SQUIRM is to twist the body like a worm.

TORQUEO [*tortum*], to twist. (L.) Hence,

*Torture*, *lit.*, the act of twisting. Hence, Extreme pain, like that caused by twisting the limbs by an engine designed for that purpose.

*Torment*, (L., *tormentum*.) *lit.*, an engine of torture. Hence, pain caused by such an engine. Hence, 1. Severe and lasting pain, however caused. 2. Any excessive or unendurable annoyance.

*Tortile*, twisted; as, a *tortile* awn. *Torsion*, the act of twisting.

*Tortuous*, 1. Twisted; as a *tortuous* leaf. 2. Pursuing an extremely winding course; as, a *tortuous* stream.

*Contort*, 1. To twist together; as,

a *contorted* coral. 2. To *writhe*; as, to *contort* the muscles of the face.

*Distort*, to twist out of its natural shape. (*dis*, out of.)

*Extort*, 1. To draw from by violence or threats. A confession of guilt may be *extorted* by the rack. 2. To wrench money, etc., from the hands of a person by taking advantage of his necessities. (*ex*, from.)

#### 5. To Fold.

To FOLD is to bend any flexible substance over upon itself.

To PLAIT is to double into small folds.

PLICA, a fold; and

PLICO [*plicatum*], to fold. (L.) Hence,

*Ply*, a fold; as, a ply in a garment.

To *Ply*, 1. To fold. Hence, 2. To fold partially; that is, to bend; as, to *ply* an oar. But to bend an oar requires exertion. Hence, 3. To *ply* is used in the sense of to practice diligently; as, to *ply* one's labors.

*Plicate*, folded; as, a *plicate* leaf.

*Simple*, *lit.*, without folds. Hence, 1. Consisting of one thing; as, a *simple* substance. 2. Consisting of but few parts; as, a *simple* machine.

*Double*, twofold. (L. *duplex*, from *duo*, two; and *plex*, folded.)

*Duplicate*, double.

*Duplicity*, *lit.*, the state of being twofold. Hence, double dealing, or deceit.

*Triple* or *Treble*, threefold. (L. *triplex*.)

*TriPLICATE*, threefold; as, a *triplicate* ratio.

*Multiply*, *lit.*, to fold many times. Hence, to increase. (L. *multi*, many.)

*Implicate*, *lit.*, to fold in. Hence, to prove a person to have been connected with another in the commission of a crime, (*im* for *in*, in.)

*Imply*, *lit.*, to infold. Hence, to *infold* or involve a meaning which is not expressed in words.

*Implicit*, 1. Implied; as, an *implicit* contract. 2. Trusting without reserve or examination; as *implicit*

obedience, that is an obedience which accommodates itself with unresisting *pliability* to the commands of a superior.

*Implication*, 1. The act of infolding. 2. The infolding or entanglement of one person, in the guilt of another. 3. The infolding of a meaning which is not directly expressed.

*Explicate*, *lit.*, to unfold. Hence, to unfold the meaning or sense. (*ex*, un.)

*Explicit*, *lit.*, unfolded. Hence, not implied, but plainly expressed in words; as, an *explicit* agreement.

*Complex*, *lit.*, folded together. Hence, consisting of many parts. ✕ *Simple*.

*Complicate*, *lit.*, to fold one thing with another. Hence, to entangle one with another; as, *complicated* circumstances; a disease *complicated* with other diseases.

*Complice* or *Accomplice*, one who is united or folded together with another in an ill design.

*Complicity*, the condition of being connected with another in the commission of a crime. (*con*, together.)

*Apply*, 1. To fold or press to; as, to *apply* a plaster to the skin. 2. To fold or press to in a *fig.* sense; as to *apply* money to some particular object; to *apply* one's self to business. 3. To have recourse to by request; as, to *apply* (one's self) to another for aid.

NOTE.—The term *apply* conveys the idea that the *applicant* is influenced by a sense of his necessities to bring himself into a close contact with the person to whom the *application* is made, (*ad*, to.)

*Display*, *lit.*, to unfold. Hence, to spread out for the purpose of exhibition. (*dis*, asunder.)

*Reply*, *lit.*, to fold back. Hence, to answer.

*Replication*, a reply.

#### 6. To Wrap.

To WRAP is to cover by surrounding with a cloth, etc.

To LAP is to wrap, as with the folds of a garment.

To WIND is to wrap with succes-



sive turns of the wrapper; as, to *wind* in a sheet.

To *ROLL* is to wrap round on itself; as, to *roll* a piece of cloth.

*Volvo* [*volutum*], to wrap or roll. (L.) Hence,

*Involve*, *lit.*, to roll up in a wrapper. (Not used in the *lit.* sense.) In a *fig.* sense, we speak of a person's being *involved* in dust, in darkness, in a difficulty, etc. (*in*, *in*.) ✕ *Evolve*.

*Involution*, the act of wrapping up. ✕ *Evolution*.

*Evolve*, to unfold or unwrap. (*e*, *un*, or *out*.) ✕ *Involve*.

*Evolution*, the act of unrolling, or unfolding. ✕ *Involution*.

*Convolve*, to roll together. (*con*, together.)

*Circumvolution*, the act of rolling round. (*circum*, around.)

### 7. To Strike.

To *STRIKE* is to come into sudden contact with another body, as when a ship *strikes* against a rock. 2. To cause one body to come into sudden contact with another; as, to *strike* with a club.

A *Stroke* is an act of striking.

To *SMITE* is to strike; as, to smite with the hand, with a rod, with a stone.

A *SPAT* is a light and quick stroke.

A *BLOW* is a heavy stroke.

To *HIT* is, 1. To strike; as, to *hit* with a stone; to *hit* against. 2. To strike or reach the intended point; as, to *hit* a mark. Hence, *fig.* To succeed.

And millions miss for one that *hits*.—*Swift*.

To *DAB* is to strike gently with the hand.

To *TAP* is to strike slightly with something small.

To *RAP* is to strike with a quick, sharp blow.

To *KNOCK* is to strike with something thick or heavy; as to *knock* with a club; to *knock* against; to *knock* down.

To *BEAT* is to strike with repeated blows.

To *BATTER* is to disfigure and bruise by beating.

*Batter*, in *cookery*, is a mixture of several ingredients, as flour, eggs, salt, etc., *beaten* together in some liquid.

A *BATTLE* is a mutual *beating* between parties arranged against each other. (Fr. *battre*, to beat.)

To *THUMP* is to beat with dull, heavy blows.

To *POUND* is to strike with heavy and repeated blows.

To *HAMMER* is, 1. To beat with a hammer. 2. To work in the mind; as to *hammer* out a scheme.

To *MAUL* is, 1. To beat with a maul. Hence, 2. To wound in a coarse manner by beating.

To *CLASH* is, 1. To strike against each other; as, *clashing* arms. Hence, 2. To interfere; as, *clashing* interests.

To *DASH* is to strike violently against.

To *FILLIP* is to strike with the nail of the finger, first placed against the ball of the thumb, and then forced from that position with a sudden spring.

To *SLAP* is to strike with the open hand or something broad.

To *SPANK* is to strike on the breech with the open hand.

To *SLAM* is to strike with force and violence; as, to *slam* a door.

*PERCUTIO* [*percussum*], to strike. (L.) Hence,

*Percussion*, the act of striking one body against another with some violence.

*FLIGO* [*flictum*], to dash against the ground. (L.) Hence,

*Afflict*, *lit.*, to dash against the ground. Hence, to cause pain either of body or mind. (*ad*, against.)

To *Conflict*, *lit.*, to strike together. Hence, to come in collision in a *fig.* sense; as *conflicting* interests; *conflicting* claims. (*con*, together.)

A *Conflict*, a collision between opposing parties of men; that is, a battle.

*LEDO* or *LIDO* [*læsum* or *lisum*], to strike. (L.) Hence,



*Collision*, a striking together. (*con*, together.)

*Elision*, a striking out; as, the *elision* of a letter from a word.

### 8. To Press.

To PRESS is to act with a steady force against a surface that offers resistance.

To DEPRESS is to press downward, either in a *lit.* or *fig.* sense; as, to depress the end of a lever; to depress the spirits. (*de*, downward.)

DEPRESSION, 1. The act of pressing down. 2. The condition of being depressed; as, a depression of the spirits. 3. A low place; as, a depression in the surface of a plain.

To OPPRESS is to press down as if with a heavy weight or burden. Used only in a *fig.* sense; as, tyrannical rulers oppress their subjects. (*ob*, down.)

To REPRESS is to press back; as, to repress the risings of discontent. (*re*, back.)

To SUPPRESS is, 1. To press under, or prevent from manifesting itself; as, to suppress a sigh or a smile. 2. To press down and crush; as, to suppress a rebellion. (*sub*, under.)

To EXPRESS is to press out; as, to express the juice of grapes; to express one's thoughts in the form of words. (*ex*, out.)

To COMPRESS is to press together, and thus reduce in bulk. (*con*, together.)

To SQUEEZE is to press closely between two bodies, or between two different parts of the same body. An orange may be squeezed between the fingers.

To JAM is to press a number of bodies, or the different parts of the same body closely together.

### 9. To Join.

To JOIN is to cause bodies to take a permanent hold on each other, either directly, or through the medium of a third body. ✕ Separate.

To CONJOIN is to join together. (*con*, together.) ✕ Disjoin.

To DISJOIN is to separate. (*dis*, asunder.) ✕ Conjoin.

To REJOIN is, 1. To join again. 2. To meet others again; as, to rejoin one's friends. 3. To reply. (*re*, again.)

A REJOINER is a reply.

To SUBJOIN is to join or add at the end. (*sub*, at the end.)

To ENJOIN is *lit.*, to join upon. Hence, to direct with urgency; as, to enjoin upon any one the performance of some act, service, or duty. (*en*, upon.)

To ADJOIN is *lit.*, to join to. Hence, to lie contiguous to. (*ad*, to.) JUNGO [*junctum*], to join. (*L.*) Hence,

JUNCTION, a joining.

JUNCTURE, 1. The line at which two things are joined together. 2. A critical point of time. See CONJUNCTURE.

CONJUNCTION, 1. The state of being joined together. 2. A part of speech used to connect words and sentences. (*con*, together.)

CONJUNCTURE, 1. A combination of circumstances or events; as, an unhappy conjuncture of affairs. Hence, 2. A critical time.

ADJUNCT, something joined or added to another, but not essentially a part of it. (*ad*, to.)

DISJUNCTIVE, serving to disjoin or separate; as, a disjunctive conjunction. (*dis*, asunder.) ✕ Conjunctive.

To ATTACH is, 1. To cause one thing to adhere to another. 2. To cause the affections to cleave to an object. 3. To connect with; as, to attach an idea to a word. (*ad*, to, and the root of *tack*, to fasten.) ✕ Detach.

To DETACH is, 1. To separate; as, to detach a fragment from a rock. 2. To separate a body of soldiers from the main army and send them on an expedition. (*de*, from.) ✕ Attach.

### 10. To Bind.

To BIND is, 1. To confine with a cord or any thing that is flexible. 2. To hold, as it were by a cord, to the performance of some act or duty.

A *Band* is 1. That which binds  
2. A company of persons *bound* together by the ties of some common interest or feeling; as, a *band* of robbers; a *band* of brothers. 3. A company of soldiers *bound* by the ties of obedience to the same officer. (From *bind*.)

A *Bandage* is a flat, oblong, flexible body used in *binding*.

*Bound*, 1. Confined by a cord.  
2. Held by legal or moral ties to the performance of some act or duty.

*Bounden*, fastened upon us by the *bands* of moral obligation; as, a *bounden* duty.

A *Bound* is that which *binds* or limits an area or space; as, the *bounds* of a county.

A *Boundary* is a geographical *bound*; as, the *boundaries* of a kingdom.

*Bond*, bound by the cords of servitude. ✕ Free.

A *Bond* is something that unites by binding; as, the *bonds* of friendship.

A *FILLET* is a narrow bandage placed around the head for confining the hair.

A *SWATH* is a long bandage with which the limbs and bodies of new-born infants were formerly wrapped, or with which a surgeon wraps a broken limb.

To *Swathe* is to wrap with a *swath*.

To *Swaddle* is to wrap with swathing bands.

A *Swaddling-band*, or *Swaddling-cloth*, was a band wrapped around a new-born infant.

### 11. To Tie.

To *TIE* is to fasten with a cord.

*Ligo* [*ligatum*], to tie. (L.)  
Hence,

*Ligature*, a cord, string, or thread used in tying.

*Ligament*, a cord that unites one thing or part of a thing to another. The bones are united by *ligaments*.

*League*, a compact by which princes, nations or other parties, bind or *tie* themselves for the promotion of their mutual interests.

*Liege*, *bound* to be faithful to a superior; as, the *liege* men of a lord. The *liege* subjects of a prince.

*Allegiance*, the ties of duty by which a subject is bound to be faithful to his sovereign. (*ad*, to.)

*Ally*', to bind by marriage, by treaty, or by similarity of nature. (*ad*, to.)

*Allied*, bound together by marriage, by treaty, or by similarity of nature.

*Oblige*, 1. To bind either by legal or by moral ties to the performance of some act or duty. Hence, 2. To force or compel. Hence, also, 3. To bind by the tie of gratitude for favors conferred. (*ob*, down.)

*Obligate*, to bind one's self to the performance of some act.

*Necto* [*nexum*], to tie. (L.)  
Hence,

*Connect*, to tie together. (*con*, together.)

*Annex*, *lit.*, to tie to. Hence, 1. To add at the end; as, to *annex* ciphers to a number. To unite a smaller thing to a greater; as, to *annex* a province to a kingdom. 3. To unite to some thing preceding as the main thing; as, to *annex* a penalty to a prohibition. (*ad*, to.)

### 12. To Mix.

To *MIX* is to form a mass by bringing the particles of different substances in contact with each other.

*Misceo* [*mixtum*], to mix. (L.)  
Hence,

*Mixture*, 1. The act of mixing. 2. A mass consisting of two or more different substances mixed together.

*Intermix*, to mix together.  
*Miscellany*, a book containing a collection of compositions on various subjects.

*Miscellaneous*, consisting of several kinds; as, a *miscellaneous* publication.

An *INGREDIENT* is a substance which enters into a mixture. (L., *ingredior*, to enter.)

To *MINGLE* is to mix.

To *BLEND* is to mix so intimately

that the ingredients are no longer distinguishable.

A MEDLEY is a mixture consisting of a great variety of ingredients.

A FARRAGO is a mass composed of various materials confusedly mixed.

To CONFOUND is, 1. To mix different things so that they can not be distinguished. 2. To mistake one thing for another; that is, to mix in the mind. 3. To silence an adversary in argumentation; that is, to cause such a mixing up of the ideas in his mind that he is deprived of the faculty of replying. (L., *con*, together, and *fundo* [*fusum*], to pour.)

To CONFUSE is, 1. To mix things so that they can not be distinguished. 2. To throw the mind into disorder, or to cause a mixing up of the ideas so that a person is at a loss how to speak or act.

To JUMBLE is to mix together in a confused mass.

### 13. To Separate.

To SEPARATE is to disunite.

To SEVER is to separate two bodies that are connected, or to separate two portions of the same body.

To SUNDER is to sever.

SOLVO [*solutum*], to untie. (L.) Hence,

*Solvent*, any thing that converts a solid into a liquid by loosening the ties of cohesive attraction among the particles. Water is a *solvent* of common salt. Alcohol is a *solvent* of camphor. Heat is a *solvent* of the metals.

*Solve*, to untie a knotty question; as, to *solve* a riddle; to *solve* a problem.

*Solution*, 1. The process of overcoming cohesion by means of a liquid solvent. 2. A quantity of any substance whose particles have been separated by a liquid solvent; as, a *solution* of salt. 3. The act of untying the knots of a problem or mystery.

*Soluble*, susceptible of being acted on by a liquid solvent; as, salt is *soluble* in water.

*Resolve*, 1. To separate by loosening the connecting ties. 2. To untie the knots of a problem. 3. To untie the knots of a doubt. Hence, 4. To determine to act, in consequence of having succeeded in untying the knotty questions with which our minds had been perplexed in regard to the proper course to be pursued. Hence,

*Resolute*, determined.

*Resolution*, 1. The act of resolving; as, the *resolution* of a compound into its component parts; the *resolution* of a problem; the *resolution* of a doubt. 2. Determination.

*Dissolve*, 1. To melt. 2. To separate the ties that hold persons together; as, to *dissolve* a partnership.

*Dissolution*, 1. The act of dissolving; as, the *dissolution* of a partnership. 2. Death; because death *dissolves* the ties which connect the soul with the body.

*Indissoluble*, that can not be dissolved; as, an *indissoluble* union.

ANALYSIS is the act of separating a compound or complex thing into its constituent elements or parts. (Gr., *αναλυω* [*analyo*], to untie.)

## OF THE MECHANICAL PROPERTIES OF LIQUIDS.

### 1. Remarks.

REMARK 1.—All liquids possess the same mechanical properties. In regard, therefore, to these properties, water may be taken as the representative of liquids in general.

REMARK 2.—A single drop of any liquid tends to assume a globular form, as in the case of a drop of quicksilver lying on a smooth surface, or of a drop of dew at the point of a blade of

grass. The cause of this tendency is the mutual attraction of the particles.

REMARK 3.—The surface of a body of any liquid contained in a basin, either natural or artificial, assumes a roundness of form corresponding to the general roundness of the earth. This is caused by the attraction of gravitation, which causes all the superficial particles of a body of water or other liquid to arrange themselves at equal distances from the center of the earth.



## 2. Terms significant of the Mechanical Properties of Liquids.

A DROP is a small globule of a liquid, formed by the mutual attraction of the particles.

To DRIP is to fall slowly in the form of drops.

To FLOW is to move down an inclined plane in obedience to the force of gravity, by a sliding of the particles over each other.

To RUN is to flow.

FLUO [*fluxum*], to flow. (L.) Hence,

*Fluent*, *lit.*, flowing. *Fig.* Having a ready flow of language; as, a *fluent* speaker.

*Fluency*, a ready flow of words in speaking.

*Flux*, 1. The act of flowing. 2. The dysentery; thus named from the *flow* or discharge of blood with which the disease is attended. 3. Any substance which, being mixed with a metal or ore, promotes its fusion (melting) in a crucible or furnace.

*Conflux*, *lit.*, a flowing together; as, a *conflux* of two or more currents.

*Fig.* A coming together from different quarters; as, a *conflux* of people. (*con*, together.)

*Confluent*, meeting in their course and flowing together; as, *confluent* streams.

*Confluence*, a coming together of two or more currents; as, the *confluence* of the Ohio and the Mississippi.

*Influx*, the act of flowing into; as, an *influx* of light; an *influx* of strangers. ✕ *Efflux*.

*Influence*, a flowing in from a foreign source of some subtle and invisible emanation which changes the nature, or controls the actions of the object upon which it operates. There are physical *influences*, as those of light and gravitation. There are also moral *influences*, as that of example.

*Afflux*, a flowing to; as, an *afflux* of blood to the head. (*ad*, to.)

*Affluent*, having the good things of this life flowing in upon one's self

in copious streams; as, to be in *affluent* circumstances.

*Affluence*, the condition of abundant and increasing wealth.

*Efflux*, the act of flowing out; as, an *efflux* of matter from an ulcer. (*ex*, forth.) ✕ *Influx*.

*Effluence*, that which flows forth.

Bright *effluence* of bright essence increate.—  
Milton.

*Effluvium* (plural *effluvia*), the minute particles of matter that flow forth or exhale from bodies.

NOTE.—Odorous substances, diseased bodies of persons and animals, and putrefying matters exhale various kinds of *effluvia*.

*Reflux*, a flowing back; as, the *reflux* of the tide. (*re*, back.)

MANO [*manatum*], to flow. (L.) Hence,

*Emanate*, to flow forth. Light *emanates* from the sun. (*e*, forth.)

To GUSH is to flow freely and copiously from a large orifice.

To TRICKLE is to flow gently and in a very small stream. Water sometimes *trickles* from a crevice in a rock. Tears may *trickle* down the cheeks.

STILLO [*stillatum*], to drop or trickle. (L.) Hence,

*Distill*, 1. To drop gradually and quietly. The evening dews *distill*. 2. To draw off spirit or any other volatile principle by first converting it into vapor through the agency of heat, and then reducing this vapor to a fluid by condensation.

A *Still* is a large *alembic* used in the distillation of spirits.

To *Instill* is, 1. To infuse by drops. 2. To infuse slowly in a metaphorical sense; as, to *instill* good principles into the mind.

To Ooze is to issue slowly, as a liquid, from pores and other small openings in the surface of a body. Blood may *ooze* from a slight wound.

To SPOUT is to issue with a rapid motion from an orifice, as water when subjected to pressure.

To SQUIRT is to eject a liquid in a small stream, as from a syringe.

To SPIRT is to issue with a lively



motion from a small orifice. Water *spirits* from a gimlet hole in a cask.

A *JET* is a stream of spouting liquid. (Fr., *jetter*, to throw.)

To *POUR* is to cause a liquid to escape by inclining the vessel which contains it.

To *SPILL* is to suffer a liquid to escape through accident or carelessness.

To *SHED* is to let fall in drops or showers. We *shed* tears. Clouds *shed* their moisture.

To *Shed* is also to cause to flow, as when a man *sheds* the blood of another.

*FUNDO* [*fusum*], to pour. (L.) Hence,

*Fuse*, to reduce a solid to condition in which it is susceptible of being poured; that is, to melt it.

*Fusion*, 1. The action melting or rendering fluid by heat. 2. The state of being melted or dissolved by heat.

*Fusible*, capable of being melted.

*Affuse*, to pour upon; as, to *affuse* water. (*ad*, upon.)

*Effuse*, to pour forth. (*ex*, forth.)

*Infuse*, 1. To pour in, as a liquid. 2. To instill, as principles or qualities. ✕ *Effuse*.

*Diffuse*, to pour or spread abroad. (*dis*, apart.)

*Refuse*, *lit.*, to pour back. Hence, to reject. (*re*, back.)

*Suffuse*, *lit.*, to pour over. Hence, to overspread: as, to *suffuse* the face with blushes. (*sub*, over.)

*Confuse*, *lit.*, to pour together. Hence, to mix. (*con*, together.)

*Refund*, *lit.*, to pour back. Hence, to pay back what has been received. (*re*, back.)

*Confound*, *lit.*, to pour together. Hence, to mix together in the mind, so as to be unable to separate ideas that are in themselves distinct.

*Profuse*, *lit.*, poured forth. Hence, too free in spending or giving; as, a *profuse* government; *profuse* of praise. (*pro*, forth.)

To *STRAIN* is to cause a liquid to pass through some porous substance

in order to separate it from extraneous (foreign) matter.

To *FILTER* is to purify by straining, or passing through a *filter*.

NOTE.—A *filter* originally consisted of a skain of moistened thread, one end of which was placed in the liquid which was to be defecated (cleansed from impurities), while the other end hung over the edge of the vessel. The liquor passed along the threads, and fell in drops from their extremities. But the term *filter* is now used to signify any porous body through which a liquor is caused to pass for the purpose of purifying it. (L., *filum*, a thread.)

To *Infiltrate* is to enter the pores or interstices of a solid.

*COLO* [*colatum*], to strain. (L.) Hence,

*Colander* (pron., cul'-len-der), a vessel with a bottom perforated with little holes for straining liquors.

*Percolate*, to pass slowly through small interstices. Water *percolates* through sand and gravel.

To *FLOAT* is to remain on the surface, in consequence of the specific gravity of the floating body being less than that of the liquid.

To *SWIM* is, 1. To float; as, oil *swims* on the surface of water. 2. To move through the water by an effort, as when a fish *swims*.

To *SINK* is to move toward the bottom, in consequence of the specific gravity of the sinking body being greater than that of the liquid.

To *DIVE* is spoken of the action of a living creature when it thrusts itself beneath the surface by a voluntary effort.

To *DIP* an object is to thrust it quickly into a liquid, and then forthwith to withdraw it.

To *DUCK* a person is to dip him against his will. (from *duck*, a water-fowl.)

To *PLUNGE* is to thrust suddenly beneath the surface.

To *DOUSE* is to plunge violently.

*MERGO* [*mersum*], to put under water. (L.) Hence,

*Merge*, to be swallowed up.

*Immerse*, to dip. (*im*, into.)

*Submerge*, to put under water. (*sub*, under.)

*Emerge*, to come forth from beneath the surface. (*e*, forth.)

To *SPRINKLE* is to scatter drops of any liquid over an object.

To *WASH* is 1. To free from filth by the application of some liquid, as water. 2. To overflow or dash against, as when we say that the waves *wash* the strand or the rocks that rise along the shore.

*Lavo* [*lotum*], to wash. (L.) Hence,

*Lave*, 1. To apply water, etc., freely. 2. To immerse in water from some other purpose than mere cleansing. We *lave* our bodies in a stream for the sake of the refreshment afforded by the process.

A *Laver* is a washing basin.

A *Lotion* is a wash applied to any part of the body as a remedial agent in the treatment of cutaneous diseases, or of any local affection. *Lotions* are also sometimes applied for the purpose of improving the complexion.

To *BATHE* is to apply water or other liquid to a part or to the whole of the body, either as a cleansing process, as a means of refreshment, or for the removal of disease.

*ABLUTION*, the act of cleansing by washing. (L., *ab*, away; an *luo*, to wash.)

To *SOAK* is to keep a hard substance immersed in water, or other liquid, for the purpose of softening it.

To *STEEP* is to keep a substance immersed in a liquid, in order that its pores may be penetrated by the liquid. Fruit may be *steeped* in brandy.

To *MACERATE* a substance is to soak it till it becomes soft.

A *BUBBLE* is a spherical film of water, etc., filled with air or vapor. *Fig.* A visionary project.

*FROTH* consists of an accumulation of small bubbles.

*FOAM* is a frothing caused either by fermentation, or by a violent agitation of water or other liquid.

*SPUMA*, froth. (L.) Hence,

*Spume*, matter rising to the surface of a liquid by boiling or effervescence.

*Spumous* or *Spumy*, consisting of froth.

*Spumescence*, frothiness.

*SCUM* consists in the impurities which rise to the surface of liquors in boiling or fermentation. *Fig.* That which is vile and worthless; as, the *scum* of society.

*WAVES* are moving swells of water. They are produced by the wind, or by other disturbing causes.

A *Wavelet* is a small wave.

*UNDA*, a wave. (L.) Hence,

*Abound*, *lit.*, to flow in waves.

Hence, 1. To exist in great plenty. 2. To possess or to have in great plenty, as if the things possessed were flowing in upon the possessor in waves. (*ab*, from.)

*Abundant*, existing in great quantity, as if from an overflowing of copious waves; as, *abundant* supplies.

*Redound*, *lit.*, to flow back, as a wave that meets an obstacle. Hence, to result as a consequence or effect. An improper course of conduct will *redound* to our discredit. (*re*, back.)

*Redundant*, *lit.*, flowing back, as a wave that has spread itself over the beach. Hence, *fig.* Exceeding what is natural or necessary. A fifth wheel in a wagon is *redundant*; that is, the *wave* of its utility *flows back*, without remaining to communicate any permanent advantage to the wagon.

*Inundate*, to overflow. (*in*, over.)

*Inundation*, 1. The act of overflowing. 2. A body of overflowing water.

*Undulate*, to move in waves.

*Undulation*, the act of moving in waves.

*Undulations*, 1. A succession of oblong and parallel swellings of the surface whether of the land or of the sea. 2. Progressive waves in the substance of an elastic medium, as the *undulations* of the air which produce sound.

*Undulatory*, 1. Moving in the manner of waves; as, an *undulatory* motion. 2. That refers a phenomenon

to undulation as its cause; as the *undulatory* theory of light.

FLUCTUS, a wave (L. from *fluo*, to flow.) Hence,

*Fluctuate*, to move backward and forward like agitated water. Hence, *Fig.* To be unsteady in one's purposes or opinions.

*Fluctuation*, *lit.*, An alternate motion of water. Hence, *fig.* A tossing of the thoughts hither and thither, as when we are at a loss in regard to the course which we should pursue in any important matter.

A BILLOW is a large wave.

A SURGE is a large and rushing wave. (L. *surgo*, to rise.)

The SURF is the breaking of the sea upon the shore, or against rocks and sandbanks.

BREAKERS are waves that *break* themselves on rocks that are but

slightly concealed beneath the surface.

RIPPLES consist in a very slight ruffling of the surface.

A FLOOD is a large body of overflowing water. (from *flow*.)

A DELUGE is an overwhelming flood.

DILUVIUM a flood. (L.) Hence,

*Diluvium*, a superficial deposit of loam, gravel, sand, etc., caused by ancient currents of water.

*Diluvial* or *Diluvian*, caused by floods or ancient currents of water; as, *diluvial* deposits.

A WHIRLPOOL is a place where the water whirls around in circles.

A VORTEX is a whirlpool. (L. *verto*, to turn.)

AN EDDY is a whirling motion of the water of a current as it passes the point of some projecting obstacle.

## OF WATER.

### 1. Of the Hygrometrical Relations of Water.

MOISTURE is water in a diffused state, either adhering to the surface, or blended with the substance of bodies.

*Moist*, abounding to a considerable extent in diffused moisture.

DAMP, slightly, or moderately affected with moisture. A sheet that lacks but little of being dry is *damp*.

WET, very moist. A garment just taken from the washtub is *wet*.

HUMIDUS, moist. (L.) Hence,

*Humid*, affected with moisture in a considerable degree; as a *humid* atmosphere.

*Humor*, 1. Moisture. 2. A peculiarity of disposition, often temporary; so called because the temper of the mind has been supposed to depend on the *humors* or fluids of the body.

Webster.

DANK, moist.

He her the maiden sleeping found  
On the *dank* and dirty ground.—*Shaks.*

TO DRENCH is to wet thoroughly.

ὑΓΡΟΣ [HYGROS], moist. (Gr.) Hence,

*Hygrometer*, an instrument for measuring the degree of moisture of the atmosphere. (Gr. *μετρέω* [*metreo*], to measure.)

*Hygrometry*, the art of measuring the moisture of the air.

DRY, free from moisture.

SICCUS, dry. (L.) Hence,

*Desiccate*, to make dry.

AREO, to be dry or parched. (L.) Hence,

*Arid*, parched with heat.

### 2. Of the Thermal Relations of Water, (or Relations of Water to Heat.)

REMARK.—Below 32 degrees of Fahrenheit water exists in a solid state. Between 32 and 212 degrees it exists in a liquid state. At any higher temperature than 212, when not confined, it exists in the state of vapor.

#### 3. Of Water in the Solid State.

ICE is crystallized or solidified water.

TO FREEZE or to CONGEAL is to become solid from cold.

An *Iceicle* is a long, round, and



tapering body of ice formed in a pendant (or hanging) position, by the freezing of water as it trickles from the edge of an inclined plane. (Dim. of *ice*, that is, a little body of ice.)

An *Iceberg* is a mass of ice of mountain-like form and size floating in the sea. (Ger. *berg*, a mountain.)

FROST is, 1. The act of freezing.  
2. Particles of frozen dew.

A HOAR FROST, or WHITE FROST consists of white particles formed by the congelation of dew. (*Hoar*, white.)

A BLACK FROST is a freezing unaccompanied by a deposit of dew.

#### 4. Of Water in the State of Vapor.

VAPOR, in a general sense, is a light, elastic, and air-like fluid, consisting of some substance which, at a low temperature, is either liquid or solid, and has been made to assume the air-like form by the agency of heat. When, therefore, the temperature of a substance in the state of vapor is sufficiently reduced, it must necessarily return to its original form of a liquid or solid.

*Evaporation* is the act of passing off in the form of vapor.

NOTE.—Water slowly *evaporates* at all temperatures between the boiling and the freezing points.

To *Vaporize* is to convert into vapor.

STEAM is watery vapor formed at the boiling point, or at a temperature of 212 degrees.

FUMUS, smoke or vapor. (L.) Hence, A *Fume* is 1. Any vapor or exhalation.

Love is a smoke raised with the *fume* of sighs.—*Shaks.*

Plunged in sloth we lie, and snore supine,  
As filled with *fumes* of undigested wine.—*Dryden.*

2. And *fig.* Rage, or heat of mind.

The *fumes* of his passion do really intoxicate and confound his judging and discerning faculty.—*South.*

To *Fume* is 1. To yield exhalations, as by heat.

Whose constant cups lay *fuming* to his brain,  
And always boil in each extended vein.—*Roscommon.*

2. To pass away in vapors.

The first fresh dawn then waked the gladdened  
race  
Of uncorrupted man, nor blushed to see  
The sluggard sleep beneath its sacred beam;  
For their light slumbers gently *fumed* away.—*Thomson.*

2. And *fig.* To be in a rage.

He frets, he *fumes*, he stares, he stamps the ground;

The hollow tower with clamors rings around.—*Dryden.*

To *Fumigate* is to expose to smoke or vapor.

A *Perfume* is an odorous vapor which affects agreeably the organs of smelling.

To *Perfume* is to impregnate with a grateful odor. (*per*, thoroughly; and *fumo*, to smoke.)

To REEK is to emit vapor.

I found me laid  
In balmy sweat which with his beams the sun  
Soon dried, and on the *reeking* moisture fed.—*Milton.*

Whose blood yet *reeks* on my avenging sword.—*Smith.*

#### 5. Of the Meteorological Relations of Water.

VAPOR is water diffused through the air.

NOTE.—When water is perfectly dissolved in the air it is invisible, and does not affect the transparency of the air.

MIST consists of visible particles of water floating in the air.

FOG consists of a dense accumulation of mist near the surface of the earth.

CLOUDS are accumulations of mist formed in the upper regions of the air.

RACK consists of thin, flying clouds.

A HAZE is a light, thin, and uniformly diffused mist, impairing the transparency of the atmosphere.

*Hazy*, overspread with a light, thin mist; as, a *hazy* sky.

RAIN consists of drops of water falling from the clouds.

A SHOWER is a fall of rain of short continuance.

To DRIZZLE is to rain in very fine drops.

HAIL consists of small, rounded bodies of ice falling from the clouds.

SLEET is a mixture of rain and fine hail.

DEW is moisture deposited during



a clear and calm night on herbage and other substances.

Snow consists of frozen vapor falling from the clouds in the form of light flakes.

#### 6. *Of the Geographical Relations of Water.*

AN OCEAN is one of the largest bodies of water on the surface of the earth.

THE OCEAN is an assemblage of the several individual oceans.

A SEA is a body of water next in size to an ocean, and is either partially or entirely surrounded by a continent.

THE SEA, in a general sense, is the world-ocean.

A GULF or BAY is a portion of the sea extending into the land.

A HAVEN or HARBOR is a small bay where ships may be safe from storms.

A CREEK, COVE, or INLET, is a small recess or bay in the shore of a sea, lake, or river.

A SOUND is a sea, bay, or channel, so shallow that it may be easily sounded.

A STRAIT is a narrow passage connecting two bodies of water. (*Strait*, narrow.)

A CHANNEL is a passage of water wider than a strait.

AN ESTUARY or FRITH is a widening of a river at its mouth.

A LAKE is a large body of fresh water surrounded by land.

NOTE.—The smaller bodies of salt water entirely surrounded by land are also called lakes.

A POND is a small lake.

A POOL is a small collection of water fed by a spring.

A PUDDLE is a very small collection of dirty water.

A PLASH is a very small collection of standing water.

A FOUNTAIN or SPRING is a place where water issues from the earth.

*Fount* is a poetic form of the word *fountain*.

A STREAM is a body of flowing water.

A RIVER is a stream of the largest size.

A CREEK is a small river.

A BROOK or RUN is a small creek.

A BROOKLET or RIVULET is a small brook.

A RILL is a small rivulet.

A STREAMLET is a small stream.

A TORRENT is a violent, rushing stream.

A CATARACT is the fall of a large body of water over a precipice.

A CASCADE is a waterfall in a small stream.

A CHANNEL is the bed of a stream.

#### 7. *Designations applied to wet portions of Land.*

MUD is very soft wet earth.

MIRE is deep mud.

A SWAMP is a piece of wet, spongy land. (Ger. *schwamm*, a sponge.)

A MARSH is a tract of land partially covered with water, and overgrown with coarse grass or sedge.

A FEN is a piece of lowland covered partially or wholly with water, but producing coarse grasses, sedge, and other aquatic plants.

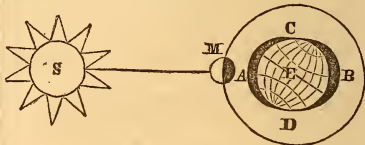
A BOG is a piece of wet ground, the surface of which is too soft to bear the weight of a man.

A QUAGMIRE is a piece of soft, wet land, which has a surface sufficiently firm to bear the weight of a man, but which shakes under the feet. (*Quag* for *quake*.)

A SLOUGH is a piece of ground so miry, that animals sinking therein can not readily extricate themselves.

#### 8. *Of the Tides.*

The TIDE is an alternate rising and falling of the waters of the ocean, occurring twice in the space of about 25 hours, and caused by the attraction of the moon, together with that of the sun.



NOTE.—Let M be the moon; E, the earth surrounded by water; and S, the sun. Now the attraction of the moon diminishes the weight of the water at A, on the side of the earth, next to the moon, while it tends slightly to increase the weight of the water at C and D. Consequently, in order to restore the equilibrium between the heavier water at C and D, and the lighter water at A, the water at C and D must sink below its natural level; while the water at A is forced, by hydrostatic pressure, above its natural level.

Again, the attraction of the moon draws the center of terrestrial gravitation a little from the earth's center in the direction of A. The distance between the water at B and the center of gravitation being thus increased, the water at B loses a portion of its weight, and is, consequently, forced above its natural level by the heavier water at C and D. The water at B is also further elevated by the centrifugal force generated by the revolution of the earth around the center of gravity common to the earth and the moon, which revolution is accomplished in about twenty-eight days.

NOTE 2.—The attraction of the sun exerts a force upon the waters of the ocean equal to about one-third of that exerted by the moon. Hence, when the sun and the moon combine their influence, as they do both at the time of the new and of the full moon, the height of the tides will be increased; and when the sun and moon counteract each other, as they do when the moon is half way between the change and the full, the height of the tides will be diminished.

SPRING TIDES are the high tides which occur at the time of the change and the full of the moon, when the attractions of the sun and moon exert a combined influence on the waters of the ocean.

NEAP TIDES are the low tides which occur when the moon is in her quadratures, at which time the attractions of the sun and moon act in opposition to each other.

The FLOOD TIDE is the *flowing* of the waters of the rising tide up the channels of rivers and along the course of inlets of the sea.

To EBB is to flow back.

The EBB TIDE is the reflux (or flowing back) of the waters of the falling tide from the channels of rivers and inlets of the sea.

*Tidal*, pertaining to tides; as, *tidal currents*.

A BORE is a swelling of the water caused by the ascending current of a flood tide coming in conflict with the descending current of a river.

NOTE 1.—The bore in the river Tsien Tang, in China, sometimes rises to the height of forty feet, stretching like a wall across a stream four

miles in breadth, and advancing with the noise of a cataract at the rate of more than twenty miles an hour. In the Bay of Fundy the bore attains the height of seventy feet, and rises so suddenly as to overwhelm animals feeding on the beach.—See *Lieutenant Maurj's Physical Geography of the Sea*.

In the Amazon the bore is said to rise occasionally to the height of one hundred feet.

NOTE 2.—The phenomenon of the *bore* is most interesting about the season of the equinoxes, and two or three days after the change of the moon.

## 9. Of the Economical and Industrial Relations of Water.

A WELL is an artificial pit from which water is drawn.

A CISTERN or TANK is a large artificial receptacle for water.

A RESERVOIR is a place where any thing is kept for use; and hence, a collection of water for the supply of a canal or mill is called a *reservoir*.

A CANAL is a large ditch filled with water for the transit of boats.

A RACE is a short canal for conducting water to or from a mill.

A FLOODGATE is a gate to be opened to let water through, or to be shut to prevent its passage.

A SLUICE is, 1. A frame of timber, stone, etc., with a gate for the purpose of excluding, retaining, or regulating the flow of water in a river.—*Brande*. 2. The stream issuing through a floodgate.

A DAM is a wall built across the channel of a stream to obstruct the flow of the water.

A DYKE is a mound of earth, etc., intended to prevent low lands from being inundated by the sea or by a river.

NOTE.—The low countries of Holland are protected by *dykes* against the overflowing of the sea.

A LEVEE is an artificial embankment designed to prevent a river from overflowing the adjacent country.

NOTE.—The lands bordering on the lower Mississippi are protected by levees against the inundations of the river.

To IRRIGATE is to water land by causing a stream to flow upon it and spread over it. (*L*, *in* and *rigo*, to water.

10. *Terms embracing, etymologically, the idea of Water.*

AQUA, water. (L.) Hence, Aqueous, watery; as, *aqueous vapor*.

*Aquatic*, 1. Growing in the water; as, *aquatic plants*. 2. Living in the water; as, *aquatic animals*.

*Aqueduct*, 1. A structure consisting of elevated arches surmounted by a channel for the conveyance of water. 2. The entire succession of arched structures, tunnels and canals, by which water is conveyed into a city, as the Croton Aqueduct at New York. (L., *duco* [*ductum*], to lead.)

*Terraqueous*, consisting of land and water. The earth is called the *terraqueous globe*. (L., *terra*, land.)

*Aquarius*, the water-bearer, one of the signs of the zodiac.

ῥᾶνῆ [HYDOR], water. (Gr.) Hence, *Hydrography*, a description of seas, lakes, rivers, etc. (Gr., *γράφω* [*grapho*], to describe.)

*Hydrometry*, the art of discovering the specific gravity of liquids. (Gr., *μετρέω* [*metreo*], to measure.)

NOTE.—The specific gravity of a liquid or solid is its weight as compared with that of water.

*Hydrostatics* is the science which treats of the pressure and equilibrium of water and other liquids at rest. (Gr., *στατός* [*statos*], balanced.)

*Hydraulics* is the science which treats of liquids in motion, and includes the conducting of liquids through pipes and other confined passages. (Gr., *αὐλός* [*aulos*], a pipe.)

*Hydrodynamics* treats of the mechanical force exerted by liquids, whether at rest or in motion. (Gr., *δύναμις* [*dynamis*], power.)

*Hydrophobia*, a disease caused by the bite of a mad dog, and characterized by a dread of water. (Gr., *φοβός* [*phobos*], dread.)

NOTE.—A person laboring under hydrophobia is incapable of swallowing liquids, and the sight of water throws the patient into convulsions.

*Hydropathy*, the art of treating diseases by the external application of water to the body. It is otherwise called the *water cure*. (Gr., *πάθος* [*pathos*], a morbid (diseased) condition.)

*Hydrogen*, one of the two elements of which water is composed. (Gr., *γεννάω* [*gennao*], to produce, because by combining with oxygen, it produces water.)

*Hydromel*, a liquor consisting of honey diluted in water. (Gr., *μέλι* [*meli*], honey.)

*Dropsy* (contracted from *hydropsy*), a disease characterized by an accumulation of water in the cellular tissue, and in various cavities of the body.

*Hydrates*, compounds in which water is chemically united with metallic oxides.

NOTE.—If twenty-eight pounds of fresh burned lime be slaked with water, and then thoroughly dried, the lime will be found to weigh thirty-seven pounds. It is thence inferred that nine pounds of water have entered into an intimate union with the original twenty-eight pounds of lime. The compound that has been thus formed is called the *hydrate* of lime.

## OF THE AIR.

AIR is, 1. The fluid which we breathe. 2. Any airlike fluid.

The *Atmosphere* is the great body of air which surrounds the earth. (Gr., *ατμός* [*atmos*], vapor; and *σφαῖρα* [*sphaira*], a sphere, the atmosphere being the receptacle of the different kinds of *vapor* which rise from the earth, and having the form of a hollow sphere surrounding the sphere of the earth.)

NOTE 1.—The atmosphere presses with a force of fifteen pounds on every square inch of the earth's surface.

NOTE 2.—The atmosphere is supposed to reach to the height of about forty-five miles.

NOTE 3.—Air possesses, in a high degree, the properties of compressibility and elasticity; and the mutual adjustment of these properties is such that the volume of a given weight of air is always inversely as the pressure to which it is subjected.

A *VACUUM* is a space containing neither air nor any other material substance. (L., *vacuus*, empty.)



A **PISTON** is a cylinder fitted to work air-tight in a tube.

**NOTE 1.**—If a tube of an indefinite length be placed in an upright position, the lower end being immersed in water; and if a piston fitting the tube be first placed in contact with the water, and then drawn upward, the water will follow the piston to the height of thirty-four feet, at which height it will cease to follow the piston, and will remain stationary, leaving a *vacuum* between its surface and the end of the piston. The cause of the ascent of the water in the tube is the pressure of the atmosphere on the surface of the water in which the lower end of the tube is immersed; and the reason why the water will not follow the piston beyond the height of thirty-four feet is, that a column of water thirty-four feet high balances, by its weight, a column of air of the same diameter, extending to the upper limits of the atmosphere.

**NOTE 2.**—Mercury will follow a piston but thirty inches—a column of mercury thirty inches high being as heavy as a column of water thirty-four feet high.

**SUCTION** is the formation of a vacuum by a piston or other mechanical means, into which some liquid is forced by atmospheric pressure.

A **VALVE** is a small lid turning on a hinge, and permitting, when open, the passage of a fluid; and, when shut, preventing its return.

A **PUMP** is an apparatus for raising water by the agency of atmospheric pressure, and consists of a tube, a piston, and two valves, the lower valve being stationary, and the other being inserted in the piston.

A **BAROMETER** is an instrument for measuring the weight of the atmosphere. It consists of a glass tube about thirty-three inches in length, which, being closed at one end and open at the other, is filled with mercury, and is then inverted in a cup of mercury.

**NOTE 1.**—The mercury in the barometer, at the level of the sea, will stand at different heights, varying from twenty-eight to thirty-one inches, according to the varying weight of the atmosphere.

**NOTE 2.**—The barometer may be used for determining the height of mountains, since the mercury sinks in the tube, according to a fixed law, as we ascend above the level of the sea.

**WIND** is air in motion.

**NOTE 1.**—If on every part of the earth's surface the air were of the same density, there could be no such thing as wind, for the different parts of the atmosphere would balance each other, and, consequently, there could be no flowing of the air from one place to another. But suppose that over a limited portion of the earth's surface the air should, from any cause, have its weight

diminished, the different portions of the atmosphere would no longer be in equilibrium, and, consequently, the lighter portion would yield to the pressure of the heavier air surrounding it, and thus both the heavier and the lighter portions of the air would begin to move, or, in other words, wind would be produced.

**NOTE 2.**—Heat expands air, and thus renders it lighter. The winds, therefore, depend on the circumstance that different portions of the atmosphere are unequally heated by the sun's rays.

To **BLOW** is to move as air.

A **BLAST** is a forcible blowing. (Ger. *blasen*, to blow.)

A **PUFF** is a sudden wind of moderate force and momentary duration.

To **Puff** is 1. To drive air from the mouth in a single and quick blast. 2. To praise with exaggeration.

To **Puff up** is to swell with wind.

A **GUST** is a sudden wind of considerable force, but of brief duration.

A **SQUALL** is a violent wind of short continuance.

A **BREEZE** is a moderate and steady wind.

A **GALE** is a strong wind.

A **STORM** is 1. And *properly*, a violent wind. 2. Wind accompanied by rain, hail, or snow. 3. A heavy fall of rain, hail, or snow, though attended with but little wind.

A **TEMPEST** is a violent storm of wind, usually accompanied with rain, hail, or snow.

A **HURRICANE** is an extremely violent storm of wind.

A **WHIRLWIND** is a wind characterized by a rapid, whirling motion.

A **TORNADO** is a whirlwind of extreme violence. (From the root of *turn*.)

A **WATERSPOUT** is a whirlwind accompanied by a black, conical, or funnel-shaped cloud with the vertex pointing downward.

**NOTE 1.**—Waterspouts frequently suck up water from the sea.

**NOTE 2.**—Waterspouts sometimes discharge torrents of water.

**NOTE 3.**—Waterspouts are frequently small and harmless; but the wind with which they are accompanied exerts, at other times, the destructive force of the most violent tornadoes.

**NOTE 4.**—The **MOVING SAND PILLARS** of the Arabian deserts are analogous in their nature to waterspouts.

A **TYPHOON** is a violent hurricane in the Chinese seas.



NOTE 1.—Hurricanes and typhoons are whirling storms having a diameter of from 50 to 500 miles.

NOTE 2.—The diameter of a tornado is small, sometimes not exceeding a few hundred yards.

NOTE 3.—The whirling movements of the air are supposed to be caused by electricity.

The TRADEWINDS are winds which prevail within the tropics, and blow in nearly the same direction throughout the year. In the northern hemisphere they blow from the northeast, and in the southern hemisphere, from the southeast.

The SIMOON or SAMIEL is a hot, dry wind that blows occasionally in Arabia and the adjoining countries, and is caused by the extreme heat of the sandy deserts. (Arabic, *samma*, poisonous.)

NOTE.—This wind often proves fatal to travelers who are overtaken by it.

The CHAMSIN is a hot wind that blows in Egypt from April till June.

The HARMATTAN is a wind similar to the simoon, blowing from the northeast over Senegambia and Guinea. It occurs at intervals during the months of December, January, and February.

The SIROCCO is a hot wind known in Italy and Sicily. It blows in the latter part of June, and during the month of July. It is supposed to originate in the sandy deserts of Africa.

The MONSOONS are periodical winds which prevail in the Indian ocean and in Hindoostan. From April to October they blow from the southwest, and during the remainder of the year, from the northeast.

The ETESIAN WINDS are known in the eastern Mediterranean. Commencing toward the middle of July, they continue to blow about six weeks from the northeast. They consist of cooler and heavier air pressing forward to displace the hot and rarefied air of the Sahara. (Gr. *etesios* [*etesios*], yearly; from *etos* [*etos*], a year.)

FLO [*flatum*], to blow. (L.) Hence, FLATTER, to puff with empty praise.

*Flatulent*, having the stomach distended with air.

*Inflate*, to puff up with air. *Fig.* To puff up with pride.

AER (L.) and AEP [AER], (Gr.), air. Hence,

*Aeriform*, having the form of air. The various gasses are *aeriform* substances.

*Aerate*, to impregnate with carbonic acid which was formerly called *fixed air*.

*Aeronaut*, one who sails through the air. (G. *ναυτης* [*nautes*], a sailor.)

*Aeronautics*, the art of sailing through the air.

*Aerostat*, a balloon. (Gr. *στατος* [*statos*], balanced [in the air.] )

*Aerostatics*, 1. The science which treats of the equilibrium of elastic fluids. 2. Aerial navigation.

*Aerostation*, aerial navigation.

*Aerolite*, a stone which has fallen from the air. (Gr. *λιθος* [*lithos*], a stone.) AIOHP [AITHER], the air. (Gr.)

Hence,

*Ether*, a thin, subtle matter, much finer and rarer than air, which, some philosophers suppose, begins from the limits of the atmosphere, and occupies the heavenly space.

*Ethereal*, 1. Filled with ether; as, the *ethereal*, regions. 2. Consisting of *ether* or spirit.

Vast chain of being which from God began, Natures *ethereal*, human, angel, man.—Pope.

VENTUS, wind. (L.) Hence,

*Ventilate*, to expose to the free passage of air or wind.

*Vent*, 1. A small opening in a cask to admit air as the liquor runs out. 2. Access of air to burning fuel. 3. An outlet. Confined gas finds *vent* through a small orifice. Suppressed emotion may find *vent* in words.

*Ventiduct*, a pipe for the passage of wind or air in ventilating apartments. (L. *duco* [*ductum*], to lead.

ANEMOS [ANEMOS], the wind. (Gr.) Hence.

*Anemometer*, an instrument for measuring the force of the wind. (Gr. *μετρο* [*metreo*], to measure.)

*Anemography*, a description of the

winds. (Gr.  $\gamma\gamma\alpha\phi\eta$  [*graphie*], a description.)

*Anemoscope*, an instrument which shows the course of the wind. (Gr.  $\alpha\kappa\iota\tau\epsilon\omega$  [*scopeo*], to view.)

*Anemone*, (a-nem'-o-ne), the wind flower.

$\Pi\Nu\epsilon\tau\mu\alpha$  [*PNEUMA*], breath or wind. (Gr.) Hence,

*Pneumatic* or *Pneumatical*, pertaining to air; as, *pneumatic* experiments; a *pneumatic* cistern.

*Pneumatics*, the science of elastic or air-like fluids.

## GRAVITATION.

### 1. General Ideas.

**GRAVITATION** is the force which causes masses and particles of all kinds of matter, when situated apart, to have a tendency to move toward each other.

**NOTE.**—Gravitation is the cause of weight. Consequently, if this force did not exist, no mass of matter, however large and dense, could have any weight whatever. (L. *gravis*, heavy.)

### Laws of Gravitation.

1. Different masses exert the gravitating force with an intensity which is proportional to the quantity of matter which they contain.

2. The gravitating force exerted by a particular mass diminishes as the square of the distance from the center of the mass increases.

Consequences of these Laws.

1. If the earth, with its present density, had a diameter equal to that of Jupiter, the weight of all bodies at the surface would be increased elevenfold. A man who now weighs 150 pounds, would, in that case, weigh more than 1600 pounds, and would consequently be unable to move his own body. If, on the other hand, the diameter of the earth did not exceed that of the planet Vesta, water, in turning a wheel, would exert only 1-25 of its present mechanical force. A world much larger or much smaller than the earth would, therefore, be an inconvenient habitation for man.

2. At the distance of two semidiameters from the earth's center, the weight of bodies would be reduced to one-fourth of their weight at the surface; and at the distance of the moon, or 60 semidiameters, the weight of a body would be 3600 times less than at the surface.

3. If the surface of the earth were an infinite plain, the depth and density being uniform, the gravitating force would be the same at all distances above the surface.

4. If the surface of the earth were an infinite plain, and if the depth were at the same time infinite, the weight of the smallest particle of matter would be infinite, and falling bodies would move with an infinite velocity.

The **CENTER OF GRAVITATION** in any larger mass of matter is the point toward which small masses situated in the vicinity of the larger mass tend.

**NOTE.**—The center of terrestrial gravitation

is the center of the earth, this being the point toward which bodies on all sides of the earth tend in falling.

**DOWNWARD**, in a direction toward the center of gravitation.

**UPWARD**, in a direction from the center.

**Low**, situated near the center.

**High**, remote from the center.

To **FALL** or **DESCEND** is to move toward the center.

To **RISE** or **ASCEND** is to move from the center.

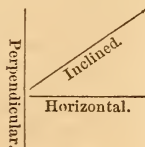
The **BOTTOM** or **BASE** is that part of a body which is nearest to the center.

The **TOP** or **SUMMIT** is that part of a body which is farthest from the center.

**PERPENDICULAR** or **UPRIGHT**, situated in the direction of a line drawn through a given point directly toward or directly from the center.

**HORIZONTAL** or **LEVEL**, situated in the direction of any line drawn through a given point at right angles to a line drawn through the same point toward the center.

**INCLINED** or **LEANING**, situated in any direction between the horizontal and the perpendicular.



### 2. Of Weight.

**WEIGHT** is the force with which any body tends to move toward the center of gravitation.

**HEAVY**, possessing weight.

**GRAVIS**, heavy. (L.) Hence,

*Grave*, 1. Weighty in a figurative

sense; as, a *grave* matter. 2. Characterized by soberness of looks or deportment, as if the mind were occupied with *weighty* matters.

*Gravity*, 1. *Weight*. 2. Soberness of countenance or deportment.

*Grief*, (from *gravis*), sorrow, because sorrow is something that bears heavily upon our feelings.

*Grievance*, an injury or wrong done by one person to another.

NOTE.—The idea implied in this term is that of imposing an irksome burden.

*Aggravate*, *lit.*, to increase the weight. Hence, to make worse or more severe; as, to *aggravate* a fault or a disease. (*ad.* to.)

PONDUS [*ponderis*], a weight. (L.) Hence,

*Ponderous*, heavy.

*Ponder*, to weigh in the mind.

*Imponderable*, destitute of appreciable weight. Light, heat, and electricity are *imponderable* agents. (*in*, not.)

ONUS [*oneris*], a burden. (L.) Hence,

*Onerous*, burdensome; as, *onerous* duties.

*Exonerate*, to free from a burden. (used only in a *figurative* sense; as to *exonerate* a person from blame.)

LIGHT, possessing but little weight.

LEVIS, light. (L.) Hence,

*Levity*, lightness, either in a *literal* or *figurative* sense. Hydrogen gas, on account of its great specific *levity* is used for inflating balloons. *Levity* of mind is a want of seriousness.

*Alleviate*, to lighten; as, to *alleviate* pain. (*ad.* to.)

TO WEIGH is to determine the weight of a quantity of matter.

A BALANCE is an instrument for weighing, consisting of two dishes called *scales*, the one for receiving the article to be weighed, and the other for receiving the weights. (L. *bi*, two, and *lanx*, a dish.)

A PAIR of SCALES is a balance.

LIBRA, a pair of scales. (L.) Hence,

*Equilibrium*, a mutual balancing of two weights. (L. *aequus*, equal.)

TO POISE is to cause two opposite

parts of a body to balance each other. (Fr. *poids*, weight.)

*Equipoise*, equilibrium.

PENDO [*pensum*], to weigh. (L. from *pendeo*, to hang, since in weighing, the article is always *suspended* in some way.) From *Pendo* comes.

PENSO [*pensatum*], to try the weight frequently and carefully. (L.) From *Pendo* and *Penso* come the following English derivatives:

*Pensive*, *lit.*, weighing in the mind. Hence, thoughtful with melancholy or sadness.

*Pension*, *lit.*, a paying out of money by weight. Hence, a yearly allowance for past services.

*Compensate*, *lit.*, to weigh out to a man the money due for trouble or services. Hence, to pay.

*Recompense*, *lit.*, to weigh back. Hence, to reward. (*re*, back.)

*Dispense*, *lit.*, to weigh out in small and separate parcels. Hence, to distribute; as, to *dispense* favors; to *dispense* justice. (*dis*, asunder.)

*Dispensation*, 1. The act of distributing. 2. A weighing out, by Divine Wisdom and Goodness, of laws, rites, and benefits, adapted to the existing condition of man; as, the Mosaic *dispensation*; the Christian *dispensation*.

*Dispensary*, a place in which medicines are *dispensed* to the poor, and medical advice is given gratis.

*Dispensatory*, a book giving directions in regard to the proportions in which the simple drugs are to be *weighed out* in compounding medicines.

*Expend*, *lit.*, to weigh out. Hence, to lay out money. (*ex*, out.)

*Expense*, money laid out.

*Expenditure*, the act of laying out money.

*Spend*, an abbreviation of *Expend*.

*Prepense*, *lit.*, weighed beforehand. Hence, Premeditated; as, malice *prepense*. (*pre*, beforehand.)

### 3. Low.

LOWLY, 1. Low in regard to rank and distinction; as, the *lowly* poor.



2. Having a low estimation of one's own worth.

*Humus*, the ground. (L.) Hence, *Humilis*, situated near the ground.

(L.) Hence,

*Humble*, 1. Low in regard to the estimation in which a thing is held; as an *humble* vocation. 2. Low in self-estimation, and in one's claims upon the regard of others; as, an *humble* spirit; a man of *humble* pretensions.

*Humility*, lowliness of spirit.

*Humiliate*, to bring down a proud spirit.

*Humiliation*, 1. The act of humbling; as, the *humiliation* of an enemy. 2. Voluntary descent from an elevated position; as, the *humiliation* of the Savior.

BASE, low.

NOTE.—This term is used only in a figurative sense. It signifies low in a moral point of view; as, a *base* action. It also signifies low in the scale of value; as, the *base* metals, such as copper, tin, lead, etc., in contradistinction to the *precious* metals, gold and silver.

To *Debase* is, 1. To lower in moral worth or excellence. 2. To lower the value; as, to *debase* coin by alloying it with the baser metals.

To *Abase* is 1. To bring down from a higher and more honorable position to a lower and less honorable one. 2. To humble in spirit.

To *DEGRADE* is to lower in rank or position. (L., *de*, down from; and *gradus*, a round of a ladder. To *degrade* is, therefore, to remove from a higher to a lower round on the ladder of honorable preferment.)

#### 4. High.

LOFTY, very high or elevated; as, a *lofty* mountain; a *lofty* spirit.

*Aloft*, in a high local position.

TOWERING, rising to a great height, like a *lofty tower*.

EXALTED, high in a figurative sense; as, *exalted* rank. (L., *ex*, up; and *altus*, high.)

ELEVATED, lofty, either in a *literal* or *figurative* sense; as, an *elevated* peak; *elevated* sentiments. (L., *e*, up; and *levo*, to lift.)

HAUGHTY, entertaining a high opin-

ion of one's self, along with a contemptuous opinion of others. (Fr., *haut*, high.)

#### 5. The Bottom.

The BOTTOM is the lowest part; as, the *bottom* of a tub; the *bottom* of a hill.

The BASE is that part of a column or other upright body which is in contact with the ground or surface on which the body stands.

A PEDESTAL is the base of a column. (L., *pes*, a foot.)

A FOUNDATION is the base of a building.

To FOUND is to establish upon a *foundation*; as, to *found* institutions. (Used only in a figurative sense.)

FUNDAMENTAL, lying at the foundation of a philosophical or religious system; as, a *fundamental* truth. (L., *fundamentum*, a foundation.)

#### 6. The Top.

The TOP is the highest part of an object.

The SUMMIT is the top.

A PEAK is a pointed top; as, the *peak* of Chimborazo.

A RIDGE is a long narrow summit, as the ridge of a roof or hill.

APEX, the highest point; as, the *apex* of a *cone*.

#### 7. Perpendicular.

A PERPENDICULAR direction is indicated by the position which a string assumes when stretched by a weight attached to one end, while the other end is fastened to a fixed point. (L., *per*, through; and *pendeo*, to hang.)

A PLUMMET or PLUMBLINE is a line with a piece of lead attached to one end, and used by mechanics to enable them to fix bodies in a perpendicular position. (L., *plumbum*, lead.)

UPRIGHT, occupying a perpendicular position; as, an *upright* post.

*Upright*, in a *fig.* sense, signifies, having one's principles and actions adjusted according to the plumbline of the moral law; as, an *upright* man.

VERTICAL, 1. Situated directly over-



head. A star elevated at an angle of 90 degrees above the horizon, is said to be *vertical*. 2. Perpendicular; as, a *vertical* line. (L., *vertex*, the crown or top of the head.)

The ZENITH, in *Astronomy*, is the vertical point of the celestial sphere; or, in other words, the *zenith* is that point of the heavens which is directly over the head of the spectator. By a *fig.* use of the term, we may say that Rome, in the days of Augustus, was in the *zenith* of her power and magnificence.

The NADIR is the point of the heavens which is directly opposite to the *zenith*. Consequently, our *nadir* is the zenith of the antipodes, or of those who live on the opposite side of the earth from us; and our *zenith* is their *nadir*.

### 8. To Stand.

To STAND. An oblong body is said to *stand* when it maintains itself in a vertical or upright position by having its base planted on the ground, or by having its base fixed in any solid substance.

ERECT, having a standing posture. (L., *erigo* [*erectum*], to make upright.)

STO [*statum*], to stand. (L.) Hence,

*State*, *lit.*, a standing. Hence, 1. The condition in which a thing *stands* or exists. 2. The standing or condition of the affairs of a civil community. Hence, 3. The civil community itself.

To *State* is *lit.*, to fix firmly in a standing position. Hence, to make a formal and positive declaration of facts.

A *Station* is *lit.*, a standing. Hence, 1. The place where any object stands habitually. Hence, 2. An office or post of duty.

*Stationary*, standing still.

*Stable*, standing firmly.

*Stability*, firmness of standing.

*Stablish*, or *Establish*, to cause a thing to stand firmly.

*Obstacle*, something that stands in the way. (*ob*, in the way.)

*Stans*, standing. (participle of *sto*.) Hence,

*Instant*, 1. The point of time now *standing over* us, and separating the past from the future. 2. Any point of time that has been or will be a present or dividing point between the past and the future. Hence, 3. A point of time. (*in*, over.)

*Instance*, *properly*, the point of time at which a specified event has occurred. Hence, 1. A particular occurrence. Hence, 2. An occurrence or fact adduced by way of example, or for the purpose of illustration.

*Instans*, *lit.*, standing closely against. Hence, pursuing closely. (L.) Hence,

*Instant*, urgent in a request; as, *instant* in prayer.

*Instance*, urgency of solicitation; as, he did that thing at my *instance*.

*Constant*, *lit.*, standing closely together, like a solid body. Hence, permanent or unchanging.

*Distant*, *lit.*, standing asunder. Hence, remote. (*di*, asunder.)

*Extant*, *lit.*, standing forth. Hence, in existence. The works of many ancient authors are no longer *extant*. (*ex*, forth.)

*Substance*, that which *stands under* properties and supports them. Gold is a *substance*, because it *stands under* and supports the properties of solidity, extension, color, etc., which are inherent in it. (*sub*, under.)

*Sisto*, to stand. (L.) Hence,

*Consist*, *lit.*, to stand together. Hence, 1. To be made up of. Gunpowder *consists* of charcoal, sulphur and nitre. 2. To agree, or to stand in a harmonious relation to something else.

Health *consists* with temperance alone.—Pope.

*Consistent*, 1. Standing firmly together. Coagulated blood forms a *consistent* mass. 2. Standing together in mutual harmony or agreement. Laws should be *consistent* with justice.

*Consistence*, or *Consistency*, 1. The condition of standing together with a certain degree of firmness. The *con-*

*sistency* of tallow is firmer than that of lard. 2. A harmonious relation of one thing to another. (*con*, together.)

*Resist*, *lit.*, to stand against. Hence, to act in opposition to. (*re*, against.)

*Persist*, *lit.*, to stand through, or continuously. Hence, to remain fixed in any purpose, or to hold on in any undertaking (*per*, through.)

*Insist*, *lit.*, to stand on. Hence, 1. To stand firmly on what we conceive to be our right. 2. To stand firmly in a position to which we endeavor, by the weight of our authority and influence, to bring others; as, to *insist* that a certain thing shall be done.

*Desist*, *lit.*, to stand off from. Hence, to cease from doing any thing. (*de*, from.)

*Assist*, *lit.*, to stand by. Hence, to aid. (*ad*, by.)

*Exist*, *lit.*, to stand forth. Hence, to have an actual being. (*ex*, forth.)

*Subsist*, *lit.*, to stand under. Hence, 1. To have a dependent existence. 2. To live by means of that which sustains life, as food, etc. (*sub*, under.)

*STATUO* [*statutum*], to place in a firm standing position. (L.) Hence,

*Statue*, a solid figure of a man, designed to be fixed in a standing posture.

*Statute*, something set up and firmly established by authority for general observance; that is, a law enacted by a legislature.

*Institute*, to devise something new, and give it a fixed and permanent standing.

An *Institute*, something that has been *instituted*; as, 1. A literary and philosophical society. 2. (*In the plural*), philosophical principles.

To make the Stoic *institutes* thy own. —Dryden.

3. A book of elements or principles.

*Institution*, 1. The act of setting up or establishing. 2. Something established, as a society. 3. (*In the plural*), laws, rights and ceremonies enjoined by authority; as, the *institu-*

*tions* of the Jews; the *institutions* of civil government.

*Substitute*, to put one thing in the place of another. (*sub*, in the place of.)

*Restitution*, *lit.*, the act of setting a thing back in its former position. Hence, the act of returning or restoring to a person something of which he has been unjustly deprived. (*re*, back.)

*Destitute*, unprovided with necessities. (L., *destituo*, to *stand away* from any person and leave him to shift for himself.)

### 9. To Sit.

To SIT, when spoken of a person, signifies to rest on a seat with the trunk of the body in an upright posture.

To *Sit*, when spoken of inanimate objects, is used to signify an upright position of bodies, whose length does not greatly exceed their thickness.

SEDEO [*sessum*], to sit. (L.) Hence,

*Sedentary*, 1. Accustomed to sit much; as, a *sedentary* man. 2. Requiring much sitting; as, a *sedentary* occupation.

*Sedulous*, *lit.*, sitting constantly at an employment. Hence, attending closely to business from natural inclination, or from habit.

*Assiduous*, *lit.*, sitting by one's business. Hence, prosecuting any labor without intermission. (*ad*, by.)

*Reside*, *lit.*, to sit down. Hence, to dwell. (*re*, down.)

*Preside*, *lit.*, to sit before or over. Hence, to be set over for the exercise of authority. (*præ*, before.)

### 0. To Hang.

To HANG is spoken of the position which a body assumes when connected by a flexible attachment to a fixed point, and then left to adjust itself in obedience to the influence of the gravitating force. In this case the center of gravity of the body assumes a settled position between the point of suspension and the center of the earth.

To SWING is to move backward and forward in a hanging position.

To DANGLE is to hang loosely, and at the same time to have a swinging motion.

PENDEO [*pensum*], to hang. (L.) Hence,

*Pendent*, hanging; as, a *pendent* lamp.

*Pensile*, designed to be used in a hanging position; as, a *pensile* lamp.

*Pendant*, a jewel hanging at the ear.

*Pending*, hanging; as, a suit *pending* in court; that is, hanging or remaining undecided.

*Pendency*, the state of hanging undecided.

*Pendulum*, a body suspended from a fixed point, and moving backward and forward.

*Pendulous*, hanging down in consequence of being limber or flabby. The elephant has *pendulous* ears. The dewlap of a cow is *pendulous*.

*Depend*, to hang upon, or from something else. (*de*, from.)

*Dependant*, a person who depends upon, and is at the disposal of another.

*Dependent*, not self-sustaining, but hanging upon something else.

*Independent*, not dependent, but self-sustaining. (*in*, not.)

*Impend*, *lit.*, to hang over. In a *fig.* sense a danger is said to *impend* which, as it were, hangs over us like some mass that threatens to overwhelm us by its fall. (*in*, over.)

*Append* 1. and *lit.* To hang to, as in attaching a small thing to a larger by means of a string. 2. and *fig.* To add as an accessory to the principal thing; as, to *append* notes to a book. (*ad*, to.)

*Appendix*, something appended or added.

NOTE.—This term is commonly used to signify a short treatise added to a book.

*Appendage*, something added (or *hung*) to a principal thing, but not essential to it. A portico is an *appendage* to a house.

A *Compendium* is a short treatise

in which the general principles of a science are, as it were, *hung together* in a small compass. (*con*, together.)

*Suspend*, 1. To hang under. 2. To cause to cease for a time. (*sub*, under.)

To DROOP is to hang down from the lack of a sufficient degree of stiffness to support itself in an upright position. Plants *droop* for want of moisture. The human body *droops* in old age and infirmity. In a figurative sense we say that the courage or the spirits *droop*.

To FLAG is *lit.*, to hang loose without stiffness; as, the *flagging* sails. *Fig.* 1. To grow spiritless or dejected; as, the spirits *flag*. 2. To lose vigor; as, the strength *flags*.

### 11. Horizontal.

The HORIZON, in the popular sense of the term, is the circle in which the earth and sky seem to meet.

NOTE.—Since the form of the earth is spherical, every point of the earth's surface must necessarily have its own horizon.

The PLANE OF THE HORIZON is the space included within and extending indefinitely beyond the circumference of the circle called the *horizon*.

NOTE.—The *plane of the horizon* of any point of the earth's surface touches the earth at that point, and extends to the region of the fixed stars.

*Horizontal Lines* are lines drawn in, or parallel to the plane of the horizon.

NOTE.—An oblong body is said to be *horizontal* in its position, when its length is parallel to some line drawn in the plane of the horizon.

LEVEL is synonymous with *horizontal*.

### 12. To Lie.

To LIE is spoken of the position of a body which rests on a surface with its length parallel to the plane of the horizon.

To LOLL is to lie at ease.

To LOUNGE is to lie or recline in a lazy manner.

CUMBO [*cubitum*], to lie. (L.)

Hence,



*Cubitus*, the fore-arm, from the circumstance that the ancients rested on the fore-arm when reclining at their meals. (L.) Hence,

*Cubit*, a measure equal in length to the fore-arm.

*Incumbent*, lying upon. A prostrate tree is *incumbent* on the ground.

NOTE.—In a *fig.* sense we speak of *incumbent* duties, by which language we imply that the duties lie or rest upon us as burdens. See Art. *Debt*.

An *Incumbent* is one who is in the present possession of an office. (*in*, upon.)

*Decumbent*, lying down. (*de*, down.)

*Procumbent*, lying forward, or on the face. (*pro*, forward.)

*Recumbent*, lying backward, or on the back. (*re*, backward.)

*Accumbent*, lying or reclining at; that is, lying on one side, or resting on the elbow, as the ancients did at their meals. (*ad*, at [the table].)

*Cubo* [*cubat*um], to lie. (L.) Hence,

*Accubation*, the position of reclining at meals after the manner of the ancients. (*ad*, at.)

*Incubus*, the affection called the nightmare. (*in*, upon.)

NOTE.—The nightmare is a sensation sometimes experienced in sleep resembling the pressure of a heavy body lying on the breast. (*in*, upon.)

*Incubation*, the sitting of a bird upon her eggs.

*Prone*, lying on the face.

*Supine*, lying on the back. *Fig.* Indifferent to things that affect our interests, and should engage our attention.

NOTE.—The figure depends upon the circumstance that in assuming the recumbent posture we feel a disposition not only to rest the body, but also to relax the mind by ceasing to exercise our thoughts about the concerns of our daily business.

*PROSTRATE*, lying in a horizontal position in consequence of having been thrown down from an upright position.

### 13. To Lean.

To *LEAN* is 1. To deviate from a perpendicular position without being horizontal. A column may *lean*. 2. To be supported in a leaning posture

by something that receives the weight of the leaning body. A child *leans* on the breast of its mother. A ladder *leans* against a wall.

*CLINO* [*clinatum*], to lean. (L.) Hence,

*Incline*, to lean toward; as, that column has an *inclination* toward the east. (*in*, toward.)

*Decline*, 1. To lean or tend from. The path began to *decline* from its first tendency.—*Johnson*. *Fig.* To refuse; as to *decline* an offer.

NOTE.—The figure conveys the idea of causing an object to *lean* from you by pushing it with your hand. (*de*, from.)

2. To tend obliquely downward. A hill-side *declines* toward the surface of the plain below. After mid-day the sun *declines* in the west. *Fig.* To tend gradually from a higher to a lower condition; as to *decline* in power, in wisdom, in virtue, in health, etc. (*de*, downward.)

*Recline*, to lean backward. (*re*, backward.)

*OBLIQUE*, deviating from a perpendicular position in reference to a line or surface.

To *SLANT* is to be oblique.

To *SLOPE* is to tend either downward or upward in an oblique direction.

*CLIVUS*, sloping. (L.) Hence, *Acclivous*, sloping upward. (*ad*, upward.)

*Acclivity*, an ascending slope.

*Declivity*, a descending slope.

*Declivous*, sloping downward. (*de*, downward.)

*Proclivous*, sloping forward and downward. *Fig.* Habitually, or constitutionally inclined toward some practice or indulgence. (*pro*, forward.)

*Proclivity*, a forward and downward sloping. *Fig.* An habitual inclination toward some practice or indulgence.

*PROPENDEO* [*propensum*], to incline forward and downward in a hanging posture. (L. *pro*, forward, and *pendeo*, to hang.) Hence,

*Propense*, inclined, in a moral sense; as, *propense* to good; *propense* to evil.



*Propensity*, a strong inclination toward any practice or indulgence.

*PRONUS*, inclined forward and downward. (L.) Hence,

*Prone*, naturally inclined to do what is wrong.

*STEEP*, having a surface that is in-

clined at a large angle to the horizon; as, a *steep* hill-side.

A *PRECIPICE* is a descent on the surface of land, nearly or altogether perpendicular. (L. *præceps*, headlong.)

*Precipitous*, very steep.

## OF FORM.

### 1. Of the Point.

A *POINT* is an indivisible portion of space.

NOTE.—A *point* has neither length, breadth, nor thickness.

To *Appoint* is *lit.*, to fix at a definite point. (*ap* for *ad*, at.) Hence, 1. To fix a definite point of time for the doing of something. 2. To destine to some particular *point* in the general sphere of duty; as, to *appoint* a person to an office.

*PUNCTUS*, a point. L. from *pungo* [*punctum*], to prick.) Hence,

*Punctuate*, to make grammatical points in writing.

*Punctual*, observing the exact point of time in meeting an engagement.

*Punctilio*, a nice point of exactness in ceremony.

*Punctilious*, observing nice points of ceremony in our intercourse with others.

### 2. Of Lines.

A *LINE* is length without breadth or thickness.

*LINEA*, a line. (L.) Hence,

*Lineal*, 1. Composed of lines; as *lineal* designs (or draughts.) 2. In a direct line from an ancestor; as, *lineal* succession.

*Linear*, relating to or consisting of lines, as *linear* measure, *linear* striae (marks.)

*Lineaments*, the lines which give form to the human face.

*Delineate*, to draw lines which represent the form of a thing.

*Rectilinear* or *Rectilinear*, consisting of right lines; as, a *rectilinear* figure.

### 3. Of Straightness.

*STRAIGHT*, not changing its direction; as, a *straight* line.

NOTE.—A *straight* line may be defined to be the shortest distance between two points.

*RIGHT*, 1. Geometrically straight; as, a *right* line. 2. Morally straight, as *right* conduct.

*REGO* [*rectum*], *lit.*, to straighten. (Hence, *fig.*, to rule.) (L.) Hence,

*RECTIFY*, *lit.*, to straighten. Hence, to make that right which was amiss.

*Rectitude*, *lit.*, straightness. Hence, Rightness of principle or practice.

*Correct*, *lit.*, to straighten. Hence, to make that right which was wrong.

*Direct*, *lit.*, to guide in a straight course. Hence, 1. To point or aim

in a straight line toward an object; as, to *direct* an arrow; to *direct* the eye. 2. To show the right course or road. Hence, 3. To point out a

course of proceeding.

*Direct*, straight; as, a *direct* line; a *direct* course.

*Erect*, to place in an upright, or straight-up-and-down position.

ΟΡΘΟΣ [*ORTHOS*], *lit.*, straight. Hence, right. (Gr.) Hence,

*Orthography*, the writing of words with the proper letters. (Gr. ὀρθογραφία [*grapho*], to write.)

*Orthoepy*, a correct pronunciation of words. (Gr. ἔπος [*epo*], to speak.)

*Orthodoxy*, a right belief in relation to religious doctrines. (Gr. ὁρθόδοξα [*doxa*], an opinion.)

### 4. Of the Curvature of Lines and Oblong Bodies.

A *CURVE* is a line which changes its direction at every point.

A *Curvature* is a portion of a line or oblong body which is curved.

To *Incurvate* is to turn from a right line or from a straight form by curving.

*Incurvate*, (adj.) curved inward or upward.

*Recurvate*, curved downward.

To *BEND* is to change the direction of a line or the form of an oblong body by *curving* it.

To *WIND* is to bend irregularly, as a road that adapts itself to the diversities of the surface.

To *MEANDER* is to wind after the manner of a crooked stream.

NOTE.—*Meander* was the ancient name of a very crooked river in Asia Minor, and hence the English verb to *meander*.

A *SPIRAL* is a curve that either makes a succession of widening circuits on a plane around a fixed point, or which rises as it winds, as when we commence winding a thread at the bottom of a cylinder or cone, and pass it round in successive turns till it reaches the top.



A *Waving* line consists of a succession of alternating waves.

A *Serpentine* line or path, winds like a serpent.

*Sinuous*, winding in and out after the manner of a coast indented with small bays. (L. *sinus*, a bay.)

*FLECTO* [*flexum*], to bend. (L.) Hence,

*Flexion*, the act of bending.

*Flexure*, a bending turn.

*Flexible*, that may be bent, as a flexible rod.

*Flexile*, easily bent. An osier twig is *flexile*.

To *Infect* is to turn from a direct line or course.

To *Deflect* a moving body is to turn it aside from its proper or regular course. (*de*, from.)

To *Reflect* a ray of light is to turn it back from the surface on which it falls. (*re*, back.)

To *Reflect*, as a mental act, is to turn the thoughts back upon the

past operations of the mind, or upon past events.

To *Bow* is to bend downward.

A *Bow* (bou) is an inclination or downward bending of the head in token of respect.

A *Bow* (bo) is, 1. An instrument of war made of wood or other elastic substances, and having been forcibly bent, is kept in that position by a string attached to each end. 2. Any thing in the form of a curve.

*Arcus*, a bow. (L.) Hence,

*Arcuate*, bent in the form of a bow.

*Arch*, 1. A curved structure of stone or brick supporting its own weight. 2. A curvature in the form of an arch.

### 5. Of Length.

*LENGTH* is the essential property of a line.

*Long*, having great length as compared with something else.

*Longus*, long. (L.) Hence,

*Elongate*, to lengthen.

*Longitude*, distance east or west from an established meridian. See Art. *Astronomical Geography*.

*Longevity*, long life. (L. *ætas*, age.)

To *PRODUCE* a straight line is to lengthen it out at one end. (L. *pro*, forward; and *duco*, to draw.)

To *EXTEND* is to lengthen at one or both ends. (L. *ex*, out; and *tendo*, to stretch.)

*SHORT*, having but little length.

*CURT*, short. (L. *curtus*.)

To *Curtail* is to shorten by cutting off. A name may be *curtailed* by cutting off some of the final letters. Persons may be *curtailed* of their privileges by the exercise of superior authority. (L. *curtus*, short, and Fr. *tailler*, to cut.)

*BREVIS*, short. (L.) Hence,

*Brevity*, 1. Shortness, applied to time; as the *brevity* of human life. 2. Shortness in discourses or writings; or the expression of thoughts in few words.

*Brief*, 1. Short in duration; as a

*brief* period. 2. Short in discourse or writing.

*Abbreviate*, to shorten by omitting or retrenching a part; as, to *abbreviate* a word.

ABRÉGER, to shorten. (Fr.) Hence,

*Abridge*, to make shorter; as, to *abridge* a literary work.

#### 6. Of Surfaces.

A SURFACE is that which has length and breadth without thickness. (L. *superficies*, from *super*, over; and *facies*, the face.)

A PLANE surface is such, that if two points assumed at pleasure be connected by a straight line, that line will be wholly in the surface.

A PLANE is a plane surface. (L. *planus*, level.)

A CONVEX surface is such that if any two points of the surface be joined by a straight line, that line will lie wholly beneath the surface. The surface of a globe is *convex*.

ROUND, having a convex surface.

A CONCAVE surface is such that if any two points be joined by a straight line, that line will lie wholly above the surface. The inner surface of a hollow sphere is *concave*. The sky has the appearance of being *concave*. (L. *concavus*, hollow.)

#### 7. Of Breadth.

BREADTH is the less of the two dimensions of a surface.

*Broad*, having great breadth.

WIDE, affording abundant room; as a *wide* passage; a *wide* garment.

*Narrow*, having but little breadth.

*Strait*, narrow in the sense of not being sufficiently wide to afford a free passage, or to be comfortably roomy; as, a *strait* gate, a *strait*-jacket.

NOTE.—A *strait-jacket* is an apparatus for confining the arms of a madman.

A *Strait* is, 1. A narrow passage either on land or in the ocean; as the *Straits* of Thermopylæ; the *Straits* of Gibraltar. 2. A difficult situation in which a person is at a loss as to the course proper to be pursued. 3. A distressing situation

from which a person is unable to extricate himself; or, in other words, a *strait* is a *tight* place.

8. *Accidental Properties of Surfaces*. ROUGH, abounding in inequalities of surface.

NOTE.—The idea of *roughness* is figuratively applied to the temper, to the manners, to certain flavors, sounds, etc.

ASPER, rough. (L.) Hence, *Asperity*, roughness; as, *asperity* of temper.

*Exasperate*, 1. To roughen the temper; that is, to make angry. 2. To increase in severity; as, to *exasperate* a disease.

SMOOTH, free from inequalities of surface.

NOTE.—*Smoothness* is predicated, figuratively, of sounds and tastes, of the manners, of language, etc.

To POLISH is to impart a glossy smoothness by friction.

POLITE, polished in manners. (L. *polio* [*politum*], to polish.)

To BURNISH is to polish metals.

An EVEN surface is one that is free from eminences and depressions, (or hights and hollows.)

A LEVEL surface is one that coincides with, or is parallel to, the plane of the horizon.

#### 9. Of Angles.

An ANGLE is a corner. (L. *angulum*, a corner.)

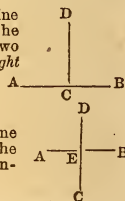
A PLANE ANGLE is the opening formed by two straight lines which meet.

The VERTEX is the point at which the lines forming the angle meet.

The SIDES are the lines which form the angle.

A RIGHT ANGLE is a square or straight angle.

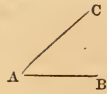
NOTE 1.—If one straight line meet another, so as to make the adjacent angles equal, the two angles thus formed are *right angles*.



NOTE 2.—If a horizontal line be crossed by a perpendicular, the two lines will form, by their intersection, four right angles.



An ACUTE ANGLE is less than a right angle. (L. *acutus*, sharp.)



An OBTUSE ANGLE is greater than a right angle. (L. *obtusus*, blunt.)



An OBLIQUE ANGLE is one that is either acute or obtuse. (L. *obliquus*, nelineal.)

### 10. Of Plane Figures.

Plane Figures are of two classes:

1st. RECTILINEAR FIGURES, which are bounded by *straight* lines.

2d. CURVILINEAR FIGURES, which are bounded by *curve* lines.

### 11. Of Rectilinear Figures.

A TRIANGLE is a figure which has three angles, and, consequently, has also three sides. (L. *tri*, three; and *angulum*, an angle.)

A QUADRILATERAL has four sides. (L. *quadri*, four; and *latus* [*lateris*], a side.)

A PENTAGON has five angles, and is, consequently, a five-sided figure. Gr. *πεντε* [*pente*], five; and *γωνία* [*gonia*], an angle.)

A HEXAGON has six angles and sides. (Gr. *ἕξ* [*hex*], six.)

A HEPTAGON has seven angles and sides. (Gr. *ἑπτα* [*hepta*], seven.)

An OCTAGON has eight angles and sides. (Gr. *οκτο* [*octo*], eight.)

A NONAGON has nine angles and sides. (L. *non* for *novem*, nine.)

A DECAGON is a figure which has ten angles and sides. Gr. *δεκα* [*deca*], ten.)

A DODECAGON is a figure which has twelve angles and sides. (Gr. *δωδεκα* [*dodeca*], twelve.)

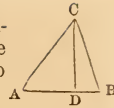
A POLYGON is a figure which has many angles and sides. (Gr. *πολυς* [*polys*], many.)

### 12. Of Plane Triangles.

The BASE of a triangle is the side on which it stands.

The LEGS of a triangle are the two sides besides the base.

The VERTEX of a triangle is the vertex of the angle which is opposite to the base.



The ALTITUDE (*Height*) of a triangle is the perpendicular drawn from the vertex to the base.

An EQUILATERAL TRIANGLE has all its sides equal.



An ISOSCELES TRIANGLE has two of its sides equal. Gr. *ἰσος* [*isos*], equal; and *σκέλος* [*scelos*], a leg.)



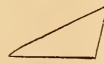
A SCALENE TRIANGLE has all its sides unequal. (Gr. *σκαληνός* [*scalenos*], oblique.)

A RIGHT-ANGLED TRIANGLE has one right angle.



The HYPOTENUSE is the side opposite to the right angle of a right-angled triangle. (Gr. *ὑπο* [*hypo*], under; and *τεινυσα* [*teinousa*], stretching, because it is *stretched under* or opposite to the right angle.)

An OBTUSE-ANGLED TRIANGLE has one obtuse angle.



An ACUTE-ANGLED TRIANGLE has all its angles acute.



TRIGONOMETRY is the science of the measurement of triangles. (Gr. *τριγωνος* [*trigonos*], a triangle; and *μετρεω* [*metreo*], to measure.)

### 13. Of Quadrilaterals.

A TRAPEZIUM is a four-sided figure which has neither pair of its opposite sides parallel. (Gr. *τραπέζιον* [*trapezion*], a little table.)

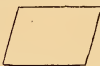


A TRAPEZOID has one pair of its opposite sides parallel and the other not. (Gr. *τραπέζιον* [*trapezion*], a trapezium; and *εἶδος* [*eidos*], a resemblance.)





A PARALLELOGRAM is a four-sided figure which has both pairs of its opposite sides parallel. (Gr.,  $\gamma\pi\alpha\mu\mu\alpha$  [*gramma*], a figure.



A RECTANGLE is a right-angled parallelogram.



A SQUARE is an equilateral rectangle.



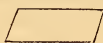
A RHOMBUS is an equilateral parallelogram with oblique angles. (Gr.,  $\rho\epsilon\mu\beta\omega$  [*rhembo*], to deviate; because, by the obliquity of its angles, it deviates from the form of a perfect square.



A LOZENGE is any body in the form of a rhombus. Cakes are sometimes cut in the form of *lozenges*.



A RHOMBOID is an oblique-angled parallelogram, whose length is greater than the breadth.



#### 14. Of Curvilinear Figures.

A CIRCLE is a plain figure bounded by a curve line called the *circumference*, every point of which is equally distant from a point within called the center.

An ELLIPSE has the form of a flattened circle, and may be formed by passing a plane obliquely across a cone or cylinder.



An OVAL is an egg-shaped figure resembling the ellipse. (L., *ovum*, an egg.

A PARABOLA is a section of a cone formed by passing a plane through the cone parallel to any line drawn in the surface of the cone from the vertex to the base.



A HYPERBOLA is a curved figure with two opposite branches, and may be formed by cutting, with a plane, two equal cones which are placed opposite to each other, vertex to vertex.



NOTE 1.—The ellipse, the parabola, and the hyperbola are called the three *Conic Sections*, because they are formed by the section or cutting of a cone by a plane.

NOTE 2.—The planets all revolve in *elliptical* orbits.

NOTE 3.—A stone projected obliquely upward describes a *parabola*.

NOTE 4.—If a planet should receive such a projectile impulse as would be barely sufficient to prevent its return toward the sun, its track would be a *parabola*.

NOTE 5.—If a planet should receive a greater impulse than in the foregoing case, it would describe a *hyperbola*.

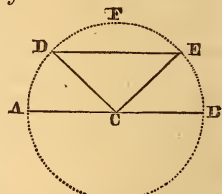
A CYCLOID is a curve described by a point P in the circumference of a circle which rolls along an extended straight line A B until it has completed a revolution. (Gr.,  $\kappa\upsilon\kappa\lambda\omicron\varsigma$  [*cyclos*], a circle; and  $\epsilon\iota\delta\omicron\varsigma$  [*eidōs*], a resemblance.)



NOTE.—The number of regular geometrical curves is unlimited; but the foregoing are the most simple, and are, at the same time, the most useful.

#### 15. Of the Circle.

A DIAMETER is a straight line passing through the center of a circle, and terminated on each side by the circumference. (Gr.,  $\delta\iota\alpha$  [*dia*], through; and  $\mu\epsilon\tau\rho\epsilon\omega$  [*metreo*], to measure.)



A RADIUS or SEMIDIAMETER is a straight line drawn from the center to the circumference. (L., *radius*, the spoke of a wheel. Plural *radii*.)

A CHORD is a straight line less than a diameter, having its extremities in the circumference, as D E (Gr.,  $\chi\epsilon\rho\delta\eta$  [*chorde*], a string.)

An Arc is a portion of the circumference, as D F E. (L., *arcus*, a bow.)

A SEGMENT is a portion of a circle intercepted between an arc and a chord, as D E F. (L., *segmentum*, a piece cut off.)

A SECTOR is a portion of a circle included between two radii, as C D F E. (L., *seco* [*sectum*], to cut; because the sector is a portion *cut out*.)

A QUADRANT is the fourth part of a circle. (L., *quadrans*, a fourth.)

### 16. Of the Center.

CENTER, the middle point of any thing. (Gr., *κεντρον* [*centeo*], to prick.)

Concentrate, to bring to a common center. (*con*, together.)

Concentric, having a common center; as, *concentric* circles.

ECCENTRIC, deviating or departing from the center. *Fig.* Departing from the usual course; as, *eccentric* conduct; an *eccentric* genius.

NOTE.—The orbits of the planets are, more or less *eccentric*, because they have not the sun in the center; and the orbits of the comets are exceedingly so, since in one part of their orbits they approach very near to the sun, and in another part recede to an immense distance. An *eccentric* person is one who, in his conduct, does not move, planet-like, in a nearly circular orbit around the center of strict propriety, but, comet-like, at one time he approaches too near to that center, and, at another time, flies off to too great a distance from it.

### 17. Of the Circumference.

A CIRCUMFERENCE is a curve described by a movable point carried in a plane around a fixed point in the same plane, in such a manner that the movable point is always at the same distance from the fixed point. (L., *circum*, around; and *fero*, to carry.)

A PERIPHERY is any curve described in a plane by a movable point carried around a fixed point, whether the distance between the points continues the same, or varies; as, the *periphery* of a circle, ellipse, etc. (Gr., *περι* [*peri*], around; and *φερω* [*phero*], to carry.)

### 18. Of Solids.

A SOLID is a figure which has length, breadth, and thickness.

A CUBE is a solid bounded by six equal square sides.

A PRISM is a solid whose ends or opposite bases are parallel, similar, and equal figures, and whose sides are parallelograms.

A CYLINDER is a long, round body of uniform diameter, whose bases are equal and parallel circles. (Gr., *κυλινδρος* [*cylindros*], a roller.)

A PYRAMID is a solid whose base may be any rectilineal figure, the other sides being triangles whose vertices meet at a common point called the *apex*.

A CONE is a solid having a circular base, and tapering gradually to the top like a sugar loaf.

A SPHERE is a solid, every point of whose surface is equally distant from a point within called the center.

### 19. Of the Platonic Bodies.

The PLATONIC BODIES are five regular geometrical solids, first described by Plato. They are the tetrahedron, hexahedron, octohedron, dodecahedron, and icosahedron.

A REGULAR TETRAHEDRON is a solid bounded by four equilateral and equal triangles. (Gr., *τετρα* [*tetra*], four; and *εδρα* [*hedra*], a base or side.)

A REGULAR HEXAHEDRON is a solid bounded by six equal squares. (Gr., *εξ* [*hex*], six.)

NOTE.—The regular hexahedron is the same with the *cube*.

A REGULAR OCTOHEDRON is a solid bounded by eight equilateral and equal triangles. (Gr., *οκτω* [*octo*], eight.)

A REGULAR DODECAHEDRON is a solid bounded by twelve regular and equal pentagons. (Gr., *δωδεκα* [*dodeca*], twelve.)

A REGULAR ICOSAHEDRON is a solid bounded by twenty equilateral and equal triangles. (Gr., *ικωσι* [*icosoi*], twenty.)

NOTE.—No other regular solids bounded by plane surfaces, than the foregoing, are possible

20. *Of the Sphere.*

SPHERIC, or SPHERICAL, sphere-shaped.

*Sphericity* is the quality of being sphere-shaped.

A *Spherule* is a little sphere.

A *Spheroid* is a solid resembling a sphere, but differing from it in being either *oblong* like an oval body, or *flattened* like an orange. (Gr., *eidōs* [eidōs], a resemblance.)

PROLATE SPHEROID is a solid generated by the revolution of an ellipse about its longer axis. (L., *prolatus*, lengthened.)

AN OBLATE SPHEROID is a solid generated by the revolution of an ellipse about its shorter axis. (L., *oblatus*, flattened.)

NOTE.—The figure of the earth is that of an oblate spheroid.

A BALL is a mass of matter having the form of a sphere.

A *Ballot* was formerly a little ball used in voting.

NOTE.—Modern custom has substituted a piece of paper for the ball, the name *ballot* being now applied to a bit of paper on which is written the name of the person or object voted for.

A *Bullet* is a small metallic ball for charging a gun.

A *Balloon* is a large ball-shaped sack designed to be inflated with gas.

A *GLOBE* is a spherical body of considerable size.

*Globular*, round like a ball.

*Globose*, globe-shaped.

A *Globule* is a very small body of a globular form. Dew-drops are *globules* of water.

To *Conglobate* is to collect together in the form of a ball. (*con*, together.)

21. *Of the Ring.*

A RING is 1. A cylinder bent into the form of the circumference of a circle. 2. Any long and slender solid, though not cylindric, bent into the form of the circumference of a circle, as a finger-ring.

A *Ringlet* is a little ring, usually of hair.

ANNULUS, a ring. (L.) Hence,

*Annular*, ring-shaped as an *annular* eclipse of the sun.

22. *Of Thickness.*

THICKNESS is the smallest of the three dimensions of a solid.

*Thick*, having great thickness.

*Thin*, having but little thickness.

SLENDER, having but little thickness in proportion to the length.

FINE, very slender; as, a *fine* thread.

ATTENUATED, very fine; as, an *attenuated* fibre. (L., *tenuis*, slender, or thin.)

The spider's most *attenuated* thread  
Is cord, is cable, to man's slender tie  
On earthly bliss.—Young.

To TAPER, when spoken of a surface, signifies to diminish in breadth.

To *Taper*, when spoken of a solid, means to diminish both in breadth and thickness.

To BULGE is to swell out and increase in thickness in the middle. A barrel *bulges*.

23. *Designation of Bodies from their Dimensions.*

A MASS is a quantity of matter collected together, and having considerable thickness in proportion to its length and breadth.

A LUMP is a small mass.

A BLOCK is a mass having one or more flat surfaces.

24. *Designation of Bodies from their small Thickness compared with their Breadth.*

A PLATE is a thin body of solid matter.

A LAMINA is a plate. (Plural, *laminæ*.)

A *Laminated* structure consists in a succession of plates overlying each other, as in certain minerals.

A LAMELLA is a thin lamina. (Plural, *lamellæ*.)

A *Lamellated* structure consists in a succession of very thin plates.

A SCALE is a small and thin portion of solid matter.

A PELLICLE is a thin, skin-like body. (L., *pellicula*, a little skin.)

A FILM is an extremely thin coat-



ing formed on the surface of any thing.

25. *Of Bodies that receive their designation from their very small Thickness compared with their Length.*

A **THREAD** is a lengthened and slender body of any kind of matter.

A **WIRE** is a metallic thread.

A **FILAMENT** is a thread-like body. (L. *filum*, a thread.)

A **FIBRE** is a very slender thread, or thread-like body. Cotton, flax, wool, silk, wood, and flesh are composed of *fibres*.

A **STRING** is a thick thread.

A **CORD** is a thick string.

A **ROPE** is a stout cord.

A **CABLE** is a thick rope.

A **Line** varies in size from the thickness of a slender string to that of a cord; as, a fishing *line*; a clothes *line*.

## 26. *Of Limits.*

A **LIMIT** is a position in space beyond which a line, surface, or solid does not extend.

**POINTS** limit a line.

**LINES** limit surfaces.

**SURFACES** limit solids.

An **END** is the limit of length in either direction.

The **TOP** is the limit of height.

The **BOTTOM** is the limit of depth.

The *Top*, the *Bottom*, the *Ends*, and the *Sides* are the limits of a solid.

**TERMINUS**, a limit or end; as, the *terminus* of a railroad. (L.) Hence,

*Terminate*, to come to an *end*.

**CONTERMINOUS**, touching each other along a common limiting line; as, two *conterminous* estates.

*Determine*, 1. To put an end to; as, to *determine* a will.—*Blackstone*.

2. To put an end to deliberation, and hence, To decide; as to *determine* a question or case; to *determine* on a course of conduct.

A **BOUND** or **BOUNDARY** is that which limits by *binding*; as the bounds of a corporation. The *boundaries* of a state. (From *bind*.)

**FINIS**, 1. A limit. 2. An end. (L.)

Hence,

*Finite*, limited; as *finite* powers; a *finite* line; man is a *finite* being.

*Infinite*, without limits. The power and wisdom of God are *infinite*. (in, not.)

*Infinity*, an unlimited extent of space, time, quantity, or degree.

*Infinite*, boundlessness; as, the *infinite* of space; the *infinite* of the Divine perfections.

*Bourn*, (pron. *borne*), a bound or limit. (Fr. *borner*, to limit.)

27. *Direction in reference to the dimensions of geometrical figures.*

**LONGITUDINALLY** or **LENGTHWISE**, in the direction of the length.

**ALONG**, by the side of, and in the direction of the length.

**ATHWART** or **ACROSS**, from side to side.

**TRANSVERSE**, directed across; as, a *transverse* section.

**DIRECT**, traversing by the shortest distance the space separating two opposite sides or surfaces.

An **OBLIQUE** or **SLANTING** line is one that deviates from the shortest line connecting the two opposite sides.

A **DIAGONAL** is a straight line connecting any two angles of a surface or solid which are not adjacent. (Gr. *δια* [*dia*], through, and *γωνία* [*gonia*], an angle.)



## 28. *Of the Edge.*

An **EDGE** is the line in which two plane surfaces meet.

**SHARP**, having a thin edge formed by two surfaces meeting with a small inclination; as, a *sharp* knife.

**BLUNT**, having a thick edge formed by two surfaces meeting with a wide inclination or angle; as, a *blunt* knife.

**KEEN**, having a fine edge that cuts freely and smoothly.

**DULL** not adapted for cutting freely, whether from bluntness, jaggedness, softness, or other defect of the edge.



To WHET is to sharpen a cutting instrument by rubbing it on a gritty stone.

29. *Terms relating to the general idea of Form.*

The FORM of a line consists in its straightness or curvature.

The *Form* of a plane surface consists in the straightness or curvature, and in the relative lengths and mutual inclinations of the lines which bound it.

The *Form* of a solid consists in the flatness or curvature, and in the relative magnitudes and mutual inclinations of the surfaces by which it is bounded.

A *Form* in a figurative sense, is an established mode of procedure.

*Formal*, 1. In accordance with a prescribed form; as, a *formal* procedure. 2. In accordance with the forms of ceremony; as, *formal* deportment. 3. Having the form without the substance or essence; as, *formal* worship.

*Formality* consists in an observance of forms.

A *Formality* is an established mode or form of procedure; as, a legal *formality*.

A *Formula* is a prescribed form or rule according to which something is to be done.

A *Formulary* is a book containing stated and prescribed forms, as of oaths, declarations, prayers, and the like.

To *Conform* is to adapt the form of one thing to that of another.

NOTE.—*Conform* is used chiefly in a figurative sense: as, to *conform* one's self to the manners and customs of society.

*Conformable*, 1. Having a similar form. A piece of workmanship may be *conformable* to a model. 2. Agreeable or consistent. Nature is *conformable* to herself.

*Conformity* is correspondence with a model in form or manner.

*Conformation* is the disposition of the parts which form or compose a body or organic structure; as, the

*conformation* of the organs of speech.

A *Nonconformist* is one who does not conform to an established church. (*non*, not.)

*Uniform*, having continually the same form, manner, degree, or state; as, a *uniform* course; a *uniform* temperature; *uniform* motion. 2. Of the same form with others. Soldiers wear a *uniform* dress. *Uniform* ceremonies. (L. *unus*, one.)

To *Reform* is to form anew.

NOTE.—*Reform* is used only in a figurative sense; as, to *reform* corrupt manners; to *reform* a vicious man; literally, to form him over, and make a new man of him. (*re*, anew.)

To *Inform* is *literally*, to give form or shape. *Fig.* To form or mold the mind by communicating knowledge.

NOTE.—*Inform* is never used in the literal sense.

To *Deform* is to mar or injure the form so as to render it offensive to the eye. (*de*, amiss.)

*Deformity* is, 1. An unnatural state of the form. 2. Any thing that destroys beauty.

To *Perform* is *lit.*, to form thoroughly; hence, to carry through by action or labor, as to *perform* a piece of work. (*per*, through.)

SHAPE is the external form.

FIGURE is form or shape; as a lady of elegant *figure*.

A *Figure* is, 1. A form, etc., presented by lines. A triangle is a *figure* of three sides. 2. A form represented in painting. 3. An image; as the *figure* of a man in plaster. (L. *figo*, to form an idea or conception of a thing.)

To FASHION is to put into a particular or distinct form.

The MAKE is, 1. and *properly*, the form of a thing that has been *made*. 2. The form of a person or beast; as a man of slender *make*.

The FACE of a thing is the external make or form as it presents itself to the eye. (L. *facio*, to make.)

To MOLD is to put into a set form.

NOTE.—The process of molding consists of introducing a soft or liquid substance into a cavity of the proper form, the substance used being susceptible of becoming hard.

PLASTIC, 1. Having the power to give form; as the *plastic* hand of the Creator. 2. Capable of being molded. Potter's clay is *plastic*. (Gr. πλασσω [*plasso*], to form.)

*Plasticity* is the capability of being molded.

ΜΟΡΦΗ [*MORPHE*], form. (Gr.) Hence,

*Metamorphose*, to change into a different form. (*meta*, otherwise.)

*Metamorphosis*, a change of form. (Plural *metamorphoses*.)

NOTE.—The term *metamorphosis* is applied to the changes which insects pass through before they attain their final and perfect form. An entire change in the form of any thing may be called a *metamorphosis*.

## OF NUMBER.

1. *Of the Number One.*

ONE is a term which does not admit of being defined.

UNUS, one. (L.) Hence,

*Unit*, the smallest whole number.

*Unity*, The number one. 2. The state of being one. 3. Oneness of sentiment and feeling. How good and how pleasant it is for brethren to dwell together in *unity*.—Ps. cxxxiii.

*Unite*, to join two or more things together, so that they may form one compound body or substance.

*Union*, 1. The act of joining together in one. 2. The state of being joined together in one.

SINGLE, taken separately from other objects of the same kind.

*Singular*, 1. Pertaining to the number one; as, the *singular* number of nouns. 2. Strange or peculiar; as, a *singular* phenomenon; a *singular* man.

NOTE.—A *singular* man is one who stands single or alone in certain respects.

ACE, the number one on cards.

ΜΟΝΟΣ [*Monos*], one, or sole. (Gr.) Hence,

*Monochord*, a musical instrument with one string. (Gr. χορδή [*chorde*], a string.)

*Monochromatic*, consisting of a single color; as, *monochromatic* painting. (Gr. χρωμα [*chroma*], color.)

*Monocracy*, a government by a single person. (Gr. κρατω [*crateo*], to govern.)

*Monomania*, the derangement of a single faculty of the mind, or de-

rangement with regard to a particular subject, the mind being sane in relation to other subjects. (Gr. μανία [*mania*], madness.)

*Monopoly*, the sole power of vending any specific article. (Gr. πωλω [*poleo*], to sell.)

*Monostich*, a composition consisting of a single verse. (Gr. στιχος [*stichos*], a verse.)

*Monosyllable*, a word of one syllable. (Gr. συλλαβή [*syllabe*], from συν [*syn*], together; and λαβειν [*la-bein*], to take.)

*Monotony*, 1. Sameness of sound. 2, and *fig.* A wearisome uniformity. (Gr. τονος [*tonos*], a tone.)

*Monarch*, a sole ruler. (Gr. αρχή [*arche*], government.)

*Monotheism*, a belief in the existence of one God only. (Gr. Θεος [*Theos*], God.)

2. *Of the Number Two.*

TWO, one and one.

*Twain*, two; as, to cut in *twain*.

*Twin*, noting one of two born at a birth.

A PAIR consists of two similar things taken or used together. (L. *par*, equal.)

A COUPLE consists of two similar things taken or considered together; as, a *couple* of apples. (L. *copula*, that which connects.)

A *Couplet* consists of two lines of poetry rhyming together.

A BRACE is a pair; as, a *brace* of partridges; a *brace* of pistols.

A SPAN is a pair of horses.

A YOKE is a pair of oxen.

EITHER, one of two.

Neither, not either.

BOTH, the two.

AMBO, both. (L.) Hence,

*Ambidextrous*, using both hands as right hands. (L. *dextra*, the right hand.)

*Ambiguous*, of double or doubtful meaning.

AMΦΩ [AMPHO], both. (Gr.) Hence,

*Amphibious*, living in two elements, as, the frog, the seal, the beaver. (Gr. βίος [bios] life.)

Duo, two. (L.) Hence,

*Dual*, pertaining to the number two.

*Duality*, the state or quality of being two.

*Double*, twofold. (L. *duplex* from *duo*, two; and *plex*, folded.)

*Duplicate*, double. (L. *duo*, two; and *plico* [plicatum], to fold.)

*Duplicate*, a copy.

NOTE.—A copy is called a *duplicate*, because it doubles the original document.

*Duplicity*, 1. The condition of being double. 2. Double dealing.

*Duumvir*, plural *duumviri*. The *duumviri* were two magistrates in ancient Rome who held their offices jointly. (L. *vir*, a man.)

*Duet*, a piece of music composed for two voices.

*Duel*, a prearranged fight between two persons.

Bi is a Latin prefix signifying two.

*Biennial*, occurring once in two years, or lasting two years. (L. *annus*, a year.)

*Bisect*, to cut into two equal parts. (L. *seco* [sectum], to cut.)

*Biped*, an animal with two feet. (L. *pes* [pedis], a foot.)

*Binomial*, a quantity in Algebra consisting of two terms. (L. *nomen*, a name, or term.)

Di is a Greek prefix signifying two.

*Diphthong*, a union of two vowels in one syllable. (Gr. φθόγγος [phthongos], a vocal sound.)

*Dimeter*, in poetry, a verse of two measures. (Gr. μέτρον [metron], a measure.)

DUCE, the number two at cards. (Fr. *deux*, two.)

### 3. Of the Number Three.

THREE is equal to the sum of one and two.

Tri is a Latin or Greek prefix signifying three.

A *Triangle* is a figure having three angles or corners. (L. *angulum*, a corner.)

*Trilateral*, having three sides. (L. *latus* [lateris], a side.)

*Trigonometry* is the science of the measurement of triangles. (Gr. μέτρον [metreo], to measure; and τρίγων [trigon], a triangle, from τρεῖς [treis], three, and γωνία [gonia], an angle.)

A *Trident* is a three pronged spear. (L. *dens* [dentis], a tooth.)

*Treble* or *Triple*, threefold. (L. *plex*, folded.)

*Tripticity*, the state of being threefold.

*TriPLICATE*, threefold; as a *triplicate* ratio. (L. *plico* [plicatum], to fold.)

A *Triplet* is, 1. Three of a kind.

2. Three lines of poetry rhyming together.

A *Trio* is, 1. Three united. 2. in Music, a composition of three parts.

*Trinity*, 1. Three united in one. 2. The union of three persons in one God.

A *Trinomial*, in Algebra, is a quantity consisting of three terms connected by the signs + or —. (L. *nomen*, a name.)

*Triumvir*, plural *triumviri*. The *triumviri* were three men who jointly held the sovereign power in Rome. (L. *vir*, a man.)

A *Triumvirate* is a joint government of three men.

NOTE.—The first triumvirate in Rome was exercised by Julius Caesar, Crassus, and Pompey.

A *Triphthong* is a union of three vowels in one syllable. (Gr., φθόγγος [phthongos], a vocal sound.)

A *Tripod* is a seat or kettle with three feet. (Gr. πούς [pous, (podos)], a foot.)



A *Trimeter* is a verse of three measures. (Gr., *μετρον* [*metron*], a measure.)

*Trefoil* is a plant which has its leaves in triplets or threes. (L., *tres*, three; and *folium*, a leaf.)

*TREY* is the number three at cards. (Fr., *trois*, three.)

#### 4. Of the Number Four.

*FOUR* is equal to the number *three* increased by one.

*QUADR*, from the Latin *quatuor*, is a prefix signifying four.

*Quadrilateral*, having four sides. (L., *latus* [*lateris*], a side.)

*Quadrangle*, a figure with four angles. (L., *angulum*, an angle.)

*Quadrumanous*, having four hands.

NOTE.—Monkeys are *quadrumanous* animals.

*Quadruped*, an animal with four feet. (L., *pes* [*pedis*], a foot.)

*Quadrant*, the fourth part of a circle.

*Quaternion*, 1. The number four.

Air and the elements, the eldest birth  
Of nature's womb, that in *quaternion* run  
Perpetual circle, multiform.—*Milton*.

2. A file of four soldiers.—Acts xii. (L., *quatuor*, four.)

*TETR*, from the Greek *τετρα* [*tetra*], is a prefix signifying four.

*Tetrarch*, the governor of the fourth part of a province. (Gr., *αρχη* [*arche*], government.)

*Tetrarchy*, or *Tetrarchate*, the government of the fourth part of a province.

*Tetrahedron*, a solid bounded by four faces. (Gr., *ἑδρα* [*hedra*, a base].)

NOTE.—A *Regular Tetrahedron* is bounded by four equilateral and equal triangles.

*Tetrameter*, a verse of four measures. (Gr., *μετρον* [*metron*], a measure.)

#### 5. Of the Number Five.

*QUINQUE*, five. (L.) Hence,

*Quinqu*, a prefix, signifying five.

*Quinquennial*, occurring every five years, or lasting five years. (L., *annus*, a year.)

*Quinquelateral*, having five sides. (L., *latus* [*lateris*], a side.)

*Quinquangular*, having five angles.

*CINQ*, five. (Fr.) Hence,

*Cinque*, five. (A word used in games.)

*Cinquefoil*, a plant thus called because its leaves are in fives. (L., *folium*, a leaf.)

*PENTE* [*PENTE*], five. (Gr.) Hence, *Pent*, or *Penta*, a prefix signifying five.

*Pentagon*, a plane figure with five angles. (Gr., *γωνια* [*gonia*], an angle.)

*Pentameter*, a verse of five measures or feet. (Gr., *μετρον* [*metron*], a measure.)

*Pentateuch*, the five books of Moses. (Gr., *τευχες* [*teuchos*], a book.)

*Pentachord*, an instrument of music with five strings. (Gr., *χορδη* [*chorde*], a string.)

#### 6. Of the Number Six.

*SEX*, six. (L.) Hence,

*Sex*, a prefix signifying six.

*Sexangular*, having six angles.

*Sexennial*, lasting six years, or happening once in six years. (L., *annus*, a year.)

*Æ* [*HEX*], six. (Gr.) Hence, *Hex*, or *Hexa*, a prefix signifying six.

*Hexagon*, a plane figure with six angles. (Gr., *γωνια* [*gonia*], an angle.)

*Hexahedron*, a solid, with six faces. (Gr., *ἑδρα* [*hedra*], a base.)

NOTE.—A *Regular Hexahedron* is bounded by six equal squares, and is the same with the cube.

*Hexameter*, a verse consisting of six measures or feet. (Gr., *μετρον* [*metron*], a measure.)

#### 7. Of the Number Seven.

*SEPTEM*, seven. (L.) Hence,

*September*, the seventh month of the old Roman year.

*Sept*, a prefix signifying seven.

*Septennial*, lasting seven years, or occurring once in seven years. (L., *annus*, a year.)

*ἑΠΤΑ* [*HEPTA*], seven. (Gr.) Hence,

*Hept*, or *Hepta*, a prefix signifying seven.

*Heptagon*, a plane figure having



seven angles. (Gr., γωνία [gonia], an angle.)

*Heptarchy*, a sevenfold government. (Gr., ἀρχή [arche], a government.)

NOTE.—The seven Saxon kingdoms in England are thus collectively designated by historians.

### 8. Of the Number Eight.

OCTO, eight. (L. and Gr.) Hence, *October*, the eighth month of the old Roman year.

*Oct*, or *Octa*, a prefix signifying eight.

*Octagon*, a plane figure having eight angles. (Gr., γωνία [gonia], an angle.)

An *Octohedron* is a solid bounded by eight faces. (Gr., ἑξή [hedra], a base.)

NOTE.—A Regular *Octohedron* is bounded by eight equilateral and equal triangles.

### 9. Of the Number Nine.

NOVEM, nine. (L.) Hence, *November*, the ninth month of the old Roman year.

*Nov* and *Non*, prefixes signifying nine.

*Nonagon*, a plane figure with nine angles. (Gr., γωνία [gonia], an angle.)

### 10. Of the Number Ten.

DECEM, ten. (L.) Hence, *December*, the tenth month of the old Roman year.

*Decem*, or *Dec*, a prefix signifying ten.

*Decemvir*, plural *Decemviri*. The decemviri were ten men who, for a short time, had absolute authority in ancient Rome. (L., *vir*, a man.)

*Decemvirate*, the government of the Roman decemviri.

*Decennial*, continuing for ten years, or happening once in ten years; as, a *decennial* period; *decennial* games. (L., *annus*, a year.)

ΔΕΚΑ [DECA], ten. (Gr.) Hence, *Deca*, or *Dec*, a prefix signifying ten.

*Decagon*, a plane figure with ten angles. (Gr., γωνία [gonia], an angle.)

### 11. Of the Number Twelve.

DUODECIM, twelve. (L.) Hence, *Duodecimals*, a species of numbers in which twelve units of any lower denomination make one of the next higher.

ΔΩΔΕΚΑ, [DODECA], twelve. Hence, *Dodeca*, a prefix signifying twelve. *Dodecagon*, a plane figure having twelve sides.

*Dodecahedron*, a solid bounded by twelve faces. (Gr., ἑξή [hedra], a base.)

NOTE.—A Regular *Dodecahedron* is bounded by twelve equilateral and equal pentagons.

### 12. Of the Number Twenty.

TWENTY consists of two tens. (*Twen*, two; and *ty*, from the Gothic *tig*, ten.)

A SCORE consists of twenty things of the same kind.

ΙΚΟΣΟΙ [ICOSOI], twenty. (Gr.) Hence,

*Icos*, or *Icosa*, a prefix signifying twenty.

*Icosahedron*, a solid bounded by twenty faces. (Gr., ἑξή [hedra], a base.)

NOTE.—A Regular *Icosahedron* is bounded by twenty equilateral and equal triangles.

### 13. Of the Number One Hundred.

A HUNDRED is ten times ten.

CENTUM, a hundred. (L.) Hence, *Century*, a hundred years.

*Centurion*, among the Romans, the captain of a hundred soldiers.

*Per Centum*, by contraction, *per cent.*, by the hundred; as money at *six per cent.* interest, which means six dollars on the hundred.

*Cent*, or *Centi*, a prefix signifying one hundred.

*Centennial*, pertaining to the period of one hundred years. (L. *annus*, a year.)

*Centiped*, an insect having a great number of feet. (L. *pes* [pedis], a foot.)

ἙΚΑΤΟΝ [HECATON], a hundred. (Gr.) Hence,

*Hecatomb*, a sacrifice of an hundred oxen. (Gr. βους [bous], an ox.)

14. *Of the Number One Thousand.*

A THOUSAND is ten times a hundred.

MILLE, a thousand. (L.) Hence, *Mill* or *Milli*, a prefix signifying one thousand.

*Millennium*, a period of a thousand years. (L. *annus*, a year.)

15. *The Numeration Table.*

One thousand units make  
a Thousand.

One thousand thousands make  
a Million.

One thousand millions make  
a Billion.

One thousand billions make  
a Trillion.

One thousand trillions make  
a Quadrillion.

One thousand quadrillions make  
a Quintillion.

One thousand quintillions make  
a Sextillion.

One thousand sextillions make  
a Septillion.

One thousand septillions make  
an Octillion.

One thousand octillions make  
a Nonillion.

One thousand nonillions make  
a Decillion.

NOTE 1.—One, two, three, four, &c., are called *cardinal* numbers, because they are the principal or leading numbers. (L. *cardo*, a hinge.)

NOTE 2.—First, second, third, fourth, &c., are called *ordinal* numbers, because they denote the order in which things succeed each other.

16. *Of the Ordinal Numbers.*

FIRST is the ordinal corresponding to the cardinal *one*.

PRIMUS, first. (L.) Hence,

*Prime*, first in the order of time and causative efficiency; as, a *prime* mover. 2. First in point of quality; as, a *prime* article of flour.

The *Prime* is the most excellent condition of any thing that passes through the various stages of growth, maturity, and decay; as, the *prime* of life.

*Primary*, 1. First in the order of time; as, a *primary* cause. 2. First, as being that on which something

else has been engrafted; as, the *primary* meaning of a word. 3. First and lowest in an ascending scale; as, *primary* schools. 4. Chief; as, a matter of *primary* importance.

*Primitive*, 1. Pertaining to early (or the first) times; as, the *primitive* ages. Hence, 2. Simple; as, *primitive* manners; that is, such manners as prevailed in the early ages.

*Primeval*, pertaining to the first or earliest period of time; as, the *primeval* earth. (L. *ævum*, an age.)

*Primogeniture*, the right of the first-born. (L. *genitura*, birth.)

*Primrose*, a flower, thus called because it is the first flower that makes its appearance in the spring.

*Prim* or *Primo*, a prefix signifying first.

ΠΡΩΤΟΣ [PROTOS], first. (Gr.) Hence,

*Prot* or *Proto*, a prefix signifying first.

*Prototype*, a first, or original model after which any thing is formed. (Gr. *τυπος* [*typos*], a model.)

*Protoxide*, an oxide of the first degree.

SECOND, the next in order after the first; the *ordinal* corresponding to *cardinal two*.

*Secondary*, 1. Second in the order of production; as, the *secondary* rocks. 2. Second in importance; as, a *secondary* consideration. 3. Derived; as, a *secondary* meaning of a word.

To *Second* is 1. To be *second* in promoting a measure which was first proposed by another. Hence, 2. To favor or abet.

ΔΕΥΤΕΡΟΣ [DEUTEROS], second. (Gr.) Hence,

*Deut* or *Deutero*, a prefix signifying *second*.

*Deut-oxide*, an oxide of the second degree.

*Deuteronomy*, the second book of the law. (Gr. *νομος* [*nomos*], a law.)

THIRD, the next in order after the second; the *ordinal* corresponding to the *cardinal three*.

TERTIUS third. (L.) Hence,

*Tertiary*, being the third in the order of their formation; as, the *tertiary* rocks.

*Tertian*, an ague that repeats its paroxysms every third day.

ΤΡΙΤΟΣ [TRITOS], third. (Gr.) Hence,

*Trit*, a prefix signifying third.

*Trit-oxide*, an oxide of the third degree.

QUARTUS, fourth. (L.) Hence,

*Quarter*, the fourth part of the whole.

*Quart*, the fourth part of a gallon.

*Quartan*, an ague whose paroxysms recur every fourth day.

*Quartette*, a piece of music arranged for four voices.

A TITHE is the tenth part.

DECIMUS, tenth. (L.) Hence,

*Decimate*, to take the tenth part.

*Dime*, the tenth part of a dollar. (Fr. *disme*, the tenth, from the Lat. *decimus*.)

CENTESIMUS, hundredth. (L.)

Hence,

*Cent*, the hundredth part of a dollar.

MILLESIMUS, thousandth. (L.)

Hence,

*Mill*, the thousandth part of a dollar.

LAST, that comes after all the others. (Contraction of *latest*.)

ULTIMUS, last. (L.) Hence,

*Ultimate*, that is not to be followed by any thing further. The *ultimate* end of man is the enjoyment of God, beyond which he can not form a wish.—*Grove*.

*Ultimatum*, the final conditions offered by one government to another for the settlement of a dispute.

*Ultimo*, in the last month. (Commonly contracted into *ult*.)

NOTE.—*Mense* (month) is understood, the full expression being *ultimo mense*.

#### 16. Miscellaneous Numbers.

QUARANTINE was originally the space of forty days, during which a vessel coming from a place where an infectious disease prevailed, was pre-

vented from entering port. (Fr. *quarante*, forty.)

PENTECOST, among the Jews was a festival celebrated on the fiftieth day after the passover. (Gr. ΠΕΝΤΕΚΟΣΤΗΣ [pentecostos], fiftieth.)

SEPTUAGINT, the Greek version of the Old Testament, thus called from the circumstance of *seventy* interpreters having been engaged in the translation. (L. *septuaginta*, seventy.)

OCTOGENARIAN, a person eighty years old. (L. *octoginta*, eighty.)

NONAGENARIAN, a person ninety years old. (L. *nonaginta*, ninety.)

*Centenarian*, a person who is one hundred years old. (L. *centum*, one hundred.)

#### 17. Indefinite Numbers.

PLURAL, pertaining to any number greater than one. (L., *plus* [pluris], more.)

*Plurality*, 1. The quality of being more than one; as, a *plurality* of worlds. 2. The quality of being more than some other number; as, a *plurality* of votes.

MANY, constituting a large number.

MULTI, many. (L.) Hence,

*Mult* or *Multi*, a prefix signifying *many*.

*Multiply*, to increase in number. (L., *plico*, to fold.)

NOTE.—In multiplying a number arithmetically, we *fold* it over on itself *many* times.

*Multiplicity*, the state of being *many*.

*Multitude*, a great number.

ΠΟΛΥΣ [polys], much or many. (Gr.) Hence,

POLY, a prefix signifying *many*.

*Polygon*, a plane figure having many angles. (Gr., γωνία [gonia], an angle.)

*Polyhedron*, a solid figure bounded by many plane faces. (Gr., ἑδρα [hedra], a base.)

*Polyglot*, containing many languages; as, a *polyglot* Bible. (Gr., γλῶττα [glotta], a tongue or language.)

*Polynomial*, in algebra a quantity



consisting of many terms. (L., *nomens*, a name or term.)

A **LEGION** was a body of Roman soldiers consisting of about six thousand men. Hence, a large but indefinite number.)

*Myriad*, originally ten thousand. Now used indefinitely to signify a large number. (Gr., *μυριάς* [*myrias*], ten thousand.)

### 18. *Terms denoting Collections of Objects of the same Kind.*

#### 1st. *Collections of Persons.*

A **COMPANY** consists of a number of persons collected together.

A **CROWD** consists of a large number of persons closely pressed together.

A **PARTY** is a company of persons made up for a special occasion.

#### 2d. *Collections of Animals.*

A **HERD** is a collection of the larger animals feeding or marching together.

A **FLOCK** is a collection of birds, or of the smaller quadrupeds, as sheep, goats, etc.

A **DROVE** is a number of cattle, etc., driven in a body.

A **SWARM** is a large body of insects.

A **SCHOOL** or **SHOAL** is a large number of fishes swimming together.

#### 3d. *Collections of Inanimate Objects.*

A **BUNCH** is, 1. A number of things of the same kind growing together; as, a *bunch* of berries. 2. A number of things of the same kind tied together; as, a *bunch* of keys.

A **CLUSTER** is, 1. A number of things of the same kind growing together; as, a *cluster* of grapes. 2. A number of things of the same kind collected closely together; as, a *cluster* of bees; a *cluster* of stars.

### 19. *Terms embracing, etymologically, the idea of Number.*

A **NUMBER** consists either of a single unit, or of an assemblage of two or more units.

**NUMERUS**, a number. (L.) Hence, *Numeral*, representing numbers; as *numeral* characters.

A *Numeral* is a character representing a number; as, 1, 2, 3; or, I, V, X.

*Numerical*, 1. Relating to numbers; as, *numerical* calculations.

2. Denoting numbers; as, *numerical* characters.

*Numerate*, to determine the value of a number.

*Numeration*, the art of determining and reading Numbers.

*Numerous*, consisting of a great number of individuals; as, a *numerous* crowd.

*Supernumerary*, beyond the required number; as, a *supernumerary* officer.

**ΑΡΙΘΜΟΣ** [**ARITHMOS**], a number. (Gr.) Hence,

*Arithmetic*, the science of numbers and the art of using them.

*Arithmetical*, pertaining to the science of numbers.

*Arithmetician*, one versed in the science of numbers.

### 20. *To Count.*

To **COUNT** is, 1. To ascertain the number of a collection of objects. 2. To determine the total amount; as, to *count* the cost.

To **TELL** is to count a number of objects; as, "He *telleth* the number of the stars." (Ger., *zahlen*, to count.)

A *Tale* is, 1. A number that has been *told* or counted; as, "The *tale* of the bricks."—Ex. v: 8. 2. The act of counting; as, some articles are sold by *tale*, and others by weight or measure.

To **NUMBER** is, 1. To count. 2. To mark with numeral characters.

To *Enumerate* is, 1. To count in a formal manner; as, to *enumerate* the population of a country. 2. To count, either orally or mentally, objects that are not present; as, to *enumerate* acts of kindness.

A **CENSUS** is a general enumeration of the inhabitants of a country.



To TALLY is to keep an account of numbers by means of marks.

A SCORE is an account kept by notches or marks.

### 21. To Calculate.

To CALCULATE is, by the aid of certain given numbers and given conditions, to find other numbers. (L., *calculus*, a pebble, calculation having been originally performed by means of pebbles.)

To COMPUTE is to combine numbers in one's mind in order to arrive at a desired result; as, to *compute* the interest on a note. (L., *con*, together, and *puto*, to think.)

To RECKON is to make the calculations pertaining to ordinary business; as, to *reckon* interest.

### 22. Sundry Arithmetical Terms.

An EVEN NUMBER is one that can be divided by 2.

An ODD NUMBER is one that can not be divided by 2.

A PRIME NUMBER is one that can

be divided only by itself and unity, as, 1, 3, 5, 7, 11, 13. (L., *primus*, first, because all other numbers may be derived from these by multiplication.)

A COMPOSITE NUMBER is one that is composed of other numbers called factors; as,  $6=2\times 3$ .

An INTEGER is a whole number. (L., *integer*, whole.)

A FRACTION consists of one or more portions of a unit broken into equal parts. (L., *frango* [*fractum*], to break.)

### 23. None.

NONE is the negation of number. (for no one.)

*Nullus*, no one. (L., from *non*, not; and *ullus*, any one.) Hence, *Null*, of no legal or binding force. *Nullity*, a want of legal force.

*Nullify*, to deprive of legal force or efficacy. (L., *facio*, to make.)

*Annul*, to make void; as, to *annul* a law, decree, decision, contract, etc. (*ad*, to.)

## OF MAGNITUDE.

### 1. General Terms.

MAGNITUDE is 1. Extent of dimensions; as the *magnitude* of the sun, or of a grain of sand. 2. In *Geometry*, that which is extended, or has one or more of the three dimensions, length, breadth, and thickness. 3. Greatness; as, the *magnitude* of an undertaking.

SIZE is spoken of the magnitude either of surfaces or solids.

BULK is spoken only of the magnitude of solids.

### 2. Great.

GREAT, 1. Of more than ordinary size; as, a *great* rock. 2. Existing in a high degree; as, a *great* heat. 3. Distinguished by possessing certain qualities in a more than ordinary degree; as, a *great* man.

LARGE, 1. Great, either in extent

of surface, or in solid contents; as, a *large* field; a *large* tree. 2. Abundant, as a *large* supply.

BIG, 1. Of great bulk; as, a *big* animal. 2. Having an extended surface; as, a *big* meadow.

HUGE, very large. The whale is a *huge* animal.

VAST, so large as to be with difficulty taken in by the eye, or comprehended by the mind. St. Peter's church at Rome is a building of *vast* proportions. We speak of a *vast* ocean, a *vast* empire, the *vast* distances of the heavenly bodies.

EXTENSIVE, great in amount of surface; as, an *extensive* prairie. *Fig.* Having a wide range; as, *extensive* knowledge. (L., *extendo* [*extensum*], to stretch out.)

IMMENSE, too large to be measured, numbered, or estimated; as an *im-*

*mense* field of ice; an *immense* flock of pigeons; an *immense* sum of money. (L. *in*, not, and *mensus*, measured.)

ENORMOUS, exceeding in any particular case the established limits of magnitude. (L. *e*, out of, and *norma*, rule or order.)

PRODIGIOUS, so great in size, quantity or degree as to excite astonishment.

MONSTROUS, exceeding the natural in size; as, a monstrous tree. (*Monster*, something unnatural in conformation.)

A GIANT is a very large man.

*Gigantic*, resembling a giant in size.

THE COLOSSUS was a huge brazen statue of Apollo bestriding the entrance of the harbor at Rhodes, and so tall that ships could sail between the legs. Hence,

*Colossal*, of huge proportions. (Applied to the productions of the statuary.)

THE CYCLOPS were a race of giants, the sons of Neptune and Amphitrite. They dwelt in the island of Sicily, and aided Vulcan in his workshop under Mount Etna, in forging thunderbolts for Jupiter. (Gr. *κύκλος* [*cyclos*], a circle; and *ὤψ* [*ops*], the eye, from the circumstance of their having a single circular eye in the midst of the forehead.) Hence,

*Cyclopéan*, or *Cyclopic*, gigantic.

THE BROBDIGNAGS, in Swift's *Travels of Gulliver*, were a race of giants sixty feet in height. Hence, a man of gigantic proportions is sometimes called a *brobdignag*.

ATLAS was a king of Mauritania, in Africa, who was devoted to the study of the stars, and hence he was represented by the poets as having had the duty assigned to him by the gods of supporting the heaven on his head and shoulders. Hence,

*Atlantéan*, as applied to the human form, signifies having broad and massive proportions. Thus, in describing Beelzebub at the council of Pandemonium, Milton says,

Sage he stood,  
With *Atlantéan* shoulders fit to bear  
The weight of mightiest monarchies.

*Paradise Lost.*

HERCULES was a hero of gigantic stature and of great bodily strength. Hence,

*Herculean*, 1. Of great bodily size and strength; as, a *Herculean* frame. 2. Requiring great bodily strength in the performance; as, a *Herculean* task; *Herculean* labors.

THE MAMMOTH is an extinct species of the elephant, the remains of which are found in Siberia. The remains of the *mastodon*, another extinct species of the elephant kind, have been found in great abundance within the limits of the United States. The *mastodon* equalled or exceeded in size the largest of living elephants, and has been popularly, though erroneously called by the Americans, the *mammoth*. Hence, the word *mammoth* is employed by us as an adjective, in the sense of *very large*; as, a *mammoth* ox; the *Mammoth* Cave.

MAGNUS, great. (L.) Hence,

*Magnitude*, 1. Size. 2. In *Geometry*, that which has one or more of the three dimensions, length, breadth, and thickness. 3. Greatness in reference to the interests involved; as, managing affairs of the first *magnitude*.—*King Charles*.

*Magnify*, 1. To increase the apparent size of body by means of a lens. 2. To make great in representation by words; as to *magnify* a trifling circumstance. (L. *facio*, to make.)

*Magnificent*, *lit.*, doing things on a large scale. Hence, Grand in appearance.

*Magnanimity*, greatness of mind. (L. *animus*, the mind.)

*Magnate*, a person of rank.

GRANDIS, great. (L.) Hence,

*Grand*, 1. Great in age; as, a *grandfather*. 2. Great or high in rank; as, a *grand* lord. 3. Great in splendor or display; as, a *grand* parade. 4. Great as expanding or elevating our ideas; as, a *grand* conception. The ocean and the sky are *grand* objects.

*Grandee'*, a person who is great or high in rank.

NOTE.—In Spain, a *grandee* is a nobleman of the first rank, who has the king's leave to be covered in his presence.

*Aggrandize*, to make great in power, rank, or honor; as, to *aggrandize* a nation or family.

### 3. *Little.*

LITTLE, not great in size.

SMALL, under the proper or natural size.

MINUTIVE, small; as, a *diminutive* stature; *diminutive* animals. (L. *minuo*, to make small.)

MINUTE, very small. (L. *minuo*.)

*Minutiae*, minute particulars; as, the *minutiae* of a story.

PETTY, little. Used only in a *fig.* sense; as a *petty* offense; that is, a *slight* offense. (Fr. *petit*, little.)

TINY, very small; as a *tiny* insect.

When that I was a *tiny* boy.—Shakspeare.

PUNY, small and feeble; as, a *puny* child.

WEE, very small; as, a *wee* bit; a *wee* man. (*Used ludicrously.*)

A DWARF is a human being, animal, or plant, under the natural size.

A RUNT is a dwarf animal.

STUNTED, dwarfed in growth; as, a *stunted* pig.

The PYGMIES were a fabulous race of men not exceeding a cubit in height, of whom Homer gives an account. They are said to have waged a war with the cranes, and to have been defeated and destroyed by those birds. Hence,

*Pygmy*, and *Pygmean*, very diminutive in stature or size.

The LILLIPUTIANS of Gulliver were a race of men not exceeding six inches in height, inhabiting the island of Lilliput. Hence,

*Lilliputian*, very small.

A BIT is a small piece of any solid substance. Properly, as much food as can be taken at a single *bite*. (From *bite*.)

A GRAIN is a very small, hard,

and roundish body, as a *grain* of sand. (From *grain*, a seed.)

A PARTICLE is a very minute portion of matter. (L. *particula*, a little part.)

A SPECK is, 1. A very small spot. 2. A particle.

A MOTE is a particle of solid matter.

An ATOM is, properly, a portion of matter so small that it can not be divided. (Gr. *α* [*a*], not; and *τεμνω* [*temno*], to cut.)

FINE, 1. Consisting of very small particles; as, *fine* sand. 2. Consisting of very slender fibres; as *fine* wool.

COARSE, 1. Consisting of large particles; as, *coarse* sand. 2. Consisting of thick fibres or thread; as, *coarse* wool; *coarse* cloth.

DUST consists of very fine particles of matter in a dry state.

PULVIS [*pulveris*], dust. (L.) Hence,

*Pulverize*, to reduce to the form of dust.

*Pulverulent*, resembling or consisting of dust; as, *pulverulent* matter.

POWDER is, 1. Dust that has been produced artificially by rubbing a dry and friable substance in a mortar. 2. Dust that has been produced by the growth of vegetables, as the pollen of flowers.

NOTE.—All *powders* are dust, but a dust is not always a powder.

### 4. *Terms denoting the Augmentation of Magnitude.*

To EXTEND is 1. To increase in length; as, to *extend* a line. 2. To increase in superficial size; as, the American people have *extended* the area of their territory.

To SPREAD is to increase in superficial dimensions. A piece of lead *spreads* under the hammer.

EXPANDO [*expansum*], to spread out. (L.) Hence,

To *Expand*, 1. To increase in superficial dimensions. A small cloud may *expand* till it covers the heavens.



2. To increase in all the dimensions of magnitude. The metals *expand* under the influence of heat.

*Expanse*, a wide, out-spread surface; as, an *expanse* of water.

To *STRETCH* is to increase any particular dimension of a body by drawing, as when we *stretch* a piece of India rubber.

To *DISTEND* is to increase the external size of a hollow body by filling the cavity. A sack of varnished silk may be *distended* with air. (L. *dis*, asunder; and *tendo*, to stretch.)

To *DILATE* is 1. To increase in superficial dimensions. The pupil of a cat's eye *dilates* in the dark.

2. To extend in all directions. All fluid substances are *dilated* by heat. (L. *di*, asunder; and *latus*, wide.)

To *SWELL* is to increase in bulk from the action of an internal force.

*TUMEO*, to swell. (L.) Hence,

*Tumid*, swollen; as, the *tumid* billows. The sails of a vessel are *tumid* when inflated by the wind.

*Tumor*, a morbid and local swelling on the surface of the body.

*Intumesce*, to swell, as with heat.

*Intumescence*, 1. The action of swelling. 2. A tumid state.

*TURGEO*, to swell. (L.) Hence,

*Turgid*, distended beyond the natural size. The superficial veins become *turgid* when overcharged with blood.

*Inturgescence*, 1. The action of swelling. 2. The state of being swollen.

*Turgidity*, the condition of being swollen.

To *INFLATE* or *PUFF UP* is to swell with air. (L. *Inflo* [*inflatum*], to blow into.)

*BLOATED*, having the appearance of being puffed up with air. The face of the habitual drunkard is not unfrequently *bloated*.

#### 5. Terms denoting the Diminution of Magnitude.

To *CONTRACT* is to become less by a drawing together of the parts of a solid body. Nearly all bodies *contract* in cooling. (L. *con*, together; and *traho* [*tractum*], to draw.)

To *SHRINK* is to diminish in one or more dimensions. Cloth usually *shrinks* in length and breadth in being washed. A stick of wood *shrinks* in thickness in drying. A piece of iron *shrinks* in all the dimensions in cooling.

To *COMPRESS* is to diminish a substance in bulk by pressure.

To *CONDENSE* is to diminish the bulk by bringing the atoms closer together.

To *DWINDLE* is gradually to diminish in size till the object becomes very small. The flame of a lamp may *dwindle* for the want of oil till it becomes extinct. A receding object, as an eagle in the sky, may *dwindle* in apparent size till it becomes invisible.

To *Dwindle* also signifies to have a small and feeble growth, either from disease, or from the want of proper nourishment.

## OF QUANTITY.

### 1. General Terms.

**QUANTITY** is spoken of things that can be estimated either by weight or by measure.

A **WHOLE** is an undivided quantity.

A **PART** is one of two or more smaller quantities that make up a whole.

**MUCH** implies that a quantity is large.

**LITTLE** implies that a quantity is small.

**MORE** implies a greater quantity.

**LESS** implies a smaller quantity.

**EQUAL** implies the comparison of two quantities, and that the one is found to be neither greater nor less than the other.



ENOUGH is the exact quantity that is needed.

AN EXCESS is what is beyond the necessary quantity.  $\propto$  Deficiency.

A DEFICIENCY is the amount by which the quantity on hand falls short of an adequate supply.

## 2. The Whole.

ALL, the whole quantity or number.

OMNIS, all. (L.) Hence,

*Omnipotent*, all-powerful. (L. *potens*, powerful.)

*Omniscient*, all-knowing. (L. *scio*, to know.)

*Omnipresent*, present in all places at the same time.

*Omnivorous*, devouring all kinds of food. (L. *voro*, to devour or eat.)

ΠΑΝ [PAN], all. (Gr.) Hence,

*Pantheism*, the doctrine which teaches that *all things* are part of God, or that the universe is God. (Gr. Θεός [Theos], God.)

*Pandemonium*, the chamber in which all the devils meet in council. (Gr. δαίμων [daimon], a devil.)

*Pantomime*, the art of representing all kinds of ideas by gestures. (Gr. μίμος [mimos], a mimic.)

*Panorama*, 1. A picture in which all the objects that are visible from the same point are represented on the interior surface of a round or cylindrical wall, the point of view being the axis of the cylinder. 2. A succession of views of contiguous portions of a street, city, &c. (Gr. ὄραμα [orama], a view.)

*Panacea*, a medicine that cures all diseases. (Gr. ἀκεμαί [aceomai], to cure.)

TOTUS, whole. (L.) Hence,

*Total*, affecting or including the whole; as, a *total* eclipse; a *total* loss.  $\propto$  Partial.

INTEGER, whole. (L. from *in*, not; and *tango*, to touch.) Hence,

*Entire*, whole or undivided.

*Integral*, serving to make up a whole. The different states are *integral* parts of the American republic.

*Integral*, necessary to constitute

an entire thing. The *integrant parts* or *particles* of bodies, are those into which bodies are reduced by mechanical division, as distinct from *elementary* or *constituent* particles.—

Brande.

*Integrity*, 1. An unbroken state; as, the *integrity* of the empire was preserved. 2. Unbrokenness of moral principle; as, he is a man of *integrity*.

*Disintegrate*, to separate into integrant parts. A stone *disintegrates* when it crumbles into sand. (*dis*, asunder.)

*Redintegrate*, to make whole again. (*re*, again.)

## 3. A Part.

A PORTION is, 1. A part. 2. The part of an estate belonging, by legal right, to an heir. 3. An allotment.

A PARTICLE is a very small part.

*Partial*, 1. Affecting only a part; as, a *partial* eclipse of the sun. 2. Treating or regarding one *part* or portion of a number of persons or objects more favorably than the remaining portion.

To *Impart* is to give to another a part of something that we possess; as, to *impart* provisions.

*Impart* is also used in the sense of to communicate; as, to *impart* knowledge.

*Particulars* are *little parts* or circumstances connected with some general subject or whole. (L., *particula*, a little part.)

## 4. Much.

A PLENTY is a full supply of an article. (L., *plenus*, full.)

*Plenty*, in a general sense, is a full supply of the necessities and comforts of life.

AN ABUNDANCE is a great and overflowing plenty. (L., *unda*, a wave.)  $\propto$  Scarcity.

EXUBERANT, yielding a rich and plentiful supply of good things; as, an *exuberant* soil. (L., *ex*, from; and *uber*, a pap.)

NOTE.—The idea suggested by the etymology of the term *exuberant* is that of sucking fatness from a well-filled source of supply.

5. *Little.*

SCARCE, 1. Existing in small quantity in proportion to the demand. 2. Being few in number.

RARE, not often met with on account of its scarcity. The American eagle is a *rare* bird.  $\propto$  Common.

SCANT, or SCANTY, small in size or quantity; as, a *scant* pattern; a *scanty* meal.  $\propto$  1. Ample. 2. Plentiful.

MODICUM, a small quantity, as of food, etc.

If anybody come,  
He shall be welcome to my *modicum*.—*Swift*.

A MITE is, 1. A small insect. Hence, 2. A small quantity; as, a *mite* of flour. 3. A small coin which was worth about three cents.

TIT, small. Hence,

*Tit*tle, a minute part.

*Tit*mouse, a small bird.

A WHIT is the smallest quantity imaginable.

6. *Equality.*

EQUALITY is the state of being alike in quantity or degree.

*Æ*QUUS, equal. (L.) Hence,

*Equilibrium*, an exact balancing of weights. (L., *libra*, balance.)

*Equiponderance*, equality of weights. (L., *pondus*, a weight.)

*Equipoise*, equilibrium. (Fr., *poids*, weight.)

*Equilateral*, having equal sides. (L., *latus*, a side.)

*Equiangular*, having equal angles.

*Equimultiples*, the products arising from the multiplication of different numbers or quantities by the same number. Thus, 12 and 15 are *equimultiples* of 4 and 5.

An *Equation* is the expression of two equal quantities with the sign of equality between them; as,  $4+2=6$ .

*Equable*, equal to or like itself; that is, steady; as, an *equable* motion.  $\propto$  Variable.

*Equanimity*, an equable state of the mind or temper. (L., *animus*, the mind.)

*Equinox*. The *Equinoxes* are two opposite points in the sun's apparent annual path, at which the days and nights are equal. (L., *nox*, night.)

*Equivalent*, of equal value to something else; as, an English shilling is *equivalent* to 22 cents.

*Equity*, the distribution of equal justice to all parties.  $\propto$  Iniquity.

*Iniquity* (for *inequity*), the want of equality in the distribution of justice.

*Equivocal*, *equally* susceptible of either of two meanings; as, an *equivocal* expression. (L., *vox*, a significant sound of the voice.)

*Equivocate*, to use words of equivocal or double meaning with a view to mislead.

$\Sigma\Theta\Sigma$  [Isos], equal. (Gr.) Hence, *Isochronal*, relating to or performed in equal times; as, *isochronal* vibrations of a pendulum. (Gr.,  $\chi\rho\omicron\nu\sigma$ : [chronos], time.)

*Isothermal*, indicating equal degrees of heat. See Art. *Heat*.

*Isosceles*, a triangle having two equal sides. See Art. *Form*.

7. *Enough.*

SATIS, enough. (L.) Hence,

*Satisfy*, to give a person *enough*, according to the standard of his own desires. (L., *facio*, to make.)

*Sate*, or *Satiate*, to satisfy the cravings of appetite.

*Satiety*, the state of having the cravings of appetite satisfied.

SUFFICIENT, as much as is necessary.

A COMPETENCE, or COMPETENCY, is an adequate supply of the necessities and comforts of life.

A *competence* is all we can enjoy;  
O be content when heaven can give no more!

8. *Excess.*

EXCESS is a passing beyond due limits. (L., *ex*, beyond; and *cedo* [cessum], to go.)  $\propto$  Deficiency.

SUPERFLUOUS, more than necessary. (L., *super*, over; and *fluo*, to flow.)

SUPERABUNDANT, abundant beyond what is necessary.

*Redundant*, exceeding what is natural or necessary. See the term *Unda*.

9. *Deficiency.*

DEFICIENT, falling short of the due quantity.  $\propto$  Excessive.

A DEFICIENCY is the amount by which a quantity is less than it should be. ✕ Excess.

A *Deficit* is the amount by which a revenue, or account of money, is less than it should be.

#### 10. To Grow.

To GROW is, 1. To increase in bulk or stature by imperceptible additions of matter. 2. To become; as, to *grow* pale.

*Growth* is, 1. The gradual increase of animal and vegetable bodies. 2. That which has grown; as, a *growth* of weeds.

CRESO [cretum] to grow. (L.) Hence,

*Increase*, to become greater in quantity or degree. ✕ Decrease.

*Increment*, the amount by which a quantity is increased.

*Decrease*, to become less in quantity or degree. ✕ Increase.

*Decrement*, the amount by which a quantity has decreased. ✕ Increment.

*Concrete*, 1. Having grown together, as two or more pebbles that have

spontaneously cohered and become united in a solid mass. 2. Existing in a subject; as, the *white* snow. Here *whiteness* is considered as existing in the snow, and not as a separate thing.—*Webster*. (con, together.)

*Concretion*, 1. The act of growing together, or of becoming spontaneously united in a mass. 2. A mass formed by the spontaneous union of smaller bodies.

*Accretion*, an increase, by portions, of matter added externally. (*ad*, to.)

To ACCRUE is *lit.*, to grow to. (Fr., *accroître* [*accru*], to grow to.) Hence, To be added as increase, profit, or damage. Interest *accrues* on a note.

To WAX is, 1. To increase in size. The moon alternately *waxes* and wanes. 2. To become, or to pass from one state to another; as, to *wax* strong; to *wax* feeble; to *wax* old; to *wax* worse and worse. ✕ Wane.

To WANE is, 1. To be diminished in brightness or splendor; as, the *waning* moon. 2. To fail or sink; as, *waning* age. ✕ Wax.

## OF MEASURE.

To MEASURE is to determine the dimensions of a magnitude, or the amount of a quantity, by a reference to some standard.

A *Measure* is the standard by which the dimensions of a magnitude, or the amount of a quantity is determined.

LONG MEASURE is used in measuring lines.

SQUARE MEASURE is used in measuring surfaces.

CUBIC MEASURE is used in measuring solids.

CLOTH MEASURE is a modification of long measure, used in the measurement of cloth.

LAND MEASURE is a modification of square measure, used in the measurement of land.

LIQUID MEASURE is a modification of cubic measure, used in the measurement of liquids.

DRY MEASURE is a modification of

cubic measure, used for measuring dry substances in the form of grains and other small masses, as corn, coal, etc.

TIME MEASURE determines the value of time.

CIRCULAR MEASURE determines the ratio which an arc of a circle of a given radius bears to the whole circumference.

NOTE.—By cubic measure only the *bulk* of a solid magnitude can be determined. The absolute quantity of matter contained in a given bulk is ascertained by the *weight*.

AVOIRDUPOIS WEIGHT is used for determining the quantity of the bulkier and coarser commodities.

APOTHECARIES' WEIGHT is used in weighing small portions of medicine.

TROY WEIGHT is used in weighing gold and silver.

MONETARY MEASURE is the measure of value.



*Table of Long Measure.*

3 barleycorns (b.c.)	make 1 inch, (in.)
12 inches	" 1 foot, (ft.)
3 feet	" 1 yard, (yd.)
6 feet	" 1 fathom, (fa.)
16½ feet	" 1 rod, (rd.)
40 rods	" 1 furlong, (fur.)
8 furlongs	" 1 mile, (mi.)
3 miles	" 1 league, (l.)

*Table of Square Measure.*

144 square inches	make 1 sq. (ft.)
9 square feet	" 1 sq. (yd.)
30¼ square yards	" 1 sq. (rd.)
40 square rods	" 1 rood, (Rd.)
4 roods	" 1 acre, (A.)
640 acres	" 1 sq. mile.

*Table of Cubic Measure.*

1728 cubic inches	make 1 cubic foot, (c. ft.)
27 cubic feet	" 1 cubic yard, (c. yd.)
128 cubic feet	" 1 cord, (C.)

*Table of Cloth Measure.*

2¼ inches	make 1 nail, (na.)
4 nails	" 1 quarter, (qr.)
3 quarters	" 1 ell Flemish, (e. Fl.)
5 quarters	" 1 ell English, (e. E.)
6 quarters	" 1 ell French, (e. Fr.)

*Table of Land Measure.*

7 92-100 inches	make 1 link.
25 links	" 1 chain.
4 rods	" 1 chain.
80 chains	" 1 mile.
16 square rods	" 1 square cham.
2½ square chains	" 1 rood.
10 square chains	" 1 acre.

*Table of Liquid Measure.*

4 gills (gi.)	make 1 pint, (pt.)
2 pints	" 1 quart, (qt.)
4 quarts	" 1 gallon, (gal.)
31½ gallons	" 1 barrel, (bl.)
63 gallons	" 1 hogshead, (hhd.)
2 hogsheads	" 1 pipe, (pi.)
2 pipes	" 1 tun, (T.)

*Table of Dry Measure.*

2 pints	make 1 quart, (qt.)
8 quarts	" 1 peck, (pk.)
4 pecks	" 1 bushel, (bu.)
32 bushels	" 1 chaldron, (ch.)

*Table of Time Measure.*

60 seconds	make 1 minute, (m.)
60 minutes	" 1 hour, (h.)
24 hours	" 1 day, (d.)
7 days	" 1 week, (w.)
365¼ days	" 1 year, (yr.)

*Number of Days in the several Months of the Year.*

Thirty days hath September,  
April, June, and November;  
And every other thirty-one,  
Except the second month alone,  
Which hath but twenty-eight three years in four,  
Until the leap year gives it one day more.

*Table of Circular Measure.*

60 seconds (")	make 1 minute, (')
60 minutes	" 1 degree, (°)
30 degrees	" 1 sign, (S.)
12 signs	" 1 circle, (C.)

*Table of Avoirdupois Weight.*

16 drams (dr.)	make 1 ounce, (oz.)
16 ounces	" 1 pound, (lb.)
25 pounds	" 1 quarter, (qr.)
4 quarters	" 1 hundred weight, (cwt.)
20 hund. weight	" 1 ton, (T.)

*Table of Troy Weight.*

24 grains (gr.)	make 1 pennyweight, (pwt.)
20 pwts.	" 1 ounce, (oz.)
12 ounces	" 1 pound, (lb.)

*Table of Apothecaries' Weight.*

20 grains	make 1 scruple, (sc. or ℥)
3 scruples	" 1 dram, (dr. or ℥)
8 drams	" 1 ounce (oz. or ℥)
12 ounces	" 1 pound, (lb.)

*United States Money.*

10 mills (m.)	make 1 cent, (ct.)
10 cents	" 1 dime, (d.)
10 dimes	" 1 dollar, (\$ or dol.)
10 dollars	" 1 eagle, (E.)

*English Money.*

4 farthings, (qr.)	make 1 penny, (d.)
12 pence,	" 1 shilling, (s.)
20 shillings	" 1 pound, (£.)

*French Money.*

10 centimes	make 1 decime.
10 decimes	" 1 franc.

*Relations of Weights and Measures.*

The weight of the pound Troy is equal to 5760 grains, or 22.79442 cubic inches of distilled water at its greatest density, the barometer standing at 30 inches.

The Apothecaries' ounce is the same as the Troy ounce.

The pound Avoirdupois is equal to the weight of 27.7015 inches of distilled water.

The gallon of the United States contains 231 cubic inches.

A cubic inch of distilled water weighs 252.693 grains.

A Winchester bushel, which is the standard of Dry Measure for the United States, is a cylindrical vessel 8 inches deep, and 18½ inches in diameter, internal measure.

The Eagle weighs 10 pwts., 18 grains, of standard gold.

The standard for gold coin is 22-24 of pure gold, and 2-24 of an alloy composed of equal portions of silver and copper.

The weight of a silver dollar is 17 pwts., 6 grs., of standard silver.

The standard for silver coin is 1485 parts of pure silver, and 171 parts of pure copper.

An English Pound is worth \$4.84.

A French Franc is worth 18 cents and 6 mills.

*French Linear Measure.*

The standard unit of this measure is the *Metre*,



which is equal to the twenty-millionth part of a meridian passing from pole to pole, and is equal to 39.381 inches.

## TABLE :

10 metres make 1 decametre  
10 decametres make 1 hectometre.  
10 hectometres make 1 kilometre.  
10 kilometres make 1 myriametre.

*French Square Measure.*

The *Are*, of which the sides are a decametre in length, is the unit of French Superficial Measure.

## TABLE :

10 ares make 1 decare.  
10 decares make 1 hectare.  
10 hectares make 1 kilare.  
10 kilares make 1 myriare.

*French Cubic Measure.*

The *Stere* is the unit of French Cubic Measure, and is equivalent to 61074.1564445 cubic inches.

## TABLE :

10 decisteres make 1 stere.  
10 steres make 1 decastere.

*French Liquid and Dry Measure.*

The *Litre*, which is a cubic decimetre, is the unit both of the liquid and of the Dry Measure of the French.

## TABLE :

10 litres make 1 decalitre.  
10 decalitres make 1 hectolitre.  
10 hectolitres make 1 kilolitre.

*Terms including etymologically the idea of Measure.*

METPEΩ [METPEΩ], to measure.  
(Gr.) Hence,

*Thermometer*, an instrument for measuring degrees of temperature beneath the heat of a furnace. (Gr., θερμος [thermos], warm.)

*Pyrometer*, an instrument for measuring the heat of furnaces. (Gr., πυρ [pyr], fire.)

*Photometer*, an instrument for

measuring the intensity of light. (Gr., φως [phos], light.)

*Barometer*, an instrument for measuring the weight of the atmosphere. (Gr., βαρος [baros], weight.)

*Hygrometer*, an instrument for measuring the moisture of the air. (Gr., υγρος [hygros], moist.)

*Anemometer*, an instrument for measuring the force of the wind. (Gr., ανεμος [anemos], the wind.)

*Geometry*.—The primary signification of the word *geometry* was *land-measuring*, or surveying; but, in order to be able to measure land, it is necessary that a person should understand the properties of regular plane figures. Hence, the word came to be employed to signify the science which treats of the properties of all kinds of regular figures, whether plane or solid. (Gr., γε [ge], land.)

*Geometer*, or *Geometrician*, one skilled in geometry.

*Longimetry*, the art of measuring lengths or distances. (L., longus, long.)

*Planimetry*, the art of measuring plane surfaces. (L., planus, plane.)

*Stereometry*, the art of measuring solids. (Gr., στερεος [stereos], solid.)

*Altimetry*, the art of measuring heights. (L., altus, high.)

*Dynameter*, or *Dynamometer*, an instrument for measuring the strength of men and animals. (Gr., δυναμις [dynamis], strength.)

*Pentameter*, a line of poetry containing five measures, or feet. (Gr., πεντε [pente], five.)

*Hexameter*, a line of poetry containing six measures, or feet. (Gr., ἑξ [hex], six.)

## OF SPACE.

## 1. General Terms.

SPACE, in the absolute sense of the term, is unlimited cubical extension considered apart from the bodies or matter which it contains.

A *Space* is a limited portion of universal or infinite space.

NOTE.—Common language recognizes three modifications of space: linear, superficial, and solid or cubical.

A *LINEAR SPACE* is the portion of an indefinite straight line which is included between two fixed points.

A *SUPERFICIAL SPACE* is the portion

of an indefinite plane which is limited by one or more lines.

A **SOLID** or **CUBICAL SPACE** is a portion of universal space which is limited by one or more surfaces.

To **CONTAIN** is to have within.

The *Contents* are that which is contained.

To **HOLD** is to be capable of containing; as, this cask *holds* thirty gallons.

## 2. Of Fullness.

To **OCCUPY** is to take up a portion of space.

To **FILL** is to occupy completely.

**FULL**, completely filled.  $\propto$  Empty.

**PLENUS**, full. (L.) Hence,

*Plenum*, a space that is completely filled.

*Plenary*, full; as, a *plenary* consent; *plenary* powers.

*Plenitude*, fullness; as, the *plenitude* of power.

*Plenipotentiary*, invested with full power. (L., *potentia*, power.)

*Plenty*, a full supply of good things.  $\propto$  Scarcity.

*Plenish*, to fill.

*Replenish*, to fill again.

**PLEO** [*pletum*], to fill. (L.) Hence,

*Replete*, filled; as, a book *replete* with instruction.

*Complete*, full in all its parts.

To *Complete*, to fill out in all its parts; that is, to finish.

*Expletive*, serving merely to fill up.

An *Expletive* is a word that serves merely to fill up a sentence without adding any thing to the sense.

To *Deplete* is to empty.

*Depletion* is the act of emptying.

NOTE.—*Deplete* and *depletion* are medical terms, and are used in reference to the emptying of the vessels by bloodletting.

## 3. Of Emptiness.

**EMPTY**, not containing any thing.

To *Empty*, to deprive a vessel, etc., of its contents.

**VACUUS**, empty. (L.) Hence,

*Vacuum*, an empty space.

*Vacuity*, 1. Emptiness. 2. An empty space.

*Vacant*, unoccupied.

*Vacancy*, 1. Empty space. 2. The

state of being destitute of an incumbent. 3. An office or post which is destitute of an incumbent.

*Vacate*, 1. To make vacant by quitting; as, to *vacate* a throne. 2. To annul; as, to *vacate* a commission; to *vacate* a charter.

*Vacation*, 1. The act of making vacant. 2. The act of annulling. 3. The intermission of the regular studies of a seminary. 4. Intermission of a stated employment.

*Evacuate*, 1. To empty, as to *evacuate* the bowels. 2. To make empty by leaving; as, to *evacuate* a house.

**INANIS**, empty. (L.) Hence,

*Inane*, empty; as, an *inane* space; an *inane* mind.

*Inanity*, emptiness of space or of mind.

*Inanition*, emptiness of the body from the privation of food.

**VOID**, empty.  $\propto$  Filled.

A *Void* is an empty space.

## 4. To Open.

**OPEN**, 1. Free from obstruction, as a way of entrance, exit, or passage. 2. Having the interior exposed to view; as, an *open* book; an *open* chest.  $\propto$  Closed.

**APERIO** [*apertum*], to open. (L.) Hence,

*Aperient*, opening; as, an *aperient* medicine.

*Aperture*, as opening; as, an *aperture* in a wall.

*Overt*, open; as, an *overt* act of treason. (Fr. *ouvrir* from L. *aperio*.)

## 5. To Gape.

To **GAPE** is, 1. To open the mouth wide. 2. To open by fissures or crevices.

To **YAWN** is, 1. To gape from drowsiness or dullness. 2. To open wide; as, a *yawning* gulf; the *yawning* mouth of a cavern; a *yawning* grave.

NOTE.—The use of *yawn* in the second sense is figurative. The figure is that of a monstrous beast with the mouth open to receive and devour its prey.

**HIO** [*hiatum*], to gape. (L.) Hence,

*Hiatus*, a gape.

A **CHASM** is a deep and wide gape

caused by disrapture; as, a *chasm* in a rock. (Gr. *χάσμα* [*chaino*], to yawn.)

### 6. To Shut.

To SHUT is, 1. To occupy a way of entrance, exit, or passage with a solid body. 2. To bring the opposite sides or edges of an open or expanded body together; as, to *shut* a book; to *shut* a flower. ✕ To open.

CLAUDO [*clausum*], to shut. (L.) Hence,

To *Close*, 1. To shut. 2. To end or finish.

*Close*, presenting no intervening passages or openings. ✕ Open.

*Closet*, a small *closed* room for retirement.

*Cloister*, a house in which monks or nuns *shut* themselves up in order to be secure from worldly influences.

*Clause*, a combination of words forming complete sense, and capable of being *closed* with a period or full stop.

*Inclose*, to shut in; as, to *inclose* a piece of ground with a fence; to *inclose* goods in a box; to *inclose* a letter in an envelope.

*Inclosure*, 1. That which incloses; as, a fence. 2. That which is inclosed; as, money, etc., inclosed in a letter.

*Disclose*, 1. To remove the cover which *closes*, or shuts any thing from the view. Hence, 2. To make known; as, to *disclose* a secret. (*dis*, asunder.)

*Disclosure*, 1. The act of removing the cover which shuts a thing from the view. Hence, 2. The act of making known. 3. That which is disclosed, or made known.

*Include, lit.* To shut up within. Hence, to comprise or contain. The history of England necessarily *includes* a portion of the history of France. Your name is not *included* in the list. ✕ Exclude.

*Inclusive*, that includes; as, from Monday to Saturday *inclusive*; that is, taking in both Monday and Saturday. ✕ Exclusive.

*Exclude*, to shut out. (*ex*, out.)

*Exclusive*, 1. Debarring from participation; as, an *exclusive* privilege. 2. Not including or comprehending; as, the general had six thousand troops *exclusive* of artillery.

An *Exclusive*, one of a coterie who exclude others.

*Preclude, lit.* To prevent from entering by *previously shutting* the passage. Hence, 1. To shut out; as, to *preclude* an objection. 2. To shut from; as, to *preclude* one's self from the enjoyment of a right, or the exercise of a privilege. (*præ*, beforehand.)

*Conclude*, 1. To shut up together. God hath *concluded* all in unbelief. 2. To bring to a *close*. 3. To *close* an argument by drawing the inference.

*Seclude*, to shut up apart from others; as, to *seclude* one's self from society. (*se*, apart.)

## OF PLACE.

### 1. Terms relating to the general idea of Place.

PLACE is any particular point or position in space.

HERE, in this place.

THERE, in that place.

WHERE, in what place.

HITHER, to this place.

THITHER, to that place.

WHITHER, to what place.

HENCE, from this place.

THENCE, from that place.

WHENCE, from what place.

SOMEWHERE, in some place.

ELSEWHERE, in another place.

EVERYWHERE, in every place.

NOWHERE, in no place.

ALIBI, elsewhere. (L.)

NOTE.—When a person proves that he was elsewhere at the time of the commission of an offense charged against him, he is said to prove an *alibi*.

PRESENT, at or in a specified place.  
✕ Absent.

*Presence*, the existence of a person or thing in a specified place. ✕ Absence.

*Presence of Mind* is the condition of having one's wits about one in a case of sudden danger or difficulty, so that one is enabled promptly to adopt such measures as the circumstances demand.

*Omnipresent*, present in all places at the same time. (L. *omnis*, all.)

*Omnipresence*, presence in all places at the same time.

UBIQUITY, omnipresence. (L. *ubique*, everywhere.)

ABSENT, not present.

*Absence*, the condition of not being present.

*Absence of Mind* is the condition of being so lost in thought as to be incapable of noticing present objects, or of adapting one's actions to the exigencies of present circumstances.

To *Absent* one's self is purposely to stay away from a place.

An *Absentee* is one who is absent from a place at which he ought to be present.

A POSITION is a place considered in reference to surrounding objects.

A SITUATION is a place considered in reference to its being occupied by something.

A *Site* is the situation occupied by a building, &c.

LocUs, a place. (L.) Hence,

*Local*, limited to a particular place; as, a *local* custom. ✕ General.

*Locality*. The place where any natural production, as a plant or mineral, is found is its *locality*.

*Locate*, to fix in a particular place.

ΤΟΠΟΣ [*Topos*], 1. A place. 2. A place or source whence arguments are drawn.

*Topic*, a subject of discourse.

*Topical*, 1. Local. 2. Arranged by topics; as a *topical* lexicon.

## 2. To Put.

To PUT is to move an object to a place where it is to remain.

To PLACE is to put in some particular part of space.

To SET is to place in a standing position.

To LAY is to cause to lie.

ΠΟΝΟ [*positum*], to put. (L.) Hence,

*Position*, 1. The place of a thing in reference to other objects. 2. The manner of being placed; as, a horizontal *position*.

*Posture*, a position of the body; as, a kneeling *posture*.

*Repose*, *lit.*, to lay one's self backward. Hence, To rest. (*re*, backward.)

*Propose*, *lit.*, to lay before. Hence, To offer for consideration, or acceptance. (*pro*, before.)

*Propound*, to propose; as, to *propound* a question.

*Oppose*, *lit.*, to place against. Hence, 1. To set two things front to front. 2. To act against. (*ob*, against.)

*Opposite*, placed over against.

*Opposition*, 1. The state of being placed over against. 2. The act of opposing.

*Opponent*, one who opposes.

*Compose*, *lit.*, to put or place together. Hence, 1. To constitute or form by being placed together; as, letters *compose* words, and words *compose* sentences. 2. To put words and sentences together in writing. 3. To calm.

*Compound*, *lit.*, to put together. Hence, 1. To blend two or more ingredients in one mass. 2. To settle amicably.

*Suppose*, *lit.*, to place under. Hence, To lay down or state a case that shall serve as the basis of an argument. (*sub*, under.)

*Depose*, *lit.*, to lay or put down. Hence, 1. To lay down or state under oath. 2. To put down from a throne or other high station. (*de*, down.)

*Deponent*, one who makes a statement under oath.

*Deposit*, 1. To lay. A bird *deposits*



eggs. 2. To throw down. An inundation *deposits* particles of earth. 3. To lay in a place for preservation.

*Depository*, a person with whom any thing is deposited for safe keeping.

*Depository*, a place where any thing is lodged for safe keeping.

*Interpose*, 1. To place between. 2. To place one's self between parties at variance. (*inter*, between.)

*Dispose*, *lit.*, to place asunder. Hence, 1. To arrange. 2. To set the mind in a particular frame. (*dis*, asunder.)

*Disposal*, 1. The act of arranging. 2. The power of arranging or managing. 3. The power or right of bestowing.

*Disposition*, 1. The act of disposing. 2. The manner in which things are disposed or arranged. 3. Temper or frame of mind.

*Expose*, *lit.*, to set forth. Hence, 1. To lay open to public view; as, to *expose* secret villainy. 2. To remove from a situation of security and put in the way of danger. (*ex*, forth.)

*Exposure*, 1. The act of exposing or laying open. 2. The situation of a place in regard to the points of the compass; as, a northern *exposure*.

*Exposition*, 1. A setting forth to public view. 2. An explanation or setting forth of the meaning of an author.

*Expositor*, one who explains or sets forth the meaning of an author.

*Expound*, to lay open the meaning; as, to *expound* a text of Scripture.

*Exponent*, something that sets forth. An *exponent*, in algebra, *sets forth*, or denotes the power of a number or letter.

*Transpose*, to change the order of things by putting each in the place of the other; as, to *transpose* the letters of a word. (*trans*, beyond.)

*Impose*, to lay on; as, to *impose* a burden, tax, duty, etc. (*in*, upon.)

To *impose* on is to *put upon*; that is, to deceive.

*Impostor*, one who imposes on others by false pretenses.

*Imposture*, fraud practiced by a false pretender.

*Imposition*, 1. The act of laying on; as, the *imposition* of a tax. 2. *Imposture*.

*Postpone*, *lit.*, to place after. Hence, to put off. (*post*, after.)

## 2. Within.

INTERNAL, inward; as, the *internal* parts of a body. ∞ External.

Interior, inner; as, the *interior* parts of a country. ∞ Exterior.

The *Interior* of a body is the inner portion.

*Intestine*, occurring within; as, *intestine* broils or disorders in a state.

*Intrinsic*, existing in a thing and inherent in its nature; as, the *intrinsic* value of gold. ∞ Extrinsic.

ΕΝΔΟΝ [ENDON], within. (Gr.) Hence,

*Endo*, a prefix signifying within, as in

*En'dogen*, a plant that increases by an internal growth. (Gr., γεννα [gen-nao], to grow.)

NOTE.—The grasses are *endogenous* plants. ∞ Exogen.

## 3. Without.

EXTERNAL, outward; as, the *external* parts of a body. ∞ Internal.

*Exterior*, 1. Outer; as, an *exterior* surface. 2. Existing without; as, when we speak of objects *exterior* to ourselves in opposition to the ideas which exist in our minds. 3. Foreign; as, the *exterior* relations of a government. ∞ Interior.

EXTRA, beyond the limits of a body, or of some definite portion of space. (L.) Hence,

*Extra*, a prefix signifying beyond the proper or natural limits of a thing.

*Extraneous*, foreign to or outside of the nature of a thing; as, to separate gold from *extraneous* matter.

*Extraordinary*, beyond the limits of the ordinary or common.

*Extravagant*, ranging beyond the proper limits. (L., *vagor*, to wander or roam at large.)

*Extrinsic*, existing without. Mere matter can not move unless it be acted upon by some *extrinsic* force.

✕ *Intrinsic*.

ΕΞΩ [Exo], a prefix signifying without, as in

*Ex'ogen*, a plant which increases by successive layers added to the outside. (Gr., *γενναω* [*gennao*], to grow.)

NOTE.—Our common forest trees are *exogenous* plants. ✕ *Endogen*.

#### 4. On the other side of.

TRANS, beyond (L.) Hence

*Trans*, a prefix signifying beyond, or on the other side of, as in.

*Trans-Alpine*, situated beyond the Alps.

*Trans-Atlantic*, situated on the other side of the Atlantic, etc.

#### 5. On this side of.

CIS, on this side of. (L.) Hence,

*Cis-Alpine*, situated on this side of the Alps.

*Cis-Atlantic*, situated on this side of the Atlantic.

#### 6. Around.

CIRCUM, around. (L.) Hence,

*Circum*, a prefix signifying around, as in

*Circumnavigate*, to sail around.

ΠΕΡΙ [PERI], around. (Gr.) Hence,

*Peri*, a prefix signifying around, as in

*Periosteum*, the membrane that surrounds a bone, etc. (Gr., *οστεον* [*osteon*], a bone.)

#### 7. Through.

PER, through. (L.) Hence,

*Per*, a prefix signifying through, in

*Permeate*, to pass through, etc.

ΔΙΑ [DIA], through. (Gr.) Hence,

*Dia*, a prefix signifying through, as in

*Diameter*, a line drawn through the center of a circle from side to side.

#### 8. Between.

INTER, between. (L.) Hence,

*Inter*, a prefix signifying between, as in

*Intervene*, to come between, etc.

#### 9. Against.

CONTRA, against. (L.) Hence,

*Contra*, a prefix signifying against, as in

*Contradict*, to speak *against*, or in opposition to, etc.

#### 10. Over or Above.

SUPER, over. (L.) Hence,

*Super*, a prefix, signifying over or above, as in

*Superintend*, to oversee, etc.

#### 11. Under.

SUB, under. (L.) Hence,

*Sub*, (sub, suf, sug, sup, sur, sus,) a prefix signifying under, as in

*Subjugate*, to place under the yoke of servitude, etc.

#### 12. Together.

TOGETHER, at the same place.

Cox (*cog*, *col*, *com*, *cor*), is a Latin prefix signifying *with* or *together*, as in

*Convene*, to come together, etc.

ΣΥΝ [SYN] (syl, sym), is a Greek prefix signifying *with* or *together*, as in

*Synthesis*, a putting together, &c.

#### 13. To Come, or To Bring together.

TO MEET is to come together.

A *Meeting* is 1. A coming together.

2. A number of persons who have come together for some common purpose.

TO CONVENE is 1. To meet for the transaction of business; as, Congress *convenes* at the time prescribed in the Constitution. 2. To cause to meet for the transaction of business. The president may at any time *convene* Congress by a proclamation. (L. *con*, together, and *venio* [*ventum*], to come.) Hence,

*Convention*, a body of persons who have met for the transaction of business.

TO ASSEMBLE is 1. To come together. 2. To cause to come together.

An *Assembly* is a number of persons who have met together.

An *Assemblage* is 1. A number of persons assembled. 2. A collection of things.

To *CONGREGATE* is to come together. (L., *con*, together; and *grex*, a flock.)

A *Congregation* is a number of persons who have assembled for religious worship.

A *CONGRESS* is an assembly of persons representing sundry local interests, who have met for the purpose of deliberating on matters pertaining to the common good. (L., *congressus*, a coming together.)

To *GATHER* is 1. To come together; as, the people *gather*; the clouds *gather*. 2. To bring together a number of scattered objects. 3. To bring together scattered portions of matter.

A *Gathering* is an assemblage of persons.

To *COLLECT* is to gather.

A *Collection* is 1. An act of gathering. 2. A number of separate objects brought together. 3. A quantity of scattered matter brought together.

To *AGGREGATE* is to collect smaller quantities of matter into a mass; or, to collect particulars into a sum, or total amount. (L., *ad*, to; and *grex*, the flock.)

An *Aggregate* is a sum, or total amount of many particulars collected together.

A *COMPANY* is an assembly of persons. (L., *con*, together; and *pannus*, a cloth or flag, the primary signification of the word company being *a body of soldiers marching or fighting under the same flag*.)

To *Accompany* is to go with. (*ad*, with.)

An *Accompaniment* is that which accompanies.

#### 14. Of Distance.

*DISTANCE* is the space by which objects are separated. (L., *di*, asunder; and *stans*, standing.)

##### 15. Near.

*NEAR*, being at a small distance. *NIGH*, near.

A *Neighbor* is one who lives near to us. (from *nigh*.)

*Neighboring*, living, or situated near; as, *neighboring* inhabitants; *neighboring* countries.

*Neighborhood*, 1. The region that surrounds a particular spot. 2. The condition of being neighbors.

*VICINITY*, neighborhood; as, he lives in the *vicinity* of New York. (L., *vicinus*, belonging to the same village; from *vicus*, a village.)

*Vicinage*, neighborhood; as, jurors must be of the *vicinage*.

*PROXIMITY*, the state of being very near; as, *proximity* of situation; *proximity* of blood. (L., *proximus*, nearest.)  $\times$  Remoteness.

*Proximate*, nearest.  $\times$  Remote.

A *proximate* cause is that which immediately precedes, and produces the effect, as distinguished from the *remote*, *mediate*, or *predisposing* cause.—Watts.

*Proximate* principles are the distinct compounds which exist ready formed in animals and plants, such as albumen, fat, sugar, etc.—Brande.

*Approximate*, to come near. (*ad*, to.)

*CLOSE*, very near; as, *close* by the wall.

*HARD*, close; as, he dwells *hard* by; the house stands *hard* by the roadside.

#### 16. Distant.

*DISTANT*, being at a great distance. (*di*, apart; and *stans*, standing.)

*FAR*, distant; as, a *far* country.

*Far*, to a great distance; as, he has gone *far* away.

*Afar*, 1. At a great distance; as, he stood *afar* off. 2. To a great distance.

'T was on Transylvania's bannat  
While the crescent shone *afar*,  
Like a pale, disastrous planet,  
O'er the purple tide of war.—Campbell.

*REMOTE*, situated at a great distance.  $\times$  Near.

#### 17. To Scatter.

To *SCATTER* is to spread objects or portions of matter irregularly over an area.

To *DISPERSE* is to scatter. (L., *dis*, asunder, and *spargo* [*sparsum*], to sprinkle.)



To DISSIPATE is, 1. To scatter things of such a nature, that when scattered they disappear and can not be collected again; as, to *dissipate* a fog; to *dissipate* a fortune. 2. To scatter the attention.

*Dissipated*, having one's sober reflections scattered by giddy amusements. Hence, devoted to pleasure and vicious indulgences.

To DISPEL is to scatter by driving asunder; as, to *dispel* vapors; to *dispel* darkness; to *dispel* doubts and fears. (L., *dis*, asunder, and *pello*, to drive.)

*Sparse*, thinly scattered; as, a *sparse* population.

#### 18. To Sprinkle.

To SPRINKLE is to scatter particles of any substance, either liquid or solid; as, to *sprinkle* water, sand, meal, etc.

SPARGO [*sparsum*], to sprinkle. (L.) Hence,

*Sparse*, thinly scattered.

*Disperse*, to scatter abroad. (*dis*, asunder.)

*Intersperse*, to scatter here and there among other things. (*inter*, among.)

*Asperse*, to bespatter with calumny. (*ad*, upon.)

SPATTER, to sprinkle with dirt or any thing offensive.

To *Bespatter*, to soil by spattering.

## OF TIME.

### 1. Terms including etymologically the idea of Time.

TIME is a term which is not susceptible of a proper definition.

NOTE.—We gain an idea of time either from successive impressions upon our bodily senses, or from the succession of thoughts in our minds.

TEMPUS [*temporis*], time. (L.) Hence,

*Temporary*, 1. Continuing but a short time; as, a *temporary* relief. 2. Designed to last but a short time; as, a *temporary* structure. ✕ Permanent.

*Temporal*, 1. Pertaining to this life; as, *temporal* interests. ✕ Spiritual. 2. Limited in duration. The things which are seen are *temporal*, but the things which are not seen are eternal.—2 Cor. iv. ✕ Eternal.

*Temporize*, to adapt one's conduct to the time or occasion.

*Extempore*, without premeditation. (L. *ex*, from, and *tempore*, the spur of the occasion.)

*Extemporaneous*, spoken without previous meditation; as, an *extemporaneous* speech.

*Extemporize*, to speak extemporaneously.

*Contemporary*, or *Contemporaneous*,

living or existing at the same time; as, *cotemporary* authors; *contemporaneous* events.

*Cotemporaries*, those who live at the same time.

ΧΡΟΝΟΣ [*CHRONOS*], time. (Gr.) Hence,

*Chronometer*, a time measurer. (Gr. *μετρεω* [*metreo*], to measure.)

NOTE.—A chronometer is properly a watch or clock so adjusted as to measure time with great exactness.

*Chronology*, the arrangement of historical events according to their dates. (Gr. *λογος* [*logos*], a treatise.)

*Chronic* or *Chronical*, of a long continuance; as, a *chronic* disease.

*Chronicle*, a history in which events are recorded in the order of time.

*Anachronism*, a chronological error; that is, the assigning of an erroneous date to a transaction or event. (Gr. *αν* [*ana*], denoting transposition.)

*Synchronize*, to agree in time. (Gr. *συν* [*syn*], together.)

*Synchronism*, a concurrence of two or more events in time.

### 2. Before.

ANTE, before. (A Latin prefix.)



*Antecedent*, going before. (L.) *cedo*, to go.)

*Antedate*, to date before the true time. ✕ Postdate.

*Antediluvian*, existing before the time of the flood. (L. *diluvium*, a flood.) ✕ Postdiluvian.

*Antemundane*, being before the creation of the world. (L. *mundus*, the world.)

*Antemeridian*, being before noon. ✕ Postmeridian.

*Anterior*, being before in time.

✕ Posterior.

*Anteriority*, the state of being before in time. ✕ Posteriority.

*PRAE*, before. (L.) Hence,

*Pre*, before. (Used as a *prefix*.)

*Precede*, to go before, either in place or time. (L. *cedo*, to go.)

*Previous*, going before in time. (L. *via*, a way.) ✕ Subsequent

*Prior*, preceding in the order of time; as, a *prior* discovery.

*Priority*, the state of being antecedent in time.

*FORMER*, 1. Being before in time; as, a *former* occasion. 2. The first mentioned of two persons or things. ✕ Latter.

### 3. *After*.

*POST*, after. (A Latin prefix.)

*Posterior*, being after in the order of time; as, a *posterior* event. ✕ *Anterior*.

*Posteriority*, the state of being after in the order of time; as, *posteriority* of birth. ✕ *Anteriority*.

*Postdate*, to date after the proper time. ✕ Antedate.

*Postdiluvian*, being after the flood. ✕ Antediluvian.

*Postmeridian*, pertaining to the afternoon. ✕ Antemeridian.

*Post-Mortem*, done or happening after death; as, a *post-mortem* examination of the body. (L. *mors*, death.)

*Posthumous*, 1. Born after the death of the father; as, a *posthumous* son or daughter. 2. Published after the author's death; as, a *posthumous* work. 3. Being after one's

decease; as, a *posthumous* reputation. (*humus*, the ground.)

*Posterity*, those who come after us. *SUCCEED*, to come after in the order of time. (*sub*, after, and *cedo*, to come.) ✕ Precede.

*SUBSEQUENT*, following after in the order of time; as, a subsequent period. (*sub*, after; and *sequor*, to follow.) ✕ Previous.

### 4. *Terms significant of the interval between a specified point of time and the occurrence of a subsequent event, or the performance of a subsequent act.*

*IMMEDIATELY*, without any intervening space of time. (L. *in*, not; and *mediately*, with an intervening space, from *medius*, existing between.)

NOTE.—*Immediately* is not always used according to its strict literal meaning, but frequently signifies in a *very short time*, or, with as little delay as possible.

*FORTHWITH*, without any delay.

NOTE.—*Forthwith* implies greater haste and urgency than is implied by *immediately*.

*STRAIGHTWAY lit.*, without turning to the right or to the left; hence, Without loss of time.

*DIRECTLY, lit.*, straightforward. Hence, 1. Without loss of time; as, he began the work *directly*. 2. In a very short time; as, he will be with us *directly*.

*INSTANTLY*, at the very instant.

*PRESENTLY*, 1, and properly. At the present instant; but the term is not used in this sense. 2. In a very short time; as, I will do it *presently*.

*SOON*, after the lapse of a short time.

*SPEEDILY*, with haste.

*QUICKLY*, 1. With haste. 2. Without delay.

*SHORTLY*, after the lapse of a short time.

*BY-AND-BY*, after some time.

### 5. *Of Time Present.*

*THE PRESENT* is the passing moment.

*NOW*, at the present time.

*TO-DAY*, on the present day.

INSTANT, present; as, the tenth of August *instant*.

*Inst.*, abbreviation of *instant*; as, the 10th *inst.*, that is, the 10th of the present month.

CURRENT, now passing; as, the *current* month.

### 6. Of Time Past.

The PAST is the time that has *passed* or gone by.

HITHERTO, up to the present time.

HERETOFORE, before the present time.

STILL, now, as in time past; as, he is *still* there.

YET, up to and at the present time; as, "Doth my father yet live?"

OF OLD, in times long since gone by; as, in days of *old*.

ANCIENT, pertaining to time that has long since gone by; as, *ancient* history. ✕ Modern.

The *Ancients* are those who lived in times that have long since gone by. ✕ Moderns.

ANTIQUÉ (*an-teek'*), made in some distant period of past time; as, an *antique* vase. (L., *antiquus*, ancient.)

*Antiquity*, ancient times.

*Antiquities*, the remains of ancient times.

NOTE.—Under the term *antiquities*, are comprehended the history, literature, manners, arts, and remains of art, of any of the ancient nations.

*Antiquarian*, pertaining to antiquity; as, *antiquarian* researches.

An *Antiquary* is one who devotes himself to the study of ancient things, such as coins, statues, manuscripts, etc.

YORE, ancient times; as, in the *days of yore*.

ULTIMO, the last month; as, the 10th of July *ultimo*. (L., *ultimo mense*, in the last month.)

*Ult.*, contraction of *ultimo*; as, the 10th *ult.*, (the 10th of last month.)

MODERN, pertaining to past times not far removed from the present; as, *modern* history; *modern* improvements. ✕ Ancient.

*Moderns*, the persons who have lived in modern times. ✕ Ancients.

LATE, pertaining to, or occurring

at, a past time very near the present; as, the *late* news; the *late* disaster.

RECENT, having lately taken place; as, a *recent* occurrence.

JUST, at the latest point of past time; as, he has *just* arrived.

AGO, in past time; as, a month *ago*. (For *agone*, from *go*.)

### 7. Of Time Future.

FUTURE, yet to come, or yet to happen; as, *future* time, or a *future* event.

*Futurity*, 1. Future time. 2. The condition of being future.

HEREAFTER, at some future time.

HENCEFORTH, from this time forward.

The MORROW, the next day after the one specified; as, "The Lord did that thing on the *morrow*."

*To-morrow*, the next day after the present.

### 8. The Foretelling of Future Events.

An OMEN is a sign of something that is to happen.

*Ominous*, foretokening evil.

To BODE is to foretoken.

*Boding*, foretokening evil; as, the *boding* owl.

AUSPICES are omens drawn from birds. (L., *avis*, a bird, and *specio*, to observe.)

*Auspicious*, foretokening success; as, an *auspicious* circumstance.

*Inauspicious*, ill-omened; as, an *inauspicious* circumstance.

To PORTEND is to foretoken.

A *Portent* is an omen of ill.

*Portentous*, foreshowing ill.

A PRODIGY is, 1. Something out of the usual course of nature. Hence, 2. Something extraordinary from which omens are drawn.

### 9. The foretelling of Future Events.

To PROPHECY is to foretell. (Gr., *προ* [*pro*], beforehand, and *φημι* [*phemi*], to say.)

A *Prophecy* is, 1. An act of foretelling. 2. The thing foretold.

A *Prophet* is one who foretells.

TO PREDICT is to foretell. (L., *præ*, before, and *dico* [*dictum*], to say.)

TO DIVINE is, 1. To foretell by consulting the gods. 2. To conjecture or guess.

NOTE.—This second definition is a comment on the first, and implies that the pretended predictions of the diviners were only guesses. (L., *divus*, a god.)

*Divination* is the art of foretelling events by consulting the gods.

TO PRESAGE is, 1. To forebode. 2. To foretell. (L., *præ*, beforehand, and *sagio*, to be instinctively wise.)

A *Pres'age* is something which foreshows a future event.

A PROGNOSTIC is a sign by which something about to happen may be known beforehand. (Gr., *πρὸ* [*pro*], beforehand, and *γινωσκω* [*gignosco*], to know.)

TO Prognosticate is to foretell from signs.

AN AUGUR was one who pretended to foretell events by observing the actions of birds.

*Augury* is the art of foretelling by observing the actions of birds.

VATES, a prophet. (L.) Hence, *Vaticinate*, to prophesy.

*Vaticination*, prophecy.

MANTEIA [MANTEIA], prophecy. (Gr.) Hence,

*Necromancy*, the foretelling of events by a pretended communication with the spirits of the dead. (Gr., *νεκρός* [*necros*], dead.) See Art. *Witchcraft*.

*Chiromancy*, the pretended art of telling fortunes by an inspection of the hand. (Gr., *χείρ* [*cheir*], the hand.)

PALMISTRY is the art of telling fortunes by an inspection of the lines of the palm of the hand.

ASTROLOGY is the art of telling fortunes from the relative positions of the planets at the birth of individuals.

A SEER was a prophet who saw in vision the events which were to take place.

A SOOTHSAYER is one who predicts without the aid of divine inspiration. (*Sooth*, truth.)

## 9. To Begin.

TO BEGIN is, 1. To perform the first act of a process. 2. To elapse as the first moment of a period of time.

TO COMMENCE is to begin.

INCIPIO, to begin. (L.) Hence, *Incipient*, beginning; as, the *incipient* light of day; the *incipient* stage of a fever.

*Inception*, a beginning.

INITIUM, a beginning. (L.) Hence, *Initial*, 1. Pertaining to the beginning; as, the *initial* velocity of a cannon ball. 2. Placed at the beginning; as, the *initial* letter of a name.

TO Initiate is, 1. To cause to make a beginning in any art or mystery. 2. To introduce as a member of a society.

## 10. To Continue.

TO CONTINUE is to hold on in being or action. (L., *continuo*, to have an uninterrupted connection of parts.)

*Continual*, uninterrupted.

TO LAST is, 1. To continue in existence. The Byzantine empire *lasted* a thousand years. 2. To continue unconsumed; as, we had provisions sufficient to *last* three months.

TO ENDURE, or TO DURE, is to continue in existence. The Lord shall *endure* forever. (L., *durus*, hard, because things made of hard substances are the most lasting.)

*Duration* is existence indefinitely continued; as, the *duration* of human life.

*Durable*, having the quality of lasting long without perishing or wearing out.

ETERNAL, existing through unlimited duration.

*Eternity*, duration or continuance without beginning or end.

PERPETUAL, 1. Uninterrupted; as, a *perpetual* summer. 2. Everlasting; as, the *perpetual* hills.

TO Perpetuate, 1. To make perpetual; as, to *perpetuate* an evil. 2. To preserve from oblivion; as, to



*perpetuate* the remembrance of an event.

*Perpetuity*, endless duration.

ALWAYS, 1. Throughout all duration, whether past or future; as, God has *always* existed, and *always* will continue to exist. 2. As a regular or usual thing; as, he *always* stops at the Franklin Hotel.

EVER, always. He will *ever* be mindful of his covenant.

*Forever*, throughout all future duration.

AYE, always. (pron. ä.)

*For Aye*, forever.

NOTE.—*Aye* and *for aye* are used only in poetry.

TRANSIENT, of short duration. (L.) *trans*, away, and *iens*, passing.)

*Transitory*, of short continuance. The present life is a *transitory* state.

FLEETING, passing quickly away.

BRIEF, 1. Of short duration; as, a *brief* existence. 2. Occupying but a short time in its delivery; as, a *brief* discourse.

*Brevity*, 1. Shortness of duration. 2. Conciseness; as, *brevity* is the soul of wit.

### 11. *To End*.

TO END is, 1. To come to a point beyond which a process is not continued. 2. To come to a point beyond which a particular period does not extend.

TERMINUS, a limit. (L.) Hence,

*Terminate*, to come to an end.

*Termination*, an end.

*Interminable*, having no end.

### 12. *Of Age*.

THE AGE of an object is the length of time that it has existed.

### 13. *Old*.

OLD, 1. That has lived or existed a long time; as, an *old* man. ✕ Young. 2. That has been worn or used a long time; as, an *old* garment. ✕ New.

*Older* and *Elder*, comparatives of *old*.

*Oldest* and *Eldest*, superlatives of *old*.

NOTE.—Sometimes the preference is to be given to the forms *older* and *oldest*, and, at other times, to *elder* and *eldest*. I am *older* than he. She is my *elder* daughter.

The *Elders* of a people, in ancient history, were men who, on account of their age and wisdom, were chosen as magistrates and counselors.

*Elderly*, somewhat advanced in years; as, an *elderly* man.

AGED, that has lived long; as, an *aged* man; an *aged* oak.

NOTE.—In speaking of persons advanced in life, the term *aged* is softer and more respectful than *old*.

SENEX, aged. (L.) Hence, *Senate*, a body of *aged* men selected to consult for the public good. See *Art. Civil Government*.

*Senior*, 1. Elder. 2. Older in office. ✕ Junior.

*Seniority*, 1. Superior age. 2. Priority in office.

VETUS [*veteris*], old. (L.) Hence, *Veteran*, a soldier who has been long in service.

*Inveterate*, hard to be cured, eradicated or overcome on account of its being of long standing; as, an *inveterate* disease; an *inveterate* habit; an *inveterate* dislike.

*Inveteracy* or *Inveterateness*, difficulty of cure, correction, or eradication, arising from long continuance; as, the *inveteracy* of a disease, habit, etc.

### 14. *Young*.

YOUNG, being in the first part of life.

YOUTH is the part of life which succeeds to childhood.

A *Youth* is a young man.

*Youths* are young men.

The *Youth* of a place are the young persons, both males and females.

JUVENIS, young. (L.) Hence, *Juvenile*, pertaining to the period which intervenes between childhood and manhood; as, *juvenile* sports.

*Juvenility*, youthfulness.

*Junior*, younger.

NOTE.—James Brown the father, and James Brown the son, may be distinguished by calling the former, James Brown, *senior*; and the latter, James Brown, *junior*.



15. *New*.

NEW, 1. That has lately begun to exist; as, a *new* order of things. 2. That has but lately become known; as, a *new* species of plants. 3. That has taken the place of a former object of the same kind; as, a *new* master. 4. That has not been long used; as, a *new* hat.

Novus, new, (L.) Hence,

*Innovate*, to introduce new usages.

*Novice*, one who is *new* in any art; that is, a learner, or apprentice. ✕Adept.

*Novitiate*, the condition of being a novice or learner.

*Renovate*, to impart to any thing that is old, worn, or decayed, the qualities which it possessed when new. (*re*, again.)

NOUVEL, new. (Fr.) Hence,

*Novel*, exciting interest by its being something new or unwonted; as, a *novel* procedure; a *novel* sight.

*Novelty*, 1. Newness. 2. Something that interests by its being new and unusual.

16. *Of the Divisions of Time*.

An INSTANT is a point of time separating two adjacent portions of duration.

NOTE 1.—The term *instant* primarily signified the *present* point of time. (L. *instans*, present.)

NOTE 2.—An instant has no length whatever.

*Instantaneous*, accomplished in an instant.

NOTE.—All motions and operations take up time, and, consequently, no motion or operation, can, strictly speaking, be instantaneous; yet, when the time occupied by a process is shorter than can be appreciated by the senses, we are accustomed to say that the process is *instantaneous*.

A MOMENT is an infinitely small portion of time.

NOTE 1.—The etymological sense of the term *moment* refers to the onward *movement* of time. (L. *momentum*, a movement.)

NOTE 2.—An infinite number of *moments* may make a minute, or any other finite portion of time, but an infinite number of *instants* amount to nothing at all.

*Momentary*, enduring only a *moment*; as, a *momentary* pain.

NOTE.—The terms *moment*, and *momentary* are not always used according to their strict

meaning, but are sometimes applied to portions of time that have an appreciable length.

A PERIOD is a limited portion of time.

NOTE.—The term *period* signifies primarily and literally, a *circuit*, as that of the sun, moon, or other heavenly body. Hence, secondarily, The time occupied by a planet in its revolution around the sun. Hence, thirdly, A portion of time limited in any way whatever. (Gr. *περίοδος* [*períodos*], a circuit.)

*Periodical*, recurring at regular intervals; as, a *periodical* fever.

A SOLAR DAY is a period equivalent to the interval between two successive noons. (L. *sol*, the sun.)

A SIDERIAL DAY is a period equivalent to the interval between two successive southings of the same fixed star.

NOTE.—Owing to the motion of the earth in its orbit the solar day is about 4 minutes longer than the sidereal day. (L. *sidus* [*sideris*], a star.)

DIES, a day. (L.) Hence,

*Diary*, a book in which is written an account of daily events, transactions, and observations.

*Diurnal*, performed in a period of one day; as, the *diurnal* revolution of the earth.

ἡμέρα [HEMERA], a day. (Gr.) Hence,

*Ephemeral*, properly, lasting but for a single day. Hence, having but a brief duration; as, an *ephemeral* existence. (Gr. *ἐπι* [*epi*], during.)

*Ephemeron*, an insect that lives but a single day. (plu. *ephemera*.)

JOUR, a day. (Fr.) Hence,

*Journal*, an account of daily transactions or events.

*Journey*, originally, The distance traveled in a single day; but at present the term *journey* signifies the entire distance traveled by land on one occasion, whatever may be the time which the traveling has occupied.

*Journeyman*, a mechanic who works by the *day*, month, or year under a master-workman.

DAY, as opposed to *Night*, is that portion of an astronomical day during which the sun is above the horizon.

MORNING is the first part of the day.

NOTE.—Morning begins at midnight and ends at midday.

*Morn* is a poetic form of the word *morning*.

MATIN, the morning. (Fr.) Hence, *Mat'in*, used in the morning.

To arms

The *matin* trumpet sung.—Milton.

I waste the *matin* lamp in sighs for thee.—Pope.

*Mat'ins*, morning worship in the Catholic church.

VESPER, the evening. (L.) Hence, *Vesper*, pertaining to evening worship; as, a *vesper* bell; a *vesper* hymn.

*Vespers*, evening worship in the Catholic church.

NOON, or MIDDAY, is the moment of the day at which the sun has attained its greatest altitude.

MERIDIES, noon. (L.) Hence,

*Meridian*, pertaining to midday; as, the brightness of the *meridian* sun.

*Meridian*, a noon line; that is, a line extending north and south from pole to pole.

*Antemeridian*, pertaining to the forenoon.

*Postmeridian*, pertaining to the afternoon.

NIGHT is the portion of the astronomical day during which the sun is below the horizon.

*Midnight* is the point of time which is half way between sunset and sunrise.

Nox, the night. (L.) Hence,

*Nocturnal*, pertaining to the night; as, *nocturnal* hours; *nocturnal* shades.

A YEAR is a period of time measured by one revolution of the earth around the sun.

ANNUS, a year. (L.) Hence,

*Annual*, 1. Occurring every year; as, an *annual* festival. 2. Lasting only one year or season; as, an *annual* plant. 3. Performed in a year; as, the *annual* revolution of the earth.

*Annuity*, a sum of money payable yearly, to continue for a limited number of years, for life, or forever.

An *Annuitant* is a person who receives an annuity.

An *Anniversary* is a stated day returning once in the revolution of each year.

NOTE.—An *anniversary* is a day on which some interesting event is commemorated. The 4th of July is the *anniversary* of American Independence.

*Annals*, a species of history in which events are detailed in the exact order of time, each event being recorded under the year in which it happened.

*Biennial*, 1. Happening once in two years; as, a *biennial* election. 2. Continuing two years; as, a *biennial* plant. 3. Comprising two years; as, a *biennial* period. (L., *bi*, two.)

*Triennial*, 1. Happening once in three years; as, a *triennial* election. 2. Continuing three years; as, a *triennial* parliament. 3. Comprising three years; as, a *triennial* period.

NOTE.—After the same manner in which *biennial* and *triennial* have been defined above, we may define the terms *quadrennial*, *quinquennial*, *sexennial*, *septennial*, *octennial*, *novennial*, *decennial*, *centennial*, and *millennial*, observing that the prefix *quadr* signifies four; *quinq*, five; *sex*, six; *sept*, seven; *oct*, eight; *nov*, nine; *dec*, ten; *cent*, one hundred; and *mill*, one thousand.

*Millenium*, a period of a thousand years.

A CENTURY is one hundred years. (L., *centum*, one hundred.)

An OLYMPIAD, among the ancient Greeks, was a period of four years, having its designation from the Olympic games which were celebrated every fourth year, at the city of Olympia.

NOTE.—The computation of time by Olympiads began 776 years before the commencement of the Christian era, and 23 years before the founding of Rome.

A CYCLE is a circle of years, at the end of which another similar circle commences, and so on, in endless succession. (Gr., *κυκλος* [*cyclos*], a circle.)

The *Cycle of the Moon* is a period of 19 years, at the end of which the new and full moons return the same days of the month.

The *Cycle of the Sun* is a period of 28 years, at the end of which the letters by which Sunday is marked in the almanacs, return to their former order

NOTE.—The first seven days of January are marked by the first seven letters of the alphabet, A, B, C, D, E, F, and G. Now, for instance, if the first day of January should be Sunday, A, the first letter of the alphabet, will be the Sunday letter for that year; or, if the second day of January should be Sunday, then, B, the second letter of the alphabet, will be the Sunday letter, etc.

An EPOCH is the time from which dates are numbered.

NOTE.—The birth of the Savior is the epoch from which we reckon time.

An ERA is an account of time from some particular epoch. America was discovered in the year 1492 of the Christian *era*.

A DATE is, 1st and properly. The year, the month, and the day of the month, when a bond or other instrument is *given* (in Latin, *datum*,) under the hand and seal of the person signing it. 2. The year, month, and day of the occurrence of any historical event.

A CALENDAR is a register of the months, weeks, and days of the year, for civil and ecclesiastical purposes.

An ALMANAC is a calendar, to which are added tables of the rising and setting of the sun and moon, the times of the changes of the moon, predictions of eclipses, and the monthly positions of the principal planets.

A MONTH is properly the period from one new moon to another, which is 29 days 12 hours, 44 minutes, and 3 seconds. (From *moon*.)

NOTE.—The foregoing period is called a *lunar* month. (L., *luna*, the moon.)

A CALENDAR MONTH is one of the twelve portions into which the year is divided in the *calendar*.

JANUARY, the first month of the year, has its name from the god *Janus*, to whom the Romans consecrated it.

FEBRUARY, the second month of the year, thus called from the Latin *februus*, to purify by sacrifices, because in this month the people were purified by sacrifices.

MARCH, the third month of the year, has its name from *Mars*, the god of war.

APRIL, the fourth month of the

year, derives its name from the Latin *aperio*, to open, in allusion to the opening of the buds.

MAY, the fifth month of the year, was thus named in honor of the goddess *Mai*a.

JUNE, the sixth month of the year, was thus named in honor of goddess *Juno*.

JULY, the seventh month of the year, was thus named in honor of *Julius Cesar*.

AUGUST, the eighth month of the year, was thus named in honor of *Augustus Cesar*.

SEPTEMBER, the ninth month of the year, has its name from the Latin *septem*, seven, because this was the seventh month of the old Roman year.

OCTOBER, the tenth month of the year, has its name from the Latin *octo*, eight, because this was the eighth month of the old Roman year.

NOVEMBER, the eleventh month of the year has its name from the Latin *novem*, nine, because it was the ninth month of the old Roman year.

DECEMBER, the twelfth month of the year, has its name from the Latin *decem*, ten, because it was the tenth month of the old Roman year.

The CALENDs, among the Romans, were the first day of each month.

The NONES, in the Roman calendar, were the fifth day of the months January, February, April, June, August, September, November and December; and the seventh day of March, May, July and October. The *nones* preceded the Ides by *nine* days, and hence the name. (L., *nonus*, ninth.)

The IDES, in the Roman calendar, were the 15th day of March, May, July and October, and the 13th day of the other months.

A WEEK is a period of seven days. SUNDAY, the first day of the week, is thus called from its having been anciently dedicated to the worship of the *sun*.

MONDAY (*Moonday*), the second day of the week, is thus called from its



having been dedicated to the worship of the *moon*.

TUESDAY, the third day of the week, derives its name from the god *Tuisco*, the Mars of the ancient Germans.

WEDNESDAY, the fourth day of the week, derives its name from *Woden*, or *Odin*, a deity worshiped by the ancient nations of northern Europe.

THURSDAY, the fifth day of the week, is thus named from its having been dedicated, by the ancient Germans, to the worship of *Thor*, the god of thunder.

FRIDAY, the sixth day of the week, has its name from the goddess *Frigga*, the Venus of the ancient Germans.

SATURDAY, the seventh day of the week, is thus named in honor of the god *Saturn*.

THE SABBATH is one of the seven days of the week set apart as a day of rest from worldly employments, and of devotion to religious duties.

NOTE.—The seventh day of the week was originally observed as the Sabbath; but, by most denominations of Christians, the first day of the week is kept as the Sabbath.

THE LORD'S DAY is the Christian Sabbath.

NOTE.—The *Lord's Day* derives both its name and observance from its being the day of the week on which the Savior arose from the dead.

DOMINICAL, pertaining to the Lord's day; as, the *dominical* letter, (the Sunday letter.) (L., *dominus*, the Lord.)

AN HOUR is the twenty-fourth part of a day.

A MINUTE is the sixtieth part of an hour.

NOTE.—The *minute* is thus called because it is a *minute*, or small portion of time. (L., *minutus*, small.)

A SECOND is the sixtieth part of a minute.

NOTE.—Seconds are thus called, because they

result from a *second* division of an hour, the hour having *first* been divided into minutes.

#### 17. Of Time in relation to the execution of our purposes.

TO DELAY is to refrain from commencing, at the present time, to do something which it is our purpose to do at some future time.

TO PUT OFF is to place the execution of a purpose further in the future than was at first intended.

TO DEFER is to put off.

TO POSTPONE is to put off till some more convenient time.

TO PROCRASTINATE is to put off till to-morrow (or to any future period) that which ought to be done to-day, (or at the present time.) (L., *pro*, till; and *cras*, to-morrow.)

#### 18. Of Frequency.

ONCE, one time.

AGAIN, a second time.

TO REPEAT is to perform an act a second time.

REPETITION is the act of performing a second time.

TO ITERATE is to repeat. (L., *iterum*, again.)

TO REITERATE is to repeat again and again. (*re*, again.)

ENCORE, again.

NOTE.—This is a French word used by the spectators of a play, when they call for a repetition of some part of the performance.

OFTEN, many times.

FRE'QUENT, done or occurring many times.

FREQUENCY, the condition of occurring often.

FREQUENTLY, often.

TO FREQUENT', to visit often, as a place.

SELDOM, not often.

RARELY, seldom.

NOW-AND-THEN, from time to time.

OCCASIONALLY, as occasion requires or as opportunity offers.



## OF MOTION.

1. *General Terms.*

To MOVE is. 1. To change place.  
2. To cause to change place. 3. To affect the feelings; as, to *move* to pity.

*Motion* is a change of place.

*Locomotion* is the act of moving from one place to another. The feet of animals are organs of *locomotion*. (L., *locus*, a place.)

A *Locomotive* is a steam engine placed on wheels and used in drawing cars on a railway.

A *Commotion* is an irregular moving of the different portions of a collection of matter in different directions at the same time; as, the *commotion* of the waters of the sea in a storm.

NOTE.—In a figurative sense we speak of civil *commotions*, by which we mean the tumults, seditions, and insurrections, which sometimes disturb the tranquillity of a state.

An *Emotion* is an agitation of the mind, as when the mind is affected by some sudden and strong feeling; as, an *emotion* of piety, of thankfulness, fear, etc.

*Motive*, causing motion. Steam is employed as a *motive* power.

A *Motive* is that which moves to action by influencing the will.

A *Movement* is an act of moving.

*Moveable*, capable of being moved.

✕ *Fixed*.

*Mobility* is capacity of being moved.

To *Promote* is to move any thing forward. *Used only in a fig. sense*; as, to *promote* a cause, that is, to help it forward; to *promote* in rank, that is, to advance from a lower to a higher position. (*pro*, forward.)

To *Stir* is. 1. To be in motion; as, the leaves are *stirring*. 2. To put in motion; as, the wind *stirs* the leaves.

To *Shift* is. 1. To move from one place or position to another for the sake of greater convenience or comfort; as, to *shift* a weight from one shoulder to the other; to *shift* the position of one's feet. 2. To remove

something and substitute an equivalent; as, to *shift* one's dress; to *shift* a scene. 3. To resort to expedients for a livelihood. 4. To change its direction; as, the wind *shifts*.

2. *Of Rotary Motion.*

To REVOLVE is to turn around a fixed line called the *axis*.

*Revolution* is the act of turning on an axis.

A *Revolution* is a single turn of a body on its axis. *Fig.* An entire change; as, a *revolution* in the government; a *revolution* in prevailing opinions and customs.

To ROTATE is to turn around a center or axis like a wheel. (L., *rota*, a wheel.)

*Rotary*, turning like a wheel around an axis.

To WHIRL is to turn rapidly around an axis.

To TWIRL is to communicate a quick whirling motion to a small body.

To GYRATE is to turn swiftly round a central point or upright axis.

A TORNADO is a *gyrating* storm.

A WHIRLPOOL, or VORTEX, is a place where the water first *gyrates* in successively narrowing circles, and is then swallowed up at the center.

A TOP is a *gyrating* toy.

To SPIN is to turn very rapidly on an axis, as a top or a spindle.

To ROLL is to turn and advance at the same time, as a ball or a cylinder when propelled forward on a level surface.

TRUNDLE, to roll along on little wheels; as, to *trundle* a wheelbarrow.

3. *Of Alternating Motion.*

To VIBRATE is to move backward and forward, like the pendulum of a clock.

*Vibration* is the act of moving backward and forward.

A *Vibration* is a single passage of the vibrating body between the ex-

treme limits of the motion, as a single swing of a pendulum.

NOTE.—All elastic solids vibrate when struck, and communicate their vibrations to any elastic fluids with which they may be in contact.

To SHAKE is, 1. To move with a rapid alternating motion. 2. To cause to move with a rapid alternating motion.

To QUAKE is to shake violently.

To TREMBLE is to be affected with a small and very quick alternating motion.

A Tremor is a trembling.

Tremulous, affected with trembling; as, a tremulous voice.

To QUIVER is, 1. To tremble as an elastic solid when violently struck. 2. To tremble from fear or cold.

To SHIVER is to shake from cold or dread.

To SHUDDER is to shake from dread or horror.

To AGITATE is to shake violently.

Fig. 1. To excite or disturb; as, to agitate the mind. 2. To discuss.

A SHOCK is a violent shaking.

A CONCUSSION is a shock produced by a heavy blow; as, a concussion of the brain.

To REEL is to incline first to one side and then to the other, after the manner of a drunken man.

To STAGGER is to reel in walking.

To TOTTER is to shake so as to threaten a fall.

To WAVER is to move to and fro. A leaf wavers in the wind. Fig. To be unsettled in opinion. (From wave.)

To FLUCTUATE is 1 and *lit.* To waver. 2. and *fig.* To be unsettled; as, the markets are fluctuating; he is fluctuating in his notions. (L. *fluctus*, a wave.)

To VACILLATE is to waver in one's purposes.

To ROCK is to move backward and forward in the case where a body rests on a foundation; as, to rock a cradle.

To WAG is to move the loose extremity of a body backward and forward. A dog wags his tail.

#### 4. Downward Motion.

To FALL is to move toward the center of gravitation in consequence of being left without support.

To Fall out is to happen. There fell out a bloody quarrel betwixt the frogs and the mice.—*L'Estrange*.

To Befall is to happen to.

NOTE.—The falling of objects generally seems to be accidental. Hence, in various languages, terms which primarily signify to fall, are often used in the secondary sense of to happen.

To DROP is to fall suddenly.

To Drip is to fall in drops, as water in falling from the edge of a roof. (From *drop*.)

To TUMBLE is to fall suddenly and violently.

To Stumble is to strike the foot so as to fall, or to endanger a fall.

To TRIP is to cause to fall by striking the feet suddenly from under a person.

To SUPPLANT is literally to trip up the heels.

*Supplanted down he fell.*—Milton.

Hence, in a *fig.* sense, To deprive another of his place by stratagem, and take possession of it yourself. A rival supplants a lover in the affections of his mistress. (L. *supplanto*, to trip; from *sub*, under; and *planta*, the sole of the foot.)

CADO [*casum*], or CMO, to fall. (L.) Hence,

Cadence, the falling of the voice at the close of a sentence.

Case, *lit.*, a falling. Hence, 1. A falling off at the end.

NOTE.—It is in this sense that Latin nouns are said to have six cases, which is equivalent to saying that a Latin noun has in each number six terminations. 2. Something that has fallen or happened, as a case of fever. 3. Something that has befallen, or happened to a person; as, his is a sad case. See To Fall above.

Casual, *lit.*, falling. Hence, happening by chance; as, a casual meeting.

Casualty, 1. A chance occurrence. 2. An injury from accident.

Accident, 1. Any thing that befalls or happens to a person or thing. Hence, 2. A property or quality of a being which is not essential to it, as whiteness in paper.

*Incident*, 1, and *lit.* Falling on; as, an *incident* ray. 2. Befalling or happening to; as, many ills are *incident* to human life. (*in*, upon.)

An *Incident*, an event of minor importance which has *fallen in* by the way during the course of a history, or in the personal experience of an individual; as, an *incident* in the life of Washington.

*Incidental*, falling in, or happening by the way; as, an *incidental* remark; *incidental* expenses.

*Occasion*, *lit.*, the falling of something in one's way. Hence, 1. An opportunity, because opportunities *fall accidentally* in our way. 2. An accidental cause.

To *Decay*, *lit.*, to fall down. Hence, by a process of spontaneous and gradual change to lose the quality of cohesiveness, so that the body which is the subject of this process necessarily falls apart. (*de*, down, and *cado*.)

*Deciduous*, not permanent, but *falling out*, or *falling off*. The first teeth of children, the horns of the stag, and the leaves of the oak, are *deciduous*.

*Occident*, the west, thus called in reference to the *falling* or setting of the sun. (*ob*, down, and *cado*.)

To *Sink* is to descend gradually in a fluid medium which, by its density, sensibly checks the rapidity of the descent.

To *SETTLE* is to tend downward by insensible degrees. The lees of wine *settle*. The walls of a house sometimes *settle*.

*SIDO*, to settle. (L.) Hence,

To *Subside* is to tend downward by a slow movement. Earthy particles diffused through standing water slowly *subside* to the bottom. Geologists say that the surface of Holland is gradually *subsiding* beneath the level of the sea. The swelling waves *subside* when the surface of the water ceases to be acted on by the wind. (*sub*, downward.)

NOTE.—From the idea of the *subsidence* of the uneven surface of a storm-agitated sea, has been derived the *figurative* use of the word, as when

we speak of the *subsiding* of passion, or of an emotion of the mind.

*Sediment*, impurities that settle at the bottom of vessels or reservoirs containing liquids.

*Residuum*, *lit.*, the matter that settles to the bottom. Hence, the fixed matters that remain after a process of separation or purification. Hence,

*Residual*, remaining or left. Ashes contain the *residual* matters of wood after combustion. (*re*, back.)

*Residue*, the part remaining.

*Residuary*, pertaining to the part which remains; as, the *residuary* interest of an estate.

LEES are the sediments usually found at the bottom of wine casks.

DREGS are 1. The sediment of liquors. 2, and *fig.* The vilest portion of mankind; as, the *dregs* of society.

FAEX, dregs. (L.) Hence,

*Feculent*, abounding in dregs or impurities.

*Feculence*, or *Feculency*, the quality of abounding in impurities.

*Defecate*, to free from impurities.

A PRECIPITATE is a substance which having been dissolved in a liquid is rendered insoluble by pouring in another liquid, and falls to the bottom in the form of a sediment. (*Precipitate*, to throw down.)

### 5. Upward Motion.

To *RISE* is to move upward with a continued motion. A balloon *ris*es in the air.

To *Arise* is, 1. To get up; as, to *arise* from a bed. 2. To tend upward from a place of origin. Unwholesome exhalations *arise* in hot weather from accumulations of animal and vegetable matter.

To *MOUNT* is, 1. To pass to the summit of an elevation; as, to *mount* a hill. 2. To rise aloft in the air.

Swift as an eagle cuts the air,  
We'll *mount* aloft to thine abode.

(L., *mons*, a mountain.)

To *CLIMB* is to rise, step by step, by clinging to objects in our way.

To *Clamber* is to climb with difficulty, as in ascending the side of a very steep hill.



To SCALE is a military term signifying to mount a wall by means of a ladder. (L., *scala*, a ladder.)

SCANDO [*scansum*], or SCENDO [*scensum*], to climb. (L.) Hence,

*Ascend, lit.*, to climb up. Hence, to move upward. (*ad*, upward.)

*Ascent*, 1. The act of rising. 2. A hill.

*Ascension*, the act of rising.

*Descend, lit.*, to climb down. Hence, to move downward. (*de*, downward.)

*Condescend*, to descend from the privileges of superior rank or dignity to do some act to an inferior, which strict justice or the ordinary rules of civility do not require.—*Webster*.

*Scan*, 1. To analyze a verse of poetry by passing with the voice in successive steps from one foot to another, as if climbing a ladder. Hence, 2. To examine critically.

SURGO [*surrectum*], to rise. (L.) Hence,

*Surge*, a wave that rises to a great height.

*Resurrection*, a rising again. Chiefly used to denote the rising of the dead from their graves. (*re*, again.)

*Insurrection*, a rising up against civil or political authority. (*in*, against.)

*Insurgent*, a person who rises in opposition to civil or political authority.

ORIOR [*ortum*], to arise. (L.) Hence,

*Orient*, rising, as the sun.

Moon that now meet'st the *orient* sun.—*Milton*.

*Orient*, the east.

*Origin*, the source from which any thing rises.

*Aboriginal*, having occupied a country from the beginning; as, the *aboriginal* inhabitants. (*ab*, from.)

*Aborigines*, the original or first inhabitants of a country. The Indians are the *aborigines* of America.

#### 6. To cause to move upward.

To RAISE is to cause, by the application of force, a body to pass from a lower to a higher position.

To LIFT is to raise a body from the ground.

LEVO [*levatum*], to lift. (L.) Hence, *Lever*, a bar used in lifting.

*Elevate* to raise. (*e*, up.)

To EXALT is to raise to power, wealth, rank, or dignity. (L., *ex*, up; and *altus*, high.)

To EXTOL is to exalt with praises. (L., *ex*, up; and *tollo*, to lift.)

To HEAVE is to raise a heavy mass by lifting it, or by rolling it up an inclined plane.

With many a weary step and many a groan,  
Up the high hill he *heaves* a huge round stone.

*Pope*.

*Heaven*, the sky, thus called from its being *heaved* up or arched.

LEVER, to lift. (Fr.) Hence,

*Levant'*, the east, from the *lifting* up or rising of the sun. The *Levant*, in geography, includes the countries which are washed by the eastern part of the Mediterranean.

#### 7. To Pass.

To PASS is to move from one place to another.

To Go is, 1. To pass; as, to go forward. 2. To be in operation; as, the mill *goes*.

CEDO [*cessum*], to go. (L.) Hence, *Proceed*, to go forward. (*pro*, forward.)

*Procession*, 1. The act of going forward. 2. A company of persons marching in regular order.

*Process*, the manner in which any thing is done (or goes forward) in order to the achieving of some result; as, the *process* of soap making.

*Procedure*, 1. Mode of proceeding. 2. Some particular step taken in the transaction of business; as, that was a strange *procedure*.

*Recede*, to move back; as, the waves alternately strike against and recede from the shore. 2. To move off to a greater distance; bodies moved circularly endeavor to *recede* from the center. (L., *re*, back.)

*Recession*, the act of moving back.

*Recess*, 1. A moving back; as, the *recess* of the tide. 2. A temporary suspension of business, affording to



the persons engaged an opportunity of *withdrawing* for a short time; as, the legislature had a *recess* during the holidays.

*Precede*, to go before in the order either of place or time. (L., *præ*, before.) ∞ Succeed.

*Predecessor*, one who has preceded another in an office. ∞ Successor.

*Precession*, the act of going before.

*Succeed*, to come after. (L., *sub*, after.) ∞ Precede.

*Succession*, 1. The act of following or coming into the place of another; as, the *succession* of a prince to the throne. 2. A series of things following each other in due order; as, a *succession* of kings; a *succession* of events.

*Successor*, one who follows another in an office. ∞ Predecessor.

*Intercede*, 1. To go between. 2. To go between parties for the purpose of reconciling differences. 3. To go between two parties for the purpose of soliciting a favor of the one in behalf of the other. (*inter*, between.)

*Intercession*, the act of going between, etc. See *Intercede*.

*Intercessor*, one who goes between, etc. See *Intercede*.

*Exceed*, to go beyond in quantity or degree. (*ex*, beyond.)

*Excess*, the quantity by which any thing goes beyond some particular measure or limit. ∞ Deficiency.

*Secede*, to withdraw from communion and fellowship with a society. (*se*, aside.)

*Secession*, the act of withdrawing from communion and fellowship with a society.

*Accede*, *lit.*, to come to. Hence, To pass over to terms proposed by others; as, to *accede* to a treaty; that is, to become a party to it. (*ad*, to.)

*Access*, 1. A coming to. 2. The way by which a thing may be approached; as, the *access* to the place is difficult. 3. Liberty of approach; as, to have *access* to a library.

*Accessible*, that may be approached; as, the place is *accessible*.

*Accession*, 1. The act of coming to

a dignity or office; as, the *accession* of a prince to the throne. 2. An acceding to, or joining; as, the king's *accession* to the confederacy. 3. Increase by something added; as, an *accession* of territory.

*Eo* [*itum*], to pass. (L.) Hence, *Preterite*, past; as, a *preterite* tense. (*præter*, by.)

*Transient*, passing. Hence, of short continuance. (*trans*, by or over.)

*Transitory*, passing quickly away.

*Transit*, a passing; as, the *transit* of goods through a country; the *transit* of a planet across the sun's disk.

*Transition*, the act of passing from one condition to another; as, a *transition* from heat to cold.

*Exit*, a going out. (*ex*, out.)

*Vado* [*vasum*], to go. (L.) Hence,

*Invade*, 1. To enter in a hostile manner; as, the French *invaded* Russia. 2. To encroach upon; as, the king *invaded* the rights and privileges of the people.

*Invasion*, 1. The act of entering in a hostile manner. 2. The act of encroaching upon.

*Pervade*, to pass through and occupy every part. Moisture may *pervade* a sponge. The presence of the Deity *pervades* all places. (*per*, through.)

*Ebade*, 1. To shun; that is, to pass out of the way of; as, to *evade* danger. 2. To elude; as, to *evade* one's pursuers; to *evade* the force of an argument. (*e*, out of the way of.)

*Evasion*, the act of avoiding or eluding.

*Evasive*, that avoids coming to the point; as, an *evasive* argument; an *evasive* answer.

To COME is, 1. To pass to the place of the speaker; as, James *came* to my house. 2. To pass to any place when the idea of the termination of the passing is more prominent in the mind than that of its beginning. I may say either that he *came* to town, or that he *went* to town. In the former case the town is the more promi-

nent idea; in the latter, the residence of the individual.

VENIO [*ventum*], to come. (L.) Hence,

*Convenc*, to come together.

*Convention*, a body of persons who have met to deliberate on matters of common interest.

*Convent*, an assembly of persons devoted to religion.

*Conventional*, agreed upon by express stipulations; as, *conventional* services. 2. Tacitly agreed upon; as, the *conventional* use of language.

*Covenant*, a mutual agreement.

NOTE.—In the terms *covenant* and *conventional*, we have the idea of two or more persons *coming together* in the terms upon which their agreement is based. (*con*, together.)

*Prevent*, 1. To go before. Let thy grace, O, Lord, always *prevent* and follow us.—*Common Prayer*. 2. To anticipate. Mine eyes *prevent* the night watches that I might be occupied in thy word.—*Psalms* cxix: 4. 3. To hinder.

NOTE.—In order to hinder a person, we must get before him in his designs; and hence the use of *prevent* in the sense of to *hinder*. (*præ*, before.)

*Circumvent*, *lit.*, to pass around. Hence, *fig.* To *get around* a person by artifice; that is, to cheat or deceive.

Should man  
Fall *circumvented* thus by fraud?—  
Milton.

(*circum*, around.)

*Advent*, a coming; as, the *advent* of the Savior. (*ad*, to.)

*Adventitious*, not essentially inherent, but *coming* from a foreign source. Diseases of continuance get an *adventitious* strength from custom.—*Bacon*.

*Event*, 1. The *outcome*, or final result.

Two spear's from Meleager's hands were sent,  
With equal force, but various in the *event*:  
The first was fixed in earth; the second stood  
On the boar's bristled back, and deeply drank  
his blood.—*Dryden*.

Hence, 2. Any effect that results from the operation either of physical or moral causes. (*e*, out.)

*Eventual*, pertaining to the outcome or final result. *Eventual* provision for the payment of the public securities.—*Hamilton*.

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*Eventually*, in the final result.

*Eventuate*, to result; as, to *eventuate* in good.

*Intervene*, to pass between. (L., *inter*, between.)

*Intervention*, 1. The act of passing between. 2. A coming in between parties who are at variance. Let us settle our quarrels at home without the *intervention* of a foreign power.—*Temple*.

*Convenient*, *lit.*, coming together.

Hence, *fig.*, 1. That meets our wants or purposes; as, a *convenient* house. 2. That meets or suits our business arrangements; as, a *convenient* time.

MIGRO [*migratum*], to pass from one place to another. (L.) Hence,

*Migrate*, to pass from one country or region to another for the purpose of either permanent or temporary residence.

*Migratory*, not permanently settled, but accustomed to pass from one temporary residence to another. The Tartars are *migratory* in their habits.

*Emigrate*, to remove from a country for the purpose of settling in another. (L., *e*, out.)

*Emigrant*, one who removes from a country for the purpose of seeking a residence elsewhere.

*Immigrate*, to pass into a country for the purpose of permanent residence. (L., *in* for *in*, into.)

*Transmigrate*, 1. To pass from one country to another for the purpose of residence. 2. To pass from one body to another. (L., *trans*, over.)

NOTE.—It was held by Pythagoras, that, at death, the souls of men *transmigrated*, or passed over into the bodies of brutes.

MEO [*meatum*], to pass. (L.) Hence,

*Permeate*, to pass through the pores of a body. Water *permeates* sand.

*Permeable*, having pores through which fluids may pass. Glass is *permeable* to light.

8. *Locomotion of Animals*.

To STEP is to move a foot from one position to another.

A *Step* is 1. The act of moving a

foot from one position to another. 2. The space passed by a single movement of the foot in walking or running.

To TREAD is 1. To set the foot. 2. To walk or go. Every place whereon the soles of your feet shall tread shall be yours.—*Deut. xi.* 3. To walk with form or state.

Ye that stately tread or lowly creep.—*Milton.*

To TRAMP is 1. To tread. 2. To travel or wander.

To WALK is to move slowly on the feet.

AMBULO [*ambulum*], to walk. (L.) Hence,

*Perambulate*, to walk through. (*per*, through.)

*Circumambulate*, to walk around. (*circum*, around.)

*Preamble, lit.*, something that *walks* or goes before. Hence, an introduction to a discourse or writing. (*præ*, before.)

MARCHER, to walk. (Fr.) Hence, *March*, to walk with a measured tread after the manner of soldiers.

PROMENER, to walk for pleasure. (Fr.) Hence,

To *Promenade*, to walk for pleasure.

A *Promenade*, 1. A walk taken for pleasure. 2. A place for walking.

A PACE is, 1. A single step. 2. The space between the two feet in walking. 3. The rate at which a person or animal moves in walking or running.

To *Pace* is to move by lifting both legs on the same side together.

A *Pacer* is a horse that paces.

To AMBLE is to pace.

To TROT is to move faster than in walking, by lifting one forefoot and the hind foot of the opposite side at the same time.

To *Run* is 1. To pass rapidly on the feet. 2. To pass rapidly on the ground in any manner whatever. 3. To be in motion, as machinery.

To GALLOP is to run with leaps or bounds, after the manner of a horse.

NOTE.—In galloping the horse lifts his fore feet at nearly the same time, and reaches them for-

ward; and as soon as these touch the ground the hind feet are raised and advanced together.

To CANTER is to move with a moderate gallop.

CURRO [*cursum*], to run. (L.) Hence,

*Current*, passing; as, *current* money; the *current* month.

A *Current*, a body of any moving fluid.

*Currency*, 1. A passing from person to person; as, the report has had a long or general *currency*. 2. *Current* money; as, the *currency* of a country.

*Courier*, (pron. *coo'-re-er*), a runner who carries public despatches.

*Course*, 1. Progressive movement; as, the sun never stops in his *course*. 2. Direction of motion; as, to move in a straight *course*. 3. Ground on which a race is run. 4. A regular series or order; as, a *course* of study. 5. A train of methodical procedure; as, he was subjected to a *course* of medical treatment; he obtained redress by due *course* of law. 6. The collective transactions and events of a person's life. I have finished my *course*.—*St. Paul.*

*Incur*, to run into; as, to *incur* expense; to *incur* a risk; to *incur* a penalty.

*IncurSION*, a running or passing into a country with hostile intent. The northern barbarians made frequent *incursions* into the territory of the Roman empire.

*Excursion, lit.*, a running forth; hence, a short, rambling journey. (*ex*, forth.)

*Excursive*, rambling; as, an *excursive* fancy.

*Precursor*, a forerunner. (*præ*, before.)

*Precursory*, preceding, as a harbinger or forerunner; as, the *precursory* symptoms of a disease.

*Succor, lit.*, To run hastily up to; hence, to help in distress. (*sub*, up to.)

*Discourse*, the act of running over a field of thought in speech. (*dis*, abroad.)



*Recur*, 1. To return. A former thought may *recur* to the mind. 2. To return at regular intervals. A tertian is an ague whose paroxysms *recur* every third day. (*re*, back.)

*Recurrence*, a return; as, a *recurrence* of error.—*Brown*.

*Recourse*, 1. A going to, with an application for aid; as, in the embarrassed condition of his affairs, he had *recourse* to a friend for assistance. 2. A resorting to as a means of accomplishing some end; as, to have *recourse* to stratagem.

To *Occur*, *lit.*, To come before us, or to meet us. Hence, 1. To present itself to the mind; as, the idea *occurred* to me. 2. To meet us in our daily experience; that is, to happen. (*ob*, before.)

*Occurrence*, any thing that meets us in our daily experience; that is, an event.

*Concur*, *lit.*, To run together. Hence, 1. To agree in opinion; as, I *concur* with you in the sentiment which you have expressed. 2. To contribute to one common event with joint power; as, various influences may *concur* in deranging a person's health. (L., *con*, together.)

*Concurrent*, *lit.*, running together. Hence, 1. Contributing jointly to the same effect. 2. Existing together and acting on the same objects. The United States courts and the courts of the States, have, in some cases, *concurrent* jurisdiction.

To *CREEP* is 1. To move with the belly on the ground. Hence, 2. To move slowly; because animals that *creep* are usually slow in moving.

To *CRAWL* is 1. To move slow by thrusting or drawing the body along on the ground after the manner of a worm. 2. To move slowly on the hands and knees.

*SERPO*, to creep. (L.) Hence.

*Serpent*, a snake.

*REPO* [*reptum*], to creep. (L.) Hence,

*Reptile*, an animal that moves on its belly, or by means of small, short legs, as snakes, lizards, tortoises, etc.

*GRADIOR* [*gressum*], to advance by steps. (L.) Hence,

*Progress*, to go forward.

*Progress*, a going forward. (*pro*, forward.)

*Progressive*, going forward; as; a *progressive* motion.

*Progression*, the act of going forward.

*Ingress*, a going in. (*in*, into.)

*Egress*, a going out. (*e*, out.)

*Digress*, *lit.*, to step aside from the way, or road. Hence, To depart or wander from the main subject. (*di*, aside.)

*Digression*, *lit.*, a stepping aside. Hence, a departure from the main subject.

*Congress*, *lit.*, a coming together. Hence, a body of persons who have come together to deliberate on matters of common interest. (*con*, together.)

*Retrograde*, moving backward. (*re*, back, backward.)

To *Retrograde*, to move backward.

*GRADUS*, a step. (L.) Hence,

To *Grade*, to range in a regular ascending series, like the steps of a stairway.

*Degrees*, 1, and *lit.* The steps of a ladder or stairs. Hence, 2. The divisions of a scale, because, by their regular intervals, they resemble the steps of a ladder. Hence, 3. Higher or lower states of the same quality; as, *degrees* of heat; *degrees* of excellence.

*Gradual*, proceeding by degrees.

*Graduate*, 1. To mark with equal divisions; as, to *graduate* a scale. 2. To mark degrees or differences of any kind; as, to *graduate* punishments.

*Gradation*, a series of regularly ascending steps or degrees.

*Degrade*, 1. To move from a higher to a lower degree in rank; as, to *degrade* an officer. 2. To lower in the degree of estimation; as, vice *degrades* a man in the eyes of the virtuous. (*de*, down from.)

9. To Leap, etc.

To *LEAP*, when spoken of men, is to raise both feet from the ground at the same time.



To *Leap*, when spoken of quadrupeds, is either to raise all the feet at the same instant, or first to raise the fore feet, and then to project the body forward by the action of the muscles of the hind legs.

To *Leap*, when spoken of inanimate objects, is to rise by an inherent elastic force. Grains of corn, in parching, *leap* from the elastic force of vapor in the act of escaping.

To *JUMP* is to leap with the feet.

To *HOP* is to leap with one leg.

To *SPRING* is 1. To begin suddenly to move from the action of an elastic force. 2. To leap with a quick elastic motion.

To *BOUND* is, 1. To leap with a free and nimble motion; as, the *bounding* roe.

The *bounding* steed we pompously bestride,  
Shares with his lord the pleasure and the pride.  
—*Pope*.

2. To rebound.

To *Rebound* is to be thrown back by the force of elasticity. (*re*, back.)

To *SKIP* is to leap with a light motion. (Usually spoken of the smaller quadrupeds and of children.) The mountains *skipped* like rams, and the little hills like lambs.—*Psaln cxiv*.

To *PRANCE* is to spring and bound like a horse of high mettle.

A *CURVET* is a particular leap of a horse, when he raises both his fore-legs at once, equally advanced, and, as the fore legs are falling, he raises his hind legs, so that all his legs are raised at once.

To *FRISK* is to spring suddenly one way, and then the other, as a playful dog.

To *CAPER* is to skip about from a disposition to be playful.

To *RECOIL* is, 1. To be moved back by the force of reaction, as a gun when fired. 2. To rebound, as when a moving body strikes against an obstacle. 3. To start back, as at the sight of sudden danger. 4. To feel an inward and sudden shrinking, as at the sight or recital of some horrid deed.

*SALIO*, or *SILIO* [*saltum*], to leap. (L.) Hence,

*Salient*, *lit.*, leaping or springing forward. Hence, *fig.* Projecting; as, a *salient* angle.

*Insult*, *lit.*, to leap on. Hence, *fig.* To treat with great indignity, as if by leaping on and trampling upon.

*Result*, *lit.*, to rebound. Hence, *fig.* To follow, as an effect. (*re*, back.)

*Exult*, properly, to leap for joy. Hence, to rejoice exceedingly, as on account of victory or any other success. (*ex*, up.)

*Desultory*, skipping irregularly from one topic to another; as, a *desultory* discourse. (*de*, from.)

*Resilience*, the act of leaping or springing back; as, the *resilience* of a ball. (*re*, back.)

### 10. To Dance.

To *DANCE* is, 1. To move with steps regulated by music. 2. To move nimbly up and down.

A *COUNTRY DANCE* is a dance in which the partners are arranged opposite to each other in a line. (A corruption of *contra dance*.)

A *MINUET* is a slow and stately kind of dance.

The *WALTZ* is a national dance among the Germans.

The *POLKA* is a fashionable Hungarian dance.

The *REEL* is a lively dance peculiar to Scotland.

The *JIG* is a light kind of dance.

The *FANDANGO* is a lively dance practiced among the Spaniards.

### 11. To Fly.

To *FLY* is, 1. To move through the air by the aid of wings. 2. To move with great velocity as if by the aid of wings.

*Flight* is the act of flying.

To *FLIT* is, 1. To fly with a light and nimble motion, as the swallow. 2. To move hither and thither on the wing.

Here the owl, still brooding, sits,  
And the bat incessant flits.—*Crainger*

*VOLO* [*volatum*], to fly. (L.) Hence, *Volatile*, 1. Flying off freely, either in the form of vapor or of minute particles. Ether is a *volatile* liquid

Camphor is a *volatile* solid. 2. Incapable of confining the attention to any serious subject. The *volatile* mind flits giddily from one trifling object to another, like a restless bird or a roving butterfly.

A *Volley* is, 1. A flight of shot. 2. A flight of noisy words.

Distrustful sense, with modest caution speaks; She still looks home, nor long excursions makes; But rattling nonsense in full *volleys* breaks.—*Pope*.

#### 12. To Swim.

To SWIM is, 1. To be supported on the surface of a fluid, in consequence of being specifically lighter than the fluid. 2. To pass through water by voluntary effort.

To FLOAT is, 1. To be supported by a liquid. 2. To be borne along by a current.

NATO [*natum*], to swim or float. (L.) Hence,

*Natant*, floating; as, a *natant* leaf. (Botanical.)

*Nation*, the act of swimming or floating.

#### 13. To Glide.

To GLIDE is to pass smoothly and silently. A gentle river *glides*. Certain birds *glide* through the air. A ship *glides* through the water.

To SLIDE is to glide on a smooth surface.

To SLIP is, 1. To move along a surface without bounding, rolling or stepping. 2. To slide accidentally, as the feet in walking. Hence, 3, and *fig*. To fall into an error.

LABOR [*lapse*], to glide. (L.) Hence,

*Lapse*, 1. A gliding; as, the *lapse* of a river; the *lapse* of time. 2. A slip in moral deportment.

*Relapse*, to slip back into a former bad condition either of health or morals (*re*, back.)

#### 14. To Travel.

To TRAVEL is to pass to a distant place.

To PEREGRINATE is to travel in foreign lands. (L., *per*, through; and *agros*, the fields.)

A JOURNEY is a passage by land from one place to another.

A VOYAGE is a passage by sea.

A TRIP is a short journey.

A JAUNT is a short ride.

A TOUR is a journey in a circuit; as, the tour of Europe. (Fr., *tour*, a circuit.)

A Tourist is one who performs a journey in a circuit.

To FARE is to move forward, as a person on a journey.

So on he fares, and to the border comes Of Eden.—*Milton*.

(Ger., *fahren*, to pass.)

*Fare* is, 1. The money paid for conveying a person either by land or by water. 2. The treatment that a person meets with as he *fares* or passes forward on a journey. Hence,

To *Fare*, in a *fig*. sense, is to meet with various treatment, good and ill, as we pass onward in the journey of life.

A Wayfarer is one who *fares*, that is, *travels* along the public way.

A Thoroughfare is a passage through.

Warfare is a *faring*, or going to war.

*Farewell*! Go well! that is, I wish you a prosperous journey, whether in distant lands, or in the passage through life.

*Welfare*, *lit.*, a good going. Hence, A prosperous journey through this world.

A PILGRIM is, 1, and *properly*. A wanderer in a foreign land. 2. One who goes to a foreign country for the purpose of visiting a holy place. 3. One who, while traveling through the present world, looks upon another as his permanent home. The patriarchs "confessed that they were strangers and *pilgrims* on earth."—*Heb. xi.* (L., *peregrinus*, wandering in foreign lands, from *peragro*, to wander through, from *per*, through, and *agros*, the fields.)

A Pilgrimage is a religious journey.

To DEPART is to go or move from. (Fr., *partir*, to go away.)

*Departure* is, 1. The act of leaving a place. 2. A forsaking; as, a *departure* from evil.

To SET OUT is to begin a journey or course.

A DESTINATION is the point toward which a journey is directed. (L., *destino*, to set or appoint.)

To ARRIVE is *lit.*, To come to the shore or bank. (*ad*, to; and Fr. *rive*, a shore, from L. *ripa*, a bank.) Hence, To reach the place of one's destination.

NOTE.—*Arrive* was primarily applied to the coming of vessels into port.

### 15. To pass irregularly from place to place.

To WANDER is to pass from place to place without any certain course. The Arabs *wander* in the desert. A person *wanders* who has lost his way in the woods.

To RAMBLE is to pass from place to place as chance directs. A person *rambles* when he takes a walk without knowing or thinking where he shall go. Children *ramble* in the woods in quest of flowers and birds' nests.

To ROAM is to move about from place to place without any certain purpose or direction. A wild beast or a savage *roams* through the forest.

To ROVE is to pass hither and thither from a love of adventure or novelty.

To RANGE is, 1. To roam at large.

Other animals unactive *range*,  
And of their doings God takes no account.  
—Milton.

2. To pass freely through in various directions; as, the huntsman *ranges* the forest in quest of game.

To STROLL is to pass idly from place to place. The gypsies are a race of *strollers*.

VAGOR, to wander. (L.) Hence,

*Vagabond*, one who wanders from place to place without the means of honest livelihood.

*Vagrant*, one who wanders from place to place without any settled habitation.

*Vagrancy*, the state of wandering about without a settled home.

To STRAY is 1. To wander from the right way, either in a literal or moral sense. 2. To wander from company, or from the proper limits. A sheep *strays* from the flock.

ERRO [*erratum*], to wander. (L.) Hence,

*Errant*, wandering; as, a knight-*errant*.

*Errantry*, *lit.*, a roving or rambling about. Hence, the employment of a knight-errant.

*Error*, 1. A wandering of the judgment. 2. A mistake in conduct. 3. A mistake in writing, etc.

*Erroneous*, wandering from truth or justice; as, an *erroneous* opinion or judgment.

*Erratum*, an error in printing.

To SWERVE is to deviate from a prescribed line, or from a rule of duty. I *swerve* not from thy commandments.—*Com. Prayer*. They *swerve* from the strict letter of the law.—*Clarendon*.

### 16. Of Ways.

A WAY is a place of passing.

A ROAD is a wide way along which persons pass from one city, town, or place to another.

A PATH is a narrow way for foot passengers.

A HIGHWAY is a public road.

A BY-WAY is a private way. (*by*, private.)

A TURNPIKE is 1, and properly. A cross of two bars armed with pikes at the end, and turning on a pin, fixed to hinder horses from entering. 2. A gate set across a road to stop travelers till toll is paid for keeping the road in repair. (from *turn* and *pike*.)

A Turnpike-road, or Turnpike, is a road on which tollgates are established.

A TURNSTILE is a revolving frame at the entrance of an inclosure, to hinder cattle from passing. (from *turn* and *stile*.)

A STILE is a set of steps from one inclosure to another.



A BRIDGE is a structure raised over water for the passage of men and other animals.

A VIADUCT is a structure made for conveying a carriage-way from one road to another, either by perforation through hills, by levelling uneven ground, or by raising mounds or arched supports across rivers or marshes.—*Sanckey on Railroads*. (L. *via*, a way, and *ductum*, to conduct.)

A CULVERT is an arch under a road or canal, for the passage of water.

VIA, a way. (L.) Hence,

*Pervious*, admitting a passage; as, glass is *pervious* to light. (L., *per*, through.)

*Impervious*, that does not admit a passage; as, India rubber is *impervious* to water. (L., *in*, not.)

*Deviate*, *lit.*, To turn aside from the way. Hence, *fig.*, 1. To decline from a plan or purpose. 2. To stray from the path of duty. (*de*, from.)

*Devious*, 1. Out of the common way or track; as, a *devious* course. 2. Rambling.

To bless the wildly *devious* morning walk.—*Thomson*.

*Obvious*, *lit.*, lying in our path. Hence, *fig.*, Plain to be perceived either by the eye or by the intellect.

*Obviate*, 1, and properly. To meet in the way. Hence, 2. To meet and remove out of the way, as a difficulty or objection. (*ob*, in.)

### 17. Of Inns.

An INN is a house for the entertainment of travelers.

A Tavern, in England, is a house where wine is sold and drinkers are entertained.—*Johnson*. In the United States, an inn. (L., *taberna*, a shop.)

A HOTEL is a house for the entertainment of genteel strangers. (L., *hostis*, a stranger.)

A CARAVAN, in eastern countries, is a company of traveling merchants. Hence,

*Caravansera*, a kind of inn where caravans rest at night.

A LANDLORD is the master of an inn.

### 18. To Turn.

To TURN is 1. To change the position of a body. 2. To change the direction of motion.

VERTO [*versum*], to turn. (L.) Hence,

*Verse*, a line of poetry.

*Versio*, the turning of a literary production from one language to another; that is, a translation.

*Invert*, 1. To turn upside down; as, to *invert* a cup. 2. To place in a contrary order; as, to *invert* the order of words in a sentence.

*Inverse*, taken in a contrary order.

*Inversion*, 1. The act of turning upside down. 2. The act of placing in a contrary order.

*Subvert*, to overturn. (*sub*, over.)

*Convert*, 1. To change or turn from one form to another; as, to *convert* water into ice. 2. To change or turn from one state to another; as, to *convert* a barren desert into fruitful fields. 3. To turn from one religion to another. 4. To turn from bad to good. 5. To turn from one use or destination to another; as, to *convert* blessings into curses. 6. To turn to one's own use the property of others.

*Divert*, 1. To turn any thing aside from its proper or natural course; as, to *divert* a stream. 2. To turn the mind from business or study. Hence, to please. (*di*, aside.)

*Diverse*, *lit.*, turned away from each other. Hence, different.

*Pervert*, 1. To turn any thing from its proper end and use; as, to *pervert* justice; to *pervert* the meaning of an author. 2. To corrupt. (*per*, thoroughly.)

*Advert*, to turn the mind or attention to; as, to *advert* to a fact. (*ad*, to.)

*Advertence* or *Advertency*, a turning of the attention to.

*Inadvertence* or *Inadvertency*, a not turning of the mind or attention to; that is, heedlessness. (*in*, not.)

*Animadvert* 1. To turn the mind



to. 2. To turn the mind to in the way of criticism or censure. (*L. animus*, the mind.)

*Adverse*, *lit.*, turned against. Hence, 1. Opposing; as, *adverse* parties. 2. Counteracting; as, *adverse* winds. 3. Contrary to our wishes or interests; as, *adverse* circumstances; *adverse* fortune. (*ad*, against.)

*Adversity*, adverse fortune.

*Adversary*, one whose inclinations or exertions are turned against us; that is, an enemy or antagonist.

*Obverse*, the face of a coin or medal. (*ob*, toward [the person inspecting it].)

*Revert*, to turn back. (*re*, back.)

To *Reverse*, 1. To turn upside down. 2. To change the order by placing the first last, and the last first.

A *Reverse*, a change for the worse.

The *Reverse*, 1. The opposite or contrary of any thing. 2. The back side of a coin or medal.

#### 9. To Throw.

To *THROW* is to cause a body to move through the air by a sudden and momentary application of force on the side opposite to the direction of the motion.

To *CAST* is to throw.

To *HURL* is to throw with violence.

To *FLING* is to cast with a quick motion from the hand.

To *DART* is, 1. To throw a pointed instrument with a sudden thrust. 2. To run with the velocity of a dart. (From *dart*, a pointed missile weapon.)

To *SHOOT* is, 1. To cause to fly with speed from any kind of an engine for missiles; as, to *shoot* an arrow from a bow, or a ball from a gun. 2. To move with great velocity as if *shot* from a bow, etc.

To *Toss* is to throw with a moderate force; as, to *toss* a ball.

To *DASH* is, 1. To throw with the utmost violence; as to *dash* from the hand. 2. To strike violently against; as, to *dash* one stone against another.

To *PRECIPITATE* is to throw headlong. (*L. præ*, foremost; and *ceps*, the head.)

*JACIO* [*jactum*, or *jectum*], to throw (*L.*) Hence.

*Project*, 1. To cast forward. A gun *projects* a ball. 2. To cast forward in the mind; as, to *project* a plan. 3. To throw itself forward in front of the body of which it is a part. The eaves of a house *project*. A cape *projects* into the sea. (*pro*, forward.)

A *Project* is a scheme, or plan, *projected* or formed in the mind.

A *Projectile* is a body designed to be *projected* or thrown; as an arrow, a bullet, etc.

*Reject*, to cast back as not being acceptable, or as not being adapted to the purpose. (*re*, back.)

*Inject*, to throw or force in.

*Eject*, to cast forth. (*e*, forth.)

*Deject*, to cast down. (*de*, down.)

*Abject*, *properly*, thrown away as being of no account. Hence, 1. Mean or despicable; as an *abject* flatterer. 2. Very low in condition, as if cast off by fortune, hope, and the regard of men; as, *abject* poverty. (*ab*, away.)

To *Subject* is to *cast*, or put *under* the power or authority of any one. (*sub*, under.)

A *Sub'ject* is, 1. One who is under the authority of a civil ruler. 2. Any thing *thrown*, or placed *under* the action of any process or operation; as a *subject* of thought; a *subject* of discussion; an anatomical *subject*.

To *Object* is *lit.*, to throw something in the way of a moving body in order to arrest its progress. Hence *fig.* To cast impediments in the form of reasons and arguments, in the way of any measure, or course of action proposed by others. (*ob*, in the way of.)

An *Ob'ject* is *lit.*, something thrown immediately before us so that we can not help noticing it. Hence, *fig.* Any thing that engages our attention. (*ob*, before.)

To *Conjecture* is to cast probabili

ties together, that is, to guess. (*con*, together.)

## 20. To Push.

To PUSH is, 1. To cause to move by applying a force behind. 2. To press against an object for the purpose of moving it.

To SHOVE, is to cause to move by applying a force on the side opposite to the direction of motion.

To SHUFFLE is, 1. To shove one way and then the other; as, to *shuffle* the feet. 2. To mix by pushing or shoving; as, to *shuffle* cards. (*dim* and *freg.* of *shove*.)

To THRUST is to push with a sudden force.

TRUDO [*trusum*], to push. (L.) Hence.

*Protrude*, to thrust itself forward beyond the natural limit. The eyeball may *protrude* from its socket. (*pro*, forward.)

*Protrusion*, the act of protruding.

*Intrude*, to thrust one's self into a place where one has no business, or where one's presence is not desired by the company. (*in*, into.)

*Intrusion*, the act of intruding.

*Obtrude*, *lit.*, to thrust upon. Hence to obtrude one's self, is to thrust one's self upon others against their wishes. (*ob*, upon.)

*Abstruse*, *lit.*, thrust aside into some place of concealment. Hence, *fig.* Difficult to be understood; as, an *abstruse* subject. (*abs*, aside.)

## 21. To Draw.

To DRAW is to cause to move by applying the moving force on the side of the direction of the motion.

To PULL, is to exert muscular power in order to draw a body toward the person or animal exerting the power.

To HAUL is to cause to move along the surface of the ground, or through the water, by drawing; as, to *haul* a sled or a boat.

To DRAG is to haul any thing that moves heavily; as, to *drag* a log, or a net.

TRAHO [*tractum*], to draw. (L.) Hence,

*Protract*, *lit.*, to draw out. Hence, to lengthen, or draw out in duration; as, to *protract* a discussion. (*pro*, out.)

*Retract*, to draw back; as, to *retract* a hasty expression. (*re*, back.)

*Distract*, to draw at the same time in different directions. The mind may be *distracted* by cares. (*dis*, asunder.)

*Detract*, to (draw, or) take away from reputation or merit, through envy. (*de*, from.)

*Subtract*, to (draw, or) take away from a given number or sum. (*sub*, away.)

*Attract*, to draw to. (*ad*, to.)

*Extract*, to draw out. (*ex*, out.)

*Contract*, to draw together. (*con*, together.)

## 22. To Drive.

To DRIVE is, 1. To cause to move forward by applying a powerful force behind. The wind *drives* a ship. A hammer *drives* a nail. 2. To cause to move forward by controlling the will; as, to *drive* cattle. 3. To force to any step or course of action.

To URGE is to cause to move by strong pressure. *Fig.* To attempt to influence to action by forcible representations and arguments.

PELLO [*pulsum*], to drive. (L.) Hence,

*Impel*, 1. To drive forward by mechanical force. 2. To influence irresistibly by motives, or by internal feelings; as, to be *impelled* by a sense of duty; to be *impelled* by hunger. (*in*, forward.)

*Impulse*, 1. A *driving* or moving force communicated instantaneously. 2. A sudden influence acting on the mind and impelling us to action.

*Impulsive*, inclined to act from impulse.

*Propel*, to drive forward. A ship may be *propelled* by steam. (*pro*, forward.)

*Repel*, to drive back or away. (*re*, back.)

*Repulsive*, calculated to drive away by being offensive or disagreeable.

*Expel*, to drive out. (*ex*, out.)

*Dispel*, to drive asunder, or to scatter. (*dis*, asunder.)

*Compel*, to drive by irresistible force.

*Compulsion*, the act of driving or urging by force, either physical or moral.

### 23. To Carry.

To CARRY is to sustain the weight of a body, and, at the same time, to pass with it to another place.

To BEAR is 1. To sustain the weight of a body. 2. To carry.

A *Burden*, or *Burthen*, is a weight which is borne. (From *bear*.)

To LUG is to carry a burden which is very heavy in proportion to the strength of the bearer.

To LADE, or To LOAD, is to charge with a burden.

*Laden*, or *Loaded*, charged with a burden.

A *Load* is, 1. A burden. 2. A heavy burden.

A CARGO is the lading of a ship.

To *Charge* is, 1. To put a load into; as, to *charge* a gun. 2. Impose a load upon; as, to *charge* with a debt; to *charge* with the performance of a duty. See Art. *Debt*.

FREIGHT is the lading of any vehicle for the transportation of merchandise, whether by water or by land.

*Fraught*, laden. Used only in a *fig.* sense, as when we speak of a scheme *fraught* with mischief. In a *lit.* sense, *freighted* should be used; as, a ship *freighted* with cotton. (Participle of *freight*.)

PORTO [*portatum*], to carry. (L.) Hence,

*Porter*, a bearer of burdens.

*Portfolio*, a case for carrying loose leaves of paper. (L., *folium*, a leaf.)

*Port-crayon*, a small metallic handle with a clasp for holding a crayon when used in drawing.

*Port-manteau*, a case for carrying

apparel, etc., in traveling. (Fr., *manteau*, a cloak.)

*Port-monnaie*, a purse. (Fr., *monnaie*, coin.)

*Import*, to bring in goods, etc., from a foreign country. (*in*, into.)

*Export*, to carry the productions of a country to foreign markets. (*ex*, out.)

*Transport*, to carry goods, etc., to a distant place. (*trans*, over.)

*Report*, to bring back, as intelligence. (*re*, back.)

*Support*, to bear up. (*sub*, under, the bearer being under the burden.)

*Deport*, to carry one's self in any particular manner in one's behavior; as, to *deport* one's self well.

*Department*, carriage, or manner of acting in relation to the duties of life.

*Comport*, *lit.*, to carry together. Hence, to be suitable to; as, his conduct does not *comport* with his station. (*con*, together.)

VEHO [*vectum*], to carry. (L.) Hence,

*Vehicle*, that on which any thing is carried, as a coach, wagon, etc.

*Vehement*, violent. (from *veho*, in the sense of to rush, or to carry itself with great velocity and force.)

*Convey*, 1. To carry, as letters, goods, etc. 2. To carry over to another by means of certain legal formalities; as, to *convey* a right to property.

*Conveyance*, 1. The act of conveying. 2. A vehicle.

*Inveigh*, *lit.*, to bring against. Hence, to utter censure or reproach; as, to *inveigh* against the vices and the follies of the age. Hence,

*Invective*, a harsh or reproachful accusation.

FERO [*latum*], to bear. (L.) Hence, *Fertile*, bearing, or yielding in abundance; as, a *fertile* soil.

*Confer*, *lit.*, to bring together. Hence, 1. To bring together different views and plans for the purpose of comparing them and adopting the best. Persons confer *together* in relation to matters of common interest.



I confer *with* a friend in relation to a matter that chiefly interests myself. 2. To bring together for the purpose of bestowing. Hence, simply, to bestow; as, to *confer* a favor.

*Conference*, the act of comparing one's views and plans with those of another person.

*Refer*, to carry or send back. We *refer*, or carry back, a reader to a particular author for further information. A matter in dispute may be *referred*, or carried back, to some particular person for decision. (*re*, back.)

*Prefer*, *lit.*, to carry before. Hence, 1. To carry any thing to the foremost place in one's liking; that is, to choose one thing rather than another. 2. To carry a matter before a tribunal; as, to *prefer* a charge against any one. (*præ*, before.)

*Infer*, to bring in a conclusion from premises.

*Defer*, 1. To put off. (*dis*, off; and *fero*, to put.) 2. To acquiesce in the sentiments of another rather than one's own; as, he *defers* to the opinion of his father. (*dis*, aside; and *fero*, to lay, implying that the person who *defers* lays aside his own opinion out of respect for the authority of the person to whom he *defers*.)

*Deference*, respect for the authority of another in matters of opinion.

*Offer*, *lit.*, to carry before. Hence, to present for acceptance or rejection. (*ob*, before.)

*Differ*, *lit.*, to bear or carry themselves asunder. Hence, to be dissimilar. (*dis*, asunder.)

*Proffer*, *lit.*, to bear forward. Hence, to present for acceptance. (*pro*, forward.)

*Suffer*, *lit.*, to underbear. Hence, 1. To bear a load of pain, grief, etc. 2. To bear the doing of something by others which it is in our power to prevent; that is, to allow, or permit. (*sub*, under.)

*Interfere*, *lit.*, to carry between, or into the midst of. Hence, to carry one's authority or power of control between parties, or into the midst of the affairs of others; that is, to inter-

pose, or to intermeddle. (*inter*, between, or among.)

*Circumference*, a curve line described in a plane by *carrying* a movable point *around* a fixed point in such a manner that the movable point shall be continually at the same distance from the fixed point. (*circum*, around.)

NOTE.—The space contained within a *circumference* is called a *circle*.

#### 24. To Lead.

To LEAD is, 1. To go before, in order to show the way. 2. To guide with the hand; as, to *lead* a child. 3. To cause to move forward by drawing with a gentle force; as, to *lead* a horse with a bridle. 4. To be foremost.

Duco [*ductum*], to lead. (L.) Hence,

*Duct*, a tube by which a fluid or other substance is *led*, or conveyed. The vessels that convey the fluids of animal bodies are *ducts*.

*Aqueduct*, a structure for *leading* or conveying water. (L., *aqua*, water.) See Art. *Water*.

*Viaduct*, a structure for *leading* a way across water or uneven ground. (L., *via*, a way.) See Art. *Ways*.

*Ductile*, 1. Easy to be led or drawn; as, the *ductile* mind of a child. 2. That may be drawn into wire. Platinum is the most *ductile* of all the metals.

*Induce*, to lead or influence to any thing. We *induce* a person to do something by persuasion. A person may also be *induced* by considerations presenting themselves spontaneously to his mind.

*Inducement*, a consideration which leads to the doing of any thing.

*Educe*, to draw out from. (*e*, out.) From seeming evil still *educing* good.—Thomson.

*Produce*, 1. To draw forth. The earth *produces* herbage; that is, *draws* it *forth* from her bosom. 2. To bring forward; as, to *produce* evidence in a court. 3. To extend or draw out in length; as, to *produce* a line. (*pro*, forth or forward.)

*Production*, 1. The act of producing. 2. A thing produced.



*Product*, any thing produced either by nature or by human labor and skill; as, the *products* of the soil; the *products* of the workshops.

*Reduce*, 1. To bring back to a former position or state; as, to *reduce* a dislocated joint. 2. To bring from one state or condition to another; as, to *reduce* to order; to *reduce* to poverty; to *reduce* to powder. (*re*, back.)

*Conduce*, to lead or tend with other things to some end. (*con*, together.)

*Conducive*, having a tendency to promote; as, exercise is *conducive* to health.

*Conduct*, 1. To lead as a guide. 2. To lead in a certain train the business with which one is charged; that is, To *manage*; as, to *conduct* one's affairs well or ill. 3. To lead one's self; that is, To behave.

*Conduct*, 1. Guidance. 2. Management. 3. Behavior.

*Introduce*, 1. To lead into; as, to *introduce* into society. 2. To lead into the presence of another for the purpose of making the party to whom the *introduction* is made acquainted with the party *introduced*. (*intro*, within.)

*Adduce*, to bring forward, as an argument or example. (*ad*, forward.)

*Deduce*, to draw from; as, to *deduce* inferences from premises in reasoning. (*de*, from.)

*Abduction, in law*, the act of leading or carrying away the child, ward, or wife, etc., of another person. (*ab*, away.)

*Seduce*, to lead aside from the path of virtue. (*se*, aside.)

#### 25. To Follow.

To FOLLOW is to come after.

SEQUOR [*secutum*], to follow. (L.) Hence,

*Sequel*, the part of a story which follows the main narrative.

*Subsequent*, following after in the order of time. (*sub*, after.)

*Consequent*, following as an effect.

*Consequence*, 1. That which follows as a result or effect. 2. Importance.

NOTE.—When we say, “He is a person of but little *consequence*,” we mean that the world will

neither be much benefited nor much harmed by the effects which *follow* his doings.

*Persecute*, to follow with repeated acts of annoyance or injury. (*per*, through.)

*Prosecute*, 1. To follow with a view to accomplish; as, to *prosecute* a course of study. 2. To follow with a criminal process before a legal tribunal; as, to *prosecute* for theft. (*pro*, forward.)

*Execute, primarily*, To follow out the details of any matter of business with which we have been charged. Hence, simply, To perform. Hence, also, To put to death by legal authority. (*ex*, out.)

*Obsequious*, following a superior with a ready submission to his will and wishes. (*ob*, after.)

SUIVRE, to follow. (Fr.) Hence,

*Pursue*, to follow. (*pur*, after.)

*Pursuit*, 1. The act of following.

2. The branch of business that a person follows.

*Suite*, (pron. *sweet*), a company of persons following a prince or other distinguished personage on a journey or in an excursion.

#### 26. To Send.

To SEND, in a general sense, signifies to cause to move or go from. Hence, 1. To throw; as, to *send* a ball. 2. To cause to be conveyed; as, to *send* letters. 3. To cause a person, whom we have the right or the power of controlling, to go anywhere.

MITTO [*missum*], to send. (L.) Hence,

*Mission*, a being sent with certain powers for the transaction of business. An ambassador goes on a *mission* to a foreign court.

*Missionary*, one sent to propagate religion.

*Missile*, a weapon thrown, or intended to be thrown; as, a lance, an arrow, or a bullet.

*Dismiss*, to send away. (*dis*, away.)

*Remit*, 1. To send money or bills to a person at a distance. 2. To send away a punishment; that is, to resign

the right of inflicting it; as, to *remit* the punishment of a crime. 3. To slacken; as, to *remit* one's zeal or efforts. The violence of a fever *remits*. The literal idea is that of slackening a bow-string, so that the extremities of the bow are sent back to their natural position. (*re*, back.) Hence,

*Remiss*, slack in one's exertions.

*Admit*, 1. To let (or send) in. Hence, 2. To let or receive into the understanding; that is, to receive as true; as, to *admit* the truth of a proposition. (*ad*, to.)

*Submit*, 1. To send or put one's self, without resistance, under the power or authority of another. 2. To leave to the judgment of another; as, to *submit* a question to the court. (*sub*, under.)

*Commit*, 1. To send or intrust to for care or safe keeping. 2. To do or perpetrate.

NOTE.—In Latin *committere prælium* is to join battle, *committere* signifying literally to send or put (the two armies) together. *Committere*, in this manner, first acquired the sense of to begin; afterward, the sense of to do; and, finally, the sense of to do that which is wrong, or to perpetrate.

*Permit*, *lit.*, to let or send through. Hence, to allow or suffer. (*per*, through.)

*Intermit*, *lit.*, to send or put between. Hence, to cease for a time, and thus to put an interval between two portions of a process. (*inter*, between.)

*Omit*, to give any thing the *go-by*. (*ob*, aside; and *mitto*, to lay.)

*Omission* is 1. A neglect or failure to do something. 2. A leaving out; as, the *omission* of a word or clause.

## 27. To Leave.

TO LEAVE is to depart from.

TO QUIT is to leave with the intention of not returning.

TO DESERT is to separate ourselves from that to which we ought to be attached. (*L.*, *de*, privative; and *sero*, to sow. To *desert*, therefore, literally signifies to leave unsown.)

TO FORSAKE is *lit.*, to cease to seek. (*Sax.*, *for*, privative; and *secan*, to seek.) Hence to *forsake* is to with-

draw our regard for, and interest in an object, and to keep at a distance from it.

TO ABANDON is totally to withdraw ourselves from an object, and to lay aside all care and concern for it. (*Fr.*, *donner à ban*, to give up to a public ban or outlawry.)

LINQVO [*lictum*], to leave. (*L.*) Hence,

*Relinquish*, to leave behind what we would fain take with us, or to leave with reluctance. (*re*, behind.)

*Relict*, a woman who has been left behind by a deceased husband.

*Relics*, things that are left after the loss or decay of the rest.

*Derelict*, left or abandoned.

A *Derelict*, in law, is any commodity left by the owner without the intention of reclaiming it.

*Dereliction* is 1. The act of leaving with an intention not to reclaim. 2. An utter forsaking. 3. The state of being utterly forsaken.

## 28. Of Motion in its relation to Time.

VELOCITY is the rate of motion.

SPEED is, 1. Rate of motion; as, the *speed* of a horse; the *speed* of a snail. 2. Rate of performance; as, the *speed* of an operation.

NOTE.—*Velocity* is usually spoken of mechanical motion; as, the *velocity* of light; the *velocity* of a current;—and *speed*, of voluntary motion; as, the *speed* of a courier.

HASTE is speed prompted by a desire to accomplish a purpose in a short time.

To *Haste*, or to *Hasten*, is to exert one's self to accomplish a purpose in a short time.

*Hasty*, 1. Executed with great speed; as, a *hasty* march. 2. Performed, etc., without taking time for deliberation; as, a *hasty* action; a *hasty* word. 3. Excitable; as, a *hasty* temper.

A HURRY is an undue haste.

To *Hurry* is, 1. To move or act with undue haste. 2. To urge forward with undue haste.

PRECIPITATE, 1. Characterized by a headlong speed; as, a *precipitate*

flight. 2. Sudden; as, a *precipitate* departure. 3. Over-hasty; as, the king was too *precipitate* in declaring war. (L., *præceps*, headlong.)

*Precipitation* is a tumultuous haste; as, the army retreated with great *precipitation*.

*Precipitance*, or *Precipitancy*, is haste in resolving or acting without due deliberation.

To *EXPEDITE* is to cause a process to go forward with greater speed. (L., *expedio*, to remove obstacles.)

*Expedition* is speed in performing; as, to transact business with *expedition*.

*Expeditious*, occupying but a short time; as, an *expeditious* process. 2. Speedy in performing; as, an *expeditious* workman.

*DESPATCH* is speed in performance; as, the business was done with *despatch*.

A *Despatch* is a letter or message sent in haste.

To *Despatch* is, 1. To finish in a short time; as, to *despatch* a piece of business. 2. To send in haste; as, to *despatch* a messenger. 3. To send hastily out of the world; that is, to put to death.

*QUICK*, executing a motion or performing an act in a short time.

*SWIFT*, moving over a great space in a short time.

*RAPID*, 1. Moving with great swiftness; as, a *rapid* stream. 2. Advancing with great speed; as, a *rapid* growth; a *rapid* progress. 3. Of quick utterance of words; as, a *rapid* speaker.

*FAST*, moving rapidly; as, a *fast* horse.

*FLEET*, moving very swiftly; as, a *fleet* horse; the *fleet* winds.

*CELERITY* is quickness in the execution of successive motions, or in the performance of successive acts; as, the *celerity* of military evolutions; the *celerity* of thought; *celerity* in the despatch of business.

To *Accelerate* is to increase the rate of motion.

*ACTIVE*, quick in motion.

*AGILE*, very quick in the motions of the limbs.

*Agility* is great quickness in the motions of the limbs, and especially in the motions of the lower extremities.

*NIMBLE*, very quick and light in the motions of the limbs; as, a *nimble* boy; *nimble* feet; *nimble* fingers; *nimble* speed.

*BRISK*, that moves with a lively motion; as, a *brisk* horse; a *brisk* wind.

To *RUSH* is to move with great rapidity; as, water *rushes* down a precipice; the horse *rushes* to battle.

*IMPETUOUS*, moving with great rapidity and violence; as, an *impetuous* torrent; *impetuous* speed; an *impetuous* onset.

*Impetuosity* is great rapidity and violence of motion.

To *SCURRY* is to make great haste in running. A horseman came *scurrying* along the road. The dog is *scurrying* across the fields.

*TANTIVY*, with great speed; as to ride *tantivy*.

*SLOW*, requiring a long time to move over a small space, or to perform a small amount of labor.

*SLUGGISH*, slow in motion or action; as, a *sluggish* stream; a *sluggish* man.

*SLOTH* is 1. Slowness in action. 2. Disinclination to action or labor.

*TARDY*, 1. Slow in motion or action; as, a *tardy* pace; a *tardy* process. 2. Late in attendance; as, a *tardy* scholar.

To *Retard* is to cause to move or to advance more slowly.

## 29. Rest.

*REST* is 1. The absence of motion. 2. A state free from disturbance.

To *Rest* is 1. To cease from motion. 2. To cease from labor. 3. To be free from disturbance. 4. To be supported by lying upon, or pressing against.

*REPOSE* is 1. A lying at rest. 2. Freedom from disturbance.



FAST, that can not be moved in consequence of being attached to or held by something else.

To *Fasten* is to make fast.

To *Fix* is 1. To make fast. 2. To establish immovably. 3. *In America*, to adjust, or put in order; as, to *fix* the clothes. (Not good English.)

*Fixation* is 1. The act of fixing. 2. The firm state of a body which resists evaporation or volatilization by heat.

A *Fixture* is that which is fixed or attached to something as a permanent appendage.

NOTE.—The fixtures of a farm or dwelling are articles which the tenant can not legally take away when he removes to another house.

*Affix*, to fasten or attach at the end. (*ad*, to.)

*Prefix*, to fasten or join at the beginning. (*præ*, before.)

QUIES [*quietis*], rest. (L.) Hence,

*Quiet* is 1. The state of a thing not in motion. 2. Freedom from disturbance.

*Quiet*, 1. Not moving. 2. Undisturbed.

*Quiescent*, 1. Not moving; as, a *quiescent* body. 2. Not agitated by passion, as the mind.

*Quietude*, freedom from disturbance.

*Acquiesce*, 1. To rest satisfied with something done by another. 2. To rest satisfied of the truth of an opinion expressed by another. (*ad*, in.)

*Requiem*, 1. *In the Catholic Church*, a hymn or mass sung for the dead, for the rest of his soul.—*P. Cyc.* 2. A grand musical composition performed in honor of some deceased person.—*Brande.*

*Still*, 1. Motionless; as, to stand *still*. 2. Not agitated; as, a *still* atmosphere.

To *Still* is to stop motion or agitation.

*Calm*, 1. Being at rest, as the air. Hence, not stormy; as, a *calm* day. 2. Not agitated; as, a *calm* sea. 3. Undisturbed by passion; as, a *calm* mind.

*TRANQUIL*, free from agitation or dis-

turbance; as, a *tranquil* sea; a *tranquil* mind.

To *Tranquilize* is to allay agitation.

### 30. To Remain.

To *REMAIN* is to continue to be in the same place or condition. A sentinel *remains* at his post. A body incapable of self-motion will, if undisturbed, *remain* wherever it is placed. We may say of a sick person that he *remains* in a low condition.

To *STAY* is to continue in the same place either voluntarily or from restraint. Some persons are of so restless a temper that they can not *stay* long in a place without giving symptoms of uneasiness.

NOTE.—To *stay* always implies the existence of a will either free or under restraint.

To *ABIDE* is to stay in a place for any period of time, either long or short.

*Abode* is a continuance in a place for a longer or shorter time.

An *Abode* is a place of continuance.

To *SETTLE* is to cease to move from place to place, and to become fixed. (*From sit.*)

To *RESIDE* is to have a settled abode for a time. (L., *re*, down; and *sedeo*, to sit.)

A *Resident* is one who resides.

*Residence*, or *Residency*, is the act of abiding in a place for some continuance of time.

A *Residence* is a place of abode.

A *Non-Resident* is a person who does not reside on his own lands, or where official duties require. (*non*, not.)

To *DWELL* is to have a settled residence in a place.

A *Dwelling* is a place of residence.

To *LIVE* is to have a settled residence in any place.

To *SOJOURN* is to live in a place as a temporary resident. (Fr., *sejourner*, from L. *sub*, during; and *diurnus*, of a day's continuance.)

To *INHABIT* is to occupy perma-



nently as a residence. (L., *in* and *habito*, *freg.* of *habeo*, to have.)

An *Inhabitant* is one who resides permanently in a place.

*Inhabitaney* is permanent or legal residence in a town, city, or parish.

*Inhabitiveness*, in *phrenology*, is the organ which produces the desire of permanence in place or abode.—*Brande*.

*Inhabitable*, that may be inhabited. Some regions of the earth are not *inhabitable* by reason of cold or sterility.

*Habitable*, that may be inhabited; as, the *habitable* world. Some climates are scarcely *habitable*.

A *Habitat* is the natural abode or locality of an animal or plant.

*Habitation* is the act of inhabiting.

A *Habitation* is a house or other place in which a man or any animal dwells.

A *Home* is the house or place in which one resides.

A *Mansion* is a dwelling house. (L., *maneo* [*mansum*], to stay.)

A *Manse* is a habitation; particularly a parsonage house.

A *Manor* is, 1. A country house, or gentleman's seat. 2. The land belonging to a lord or nobleman, or so much land as a lord or other great personage formerly kept, in his own hands, for the use and subsistence of his family. (L., *maneo*, to abide.)

## ANATOMY.

### 1. Definition of the Term.

ANATOMY is the science of the structure of the human body. (Gr., *ana* [*ana*], apart; and *τεμνω* [*temno*], to cut; because the structure of the body is ascertained by separating the parts with the knife.)

COMPARATIVE ANATOMY treats of the structure of animals in general, and compares the structure of animals of one species with that of animals of other species.

### 2. Of the Animal Tissues.

BONE is the hard substance which forms the framework of the higher orders of animals.

Os [*ossis*], a bone. (L.) Hence, *Osseous*, composed of bone.

*Ossify*, to change into bone. (L., *ficio* [*ficatum*], to make.)

*Ossification*, the process of becoming changed into bone.

OSTEON [*Osteon*], a bone. (Gr.) Hence,

*Osteology*, that part of anatomy which treats of the bones. (Gr., *λογος* [*logos*], a discourse.)

*Periosteum*, the membrane that invests the bones. (*περι* [*peri*], around.)

A SKELETON consists of the bones of an animal separated from the flesh, and retained in their proper positions. (Gr., *σκελετος* [*skeletos*], dried.)

AN ARTICULATION is a natural connection of one bone with another. (L., *articulus*, a joint.)

A JOINT is a moveable articulation.

The KNEE is the articulation of the thigh with the leg.

The ANKLE is the joint connecting the leg with the foot.

The ELBOW is the joint connecting the humerus, or shoulder bone, with the fore-arm.

The WRIST is the joint connecting the fore-arm and hand.

The KNUCKLES are the joints of the fingers.

The LIGAMENTS are white, solid, inelastic cords which tie the bones together. (L., *ligo*, to tie.)

CARTILAGE is a smooth, solid, elastic substance, softer than bone.

NOTE.—The bones are lined with cartilage at the joints, where the ends of the bones rub against each other.

FLESH consists of the soft substance that covers the bones.

CARO [*carnis*], flesh. (L.) Hence,

*Carneous*, having the qualities of flesh.

*Carnify*, to form flesh. (L., *fico*, to make.)

*Carnivorous*, eating flesh (L., *voro*, to eat.)

*Carnal*, pertaining to the flesh; as *carnal pleasures*. ✕ *Spiritual*.

*Carnation*, a flesh color.

*Carnelian*, a precious stone of a deep flesh color.

*Incaruate*, clothed in flesh; as, a fiend *incarnate*.

The **MUSCLES** are the organs of animal motion.

NOTE 1.—The muscles correspond to the red parts of butcher's meat. Each muscle is usually an oblong body and consists of three portions—the head, the belly, and the tail. The head is attached to some immovable part, and the tail is inserted into the part to be moved. The muscles are susceptible of contraction and relaxation. In contracting, a muscle is diminished in length, and thus the part into which the tail is inserted, is drawn toward the fixed point to which the head is attached. By the relaxation of the muscle, the part is allowed to return to its original position.

NOTE 2.—The muscles which move the different portions of the frame of the body, are subject to the *will*, and are, therefore, called the *voluntary* muscles. The muscles which move the internal organs are not subject to will, and are, therefore, called the *involuntary* muscles, as the muscles of the heart and stomach.

**BRAWN** is the protuberant and muscular portions of the body.

A **TENDON** is the contracted, cord-like portion of a muscle by which it is attached to the part to be moved. (L., *tendo*, to stretch.)

A **SINEW** is a tendon.

**GRISTLE** is a term used in speaking of butchers' meat, and includes both the cartilaginous and the tendinous portions.

A **MEMBRANE** is any thin, expanded and flexible portion of an animal or vegetable body.

**SKIN** is a membraniform covering of animal bodies.

The **CUTICLE** or **SCARF-SKIN** is the outer layer of the skin. (L., *cuticula*, a little skin.)

NOTE.—The cuticle is thin, transparent, and destitute of sensibility.

The **RE'TE MUCO'SUM** is the second layer of the skin, and is the seat of

the coloring matter of the skin. (L., *re'te*, a net, and *mucosum*, slimy.)

The **CUTIS VERA**, or **TRUE SKIN**, is the inmost and thickest layer of the skin. (L., *cutis*, the skin; and *vera*, true.)

NOTE.—The *cutis* is supplied with bloodvessels and nerves, and is very sensitive.

*Cutaneous*, affecting or belonging to the skin; as, a *cutaneous* disease.

THE **HIDE**, 1. The skin of a beast.  
2. The human skin in contempt.

A **PELT** is the skin of a beast with the hair on.

*Peltry*, in mercantile language, is a collective designation of skins with the fur on them.

A **HAIR** is a small filament or thread-like body, issuing from the skin of an animal.

**HAIR**, in a collective sense, consists of a large number or mass of filaments growing from the skin of an animal.

**FUR** is a very fine and soft kind of hair, as that of the beaver, otter, etc.

**DOWN** is exceedingly minute and soft hair, as that on the chin of a young boy.

**PUBESCENT**, covered with down. (L., *pubes*, down.)

*Pubescence* is a downy substance on plants.

**VILLOUS**, abounding with fine hairs or wooly substance. (L., *villus*, hair.)

**WOOL** is curled hair, like that of the sheep.

**BRISTLES** are coarse, stiff hairs like those of swine.

**SETA**, a bristle. (L.) Hence, *Setaceous*, resembling bristles; as, *setaceous* hairs.

*Setiferous*, producing bristles.

*Setose* or *Setous*, bristly.

**BEARD** is the hair growing on the lower part of the human face.

**BARBA**, the beard. (L.) Hence,

*Barber*, one who treats the beard professionally, either by dressing it, or removing it with a razor.

NOTE.—Barbers also dress the hair of the head.

*Barb*, a reversed, beard-like point

or prickle; as, the *barb* of a fish-hook.

*Barbate*, armed with barbs, as the stems of certain plants.

WHISKERS consist of long beard on the sides of the face.

*Mustaches* (pron. *mus-task'-es*) consist of long beard on the upper lip.

A MANE is a collection of long hair growing on the neck of an animal.

A LOCK is a tuft of hair.

A CURL is a small portion of curling hair.

A RINGLET is a small, ring-like curl. (*dim.* of ring.)

TRESSES are locks of human hair.

A CUE is a long, tail-like body of braided hair worn at the back of the head. (Fr. *queue*, a tail.)

PILUM, a short hair. (L.) Hence,

*Pile*, the nap of cloth.

*Pilose*, or *Pilous*, hairy; as, a pilose leaf.

SHAG is coarse hair or nap.

*Shagged*, or *Shaggy*, rough with long hair or wool.

CAPILLUS, a long hair. (L.) Hence,

*Capillary*, resembling hair in being long and slender; as, *capillary* tubes.

A HORN is a hard body growing from the head of an animal.

CORNÜ, a horn. (L.) Hence,

*Cornigerous*, bearing horns. Oxen and goats are *cornigerous* animals. (L. *gero*, to bear.)

*Corn*, an indurated and horny excrescence on the skin of the toes, caused by pressure.

*Corny*, having the nature of horn.

*Cornu-Copiae*, the horn of plenty. See Art. *Mythology*.

THE NAILS are horny substances growing at the ends of the human fingers and toes.

THE CLAWS are the nails of a fowl or quadruped.

TALONS are the claws of fowls.

HOOFs are the horny bodies that cover the feet of certain quadrupeds.

FEATHERS are the covering of birds and correspond to the hair of quadrupeds.

The SHAFT is the long and stiff body of a feather.

The BARREL is the round, hollow, and horny portion of the shaft.

The VANE consists of the upper portion of the shaft with its membranous edges.

A QUILL is a very large and stiff feather, such as those which are used for pens.

DOWN consists of very fine, soft feathers.

PLUMA, a feather. (L.) Hence, *Plumage*, feathers as they exist on the birds to which they belong.

*Plume*, a feather worn in the way of ornament.

To *Plume* one's self on any thing is to be proud of it; as, he *plumes* himself on his skill.

A SCALE is a small, thin, horny plate, forming a part of the covering of a fish.

SQUAMA, a scale. (L.) Hence, *Squa'miform*, having the form of scales.

*Squa'mose* or *Squa'mous*, scaly. *Squa'mig'erous*, bearing scales. (L. *gero*, to bear.)

A CRUST is the hard covering of the crab and other animals of the same class.

*Crustaceous*, covered with a crust.

*Crustacea*, a class of animals distinguished by being covered with a crust-like armor after the manner of the crab.

A SHELL is the hard, stony covering of molluscus animals, such as the oyster or muscle.

TESTA, a shell. (L.) Hence, *Testaceous*, covered with a shell; as, a *testaceous* animal.

*Testacea*, a class of animals distinguished by having hard, stony shells.

### 3. *Divisions and Organs of the Human Body.*

THE HEAD is the uppermost part of the human body, or the foremost part of prone or creeping animals.

The POLL is the head.

A POLL is a head or person in an enumeration for civil purposes.



The **NODDLE** is the head in contempt.

**CAPUT** [*capitis*], the head. (L.) Hence,

*Chapter*, a head or principal division of a book.

*Capital*, 1. The head of a column. 2. The head or chief city of a country. 3. The head or principal sum in contradistinction from the interest.

*Capital*, (adj.) 1. Being the head or chief in point of importance; as, a capital city; the capital articles of religion. 2. Punishable by the loss of the head, or of life; as a capital offense. 3. Used in headings of chapters, etc., as capital letters.

*Capitation*, a numbering of persons by the head.

*Capitation-tax*, a tax of a certain fixed amount levied on each head or person without reference to property.

*Captain*, 1. A head or chief military leader. The Duke of Wellington was a distinguished captain. 2. The head officer of a company.

*Decapitate*, to behead.

*Sinciput*, the forepart of the head. (*sin*, fore; and *caput* for *caput*.)

*Sincipital*, pertaining to the forepart of the head; as, the *sincipital* region.)

*Occiput*, the hinder part of the head. (*ob*, hinder.)

*Occipital*, pertaining to the hinder part of the head; as, the *occipital* region.

**CEPS** [*capitis*], the head. (L., for *caput*.) Hence,

To *Precipitate*, to throw headlong; that is, headforemost. (*præ*, foremost.)

*Precipitate*, 1. Moving with headlong speed; as, a *precipitate* flight. 2. Acting with headlong haste; that is, without due deliberation.

*Bicipital*, having two heads. (*bi*, two.)

**ΚΕΦΑΛΗ** [*CEPH'-A-LE*], the head. (Gr.) Hence,

*Cephalic*, pertaining to the head.

*Acephalous*, without a head. (*a*, without.)

The **TEMPLES** are the sides of the head.

**TEM'PORA**, the temples. (L.) Hence, *Temporal*, pertaining to the temples; as, the *temporal* bones.

The **CROWN** is the top of the head.

The **VERTEX** is the middle part of the crown where the hair turns in different directions. (L. *verto*, to turn.) Hence,

*Vertical*, situated directly overhead.

The **SCALP** is the hairy part of the skin of the head.

The **SKULL** consists of several concavo-convex bones, so united as to form the large cavity which contains the brain.

**CRANIUM**, the skull. (L.) Hence.

*Cranial*, pertaining to the skull; as, the *cranial* bones.

*Craniology*, the science which investigates the structure of the skulls of animals, particularly in relation to their specific character and intellectual powers. (Gr., *κρῆν* [*logos*], a discourse.)

*Pericranium*, the periosteum of the skull. (Gr., *περί* [*peri*], around.)

The **FACE** is the forepart of the human head, from the hair of the scalp to the lower part of the chin.

*Facial*, pertaining to the face.

The *Facial Angle* is the angle contained between a line drawn from the middle of the entrance of the ear to the edge of the nostrils, and another drawn from this latter point to the most prominent part of the ridge of the eyebrow.

**NOTE.**—The size of this angle is regarded as the measure of intelligence or intellectual capacity in comparing the different races of men with each other, or in comparing different species of animals.

The **FEATURES** consist in the conformation of the different portions of the face.

The **LINEAMENTS** are the outlines of the human face. (L., *linea*, a line.)

**NOTE.**—The *lineaments* are the lines which the artist copies in sketching the human features.

The **PHYSIOGNOMY** is the fixed form of the features as indicative of intellectual character. (Gr., *φύσις* [*physis*],



the character, and γνώμη [*gno'me*], a sign by which to judge.)

The COUNTEANCE is the face in reference to its varying expression as indicative of the thoughts and feelings; as, a sad countenance; a cheerful countenance. (L., *contineo*, to contain, because the countenance contains all the features of the face.)

The VISAGE is the human face in reference to its general aspect.

NOTE.—The term *visage* is used, 1. In reference to the form of the face; as, an *elongated visage*; a *broad visage*. 2. In reference to the appearance of the face as modified by the state of the health; as, a *pale visage*; a *ghastly visage*. 3. In reference to the expression of the face; as, a *stern visage*; a *ruiful visage*.

The LOOKS are the general appearance.

NOTE.—The *looks* include the features, the complexion, and the expression of the face.

EXPRESSION is the visible manifestation, in the face, of the feelings and emotions, and of mental or moral character.

The PHIZ is the human visage. (Contracted from *physiognomy*.)

NOTE.—The term *phiz* is used either ludicrously, or by way of contempt.

The FOREHEAD is the portion of the face included between the eyes and the hair of the scalp.

FRONS [*frontis*], the forehead. (L.) Hence,

*Frontal*, pertaining to the forehead.

*Confront*, to bring together front to front, or face to face; as, to *confront* one person with another. (*con*, together.)

*Affront*, *lit.*, to meet face to face. Hence, 1. To offer abuse to the face.

2. To give cause of offense to, without being present with the person. (*ad*, to.)

The EYE is the organ of sight.

The *Eyeball* is the globe of the eye.

The CORNEA the circular, convex, and transparent membrane which forms the forepart of the ball of the eye. (L., *cornu*, horn, from its horny texture.)

The SCLEROTICA is a strong, white-colored membrane which forms the outer coat of that portion of the eye-

ball which is situated behind the cornea. (Gr., *σκληρός* [*scleros*], hard.)

The IRIS is a flat, colored membrane seen through the transparent cornea. (L., *iris*, the rainbow.)

NOTE.—The *iris* of the eye is thus called in reference to its lively color, as well as in reference to its form.

The PUPIL, or APPLE OF THE EYE is a small round opening in the middle of the iris, presenting the appearance of a dark spot.

The CHOROID is a membrane lining the interior of the sclerotica.

The RET'INA is a membranous expansion of the optic nerve lining the inside of the choroid coat. (L., *re'-te*, a net.)

The CRYSTALLINE LENS is a transparent, double convex body situated directly behind the pupil. Its office is to converge the rays to a focus on the retina.

The AQUEOUS HUMOR is a watery liquid filling the anterior chamber of the eye. (L., *humor*, moisture.)

The VITREOUS HUMOR fills the posterior chamber of the eye, and consists of water contained in a collection of very small membranous cells. (L., *vitrum*, glass.)

The SOCKETS or ORBITS are the cavities which contain the eyeballs.

The EYELIDS consist of portions of moveable skin with which animals cover and uncover the eyes at pleasure.

The EYELASHES consist of stiff hairs inserted in the edges of the eyelids.

The EYEBROWS are the hairy arches above the eyes. (*Brow*, the border of a steep place.)

CILIA, the eyelids. Also the hairs of the eyelid. (L.) Hence,

*Cilia*, long hairs on the margin of a vegetable body.

*Ciliary*, pertaining to the eyelids, or to hairs resembling the hairs of the eyelids.

*Supercilium*, the eyebrow. (L., *super*, over; and *cilium*, the eyelid.) Hence,

*Superciliary*, pertaining to the eye brows.

*Supercilious*, haughty, because haughtiness is manifested by drawing up the eyebrows.

*Oculus*, the eye. (L.) Hence, *Ocular*, received by the eye; as, *ocular* evidence.

*Oculist*, one who professes to cure diseases of the eye.

ΟΦΘΑΛΜΟΣ [*OPHTHALMOS*], the eye. (Gr.) Hence,

*Ophthalmia*, an inflammation of the eye.

The *EARS* are the organs of hearing.

NOTE 1.—The ear is composed of three parts; 1. The *external* ear. 2. The *middle* ear or *tympanum*. 3. The *internal* ear or *labyrinth*.

The *TYMPANUM* is thus called on account of its resemblance to a drum. A membrane separating the *meatus* or passage of the external ear from the cavity of the middle ear, serves as the head of the drum. It is filled with air. (L., *tympanum*, a drum.)

The *LABYRINTH* is thus called from the winding passages with which it abounds. It is filled with water.

NOTE.—The auditory (hearing) nerve lines the passages of the labyrinth.

*Auris*, the ear. (L.) Hence, *Auricular*, whispered or spoken privately in the ear; as, *auricular* confession.

*Aurist*, one who professes to cure diseases of the ear.

The *NOSE* is that prominent portion of the face in which the organs of smell are situated.

The *NOSTRILS* are the two corresponding cavities of the nose.

The *BRIDGE* is the upper and bony portion of the nose.

The *SEPTUM* is the partition which separates the nostrils.

The *ALÆ* or *WINGS* are the soft external sides of the nose.

*Nasus*, the nose. (L.) Hence, *Nasal*, 1. Pertaining to the nose; 2. Formed or affected by the nose; as, a *nasal* sound.

A *SNOUT* is the projecting nose of a beast, as that of the swine.

A *PROBOSCIS* is, 1. The long flexible snout of the elephant. 2. The instrument with which an insect sucks the

blood of animals. 3. The human nose, either ludicrously, or by way of contempt.

A *NOZZLE* is a nose or snout.

*NOSLE* (pron. *nozzle*), a little nose. (Dim. of nose.)

A *SNUB NOSE* is a short and flat nose.

A *PUG NOSE* is a short and thick nose.

The *MOUTH* is the orifice through which an animal utters his voice and receives his food.

A *BEAK*, *BILL*, or *NEB*, is the horny mouth of a bird.

The *NIB* is the end of the beak.

*Os* [*oris*], the mouth. (L.) Hence, *Oral*, uttered by the mouth, in opposition to written; as, *oral* testimony, *oral* traditions.

*Oration*, a speech, in reference to its being uttered by the mouth.

*Orifice*, a mouth-like opening.

The *LIPS* are the borders of the opening of the mouth.

NOTE.—The lips consist of two fleshy parts covering the front teeth, and are capable of being open and shut at pleasure.

*LABIUM*, a lip. (L.) Hence, *Labial*, modified by the lips; as, *labial* sounds.

*Labiate*, lip-formed. (Spoken of certain flowers.)

The *CHEEKS* are the sides of the face below the eyes.

*MALA*, a cheek. (L.) Hence, *Malar*, belonging to the cheeks; as, the *malar* bones.

The *PALATE*, or *ROOF OF THE MOUTH* is the upper boundary of the cavity of the mouth.

The *JAWS* are the bones in which the teeth are fixed.

*MAXILLA*, a jaw. (L.) Hence, *Maxillary*, pertaining to the jaws, as the *maxillary* bones.

A *TOOTH* (plural *teeth*), is a bony substance growing out of the jaw of an animal, and serving as an organ for seizing, tearing, or masticating its food.

The *ENAMEL* is a substance harder than ordinary bone which covers the crown or visible part of a tooth.

IVORY is the substance of the teeth of elephants.

THE INCISORS, or CUTTING TEETH, have a sharp, thin edge, adapted to the division of hard substances by cutting, and are situated at the front of the mouth, four above and four below. (L., *incido* [*incisum*], to cut into.)

THE CANINE TEETH, or CUSPIDS, are four in number—two in each jaw—and are situated on each side of the incisors. They are pointed at the extremity, and are adapted to holding or tearing.

NOTE.—These are called *canine* teeth, because they resemble the teeth of a dog; (L., *canis*, a dog;) and they are called *cuspid*s on account of their pointed form. (L. *cuspis*, a point.)

THE EYE TEETH are the upper cuspids.

THE BICUSPIDS are eight in number, four in each jaw, and are situated in pairs behind the cuspids. Each bicuspid has two *cusps*, or points, and hence the name. (*bi*, two.)

THE MOLARS, or GRINDING TEETH, are twelve in number, six in each jaw, and are situated in threes behind the bicuspid. They are crowned with broad, flat, uneven surfaces, and are thus adapted to process of grinding. (L., *mola*, a millstone.)

THE WISDOM TEETH are the hindmost molars. They are thus called, because they do not make their appearance till the person is verging on the age of manhood, or womanhood.

THE TEMPORARY, DECIDUOUS, or MILK TEETH, are those which make their appearance in infancy, are shed in childhood, and are succeeded by the *permanent* teeth. (*Deciduous*, from *decido*, to fall, or to be shed.)

TUSKS, in animals, are the canine teeth much elongated.

A FANG is the sharp pointed tooth of a serpent.

A SNAG is the remnant of a broken tooth.

DENS [*dentis*], a tooth, (L.) Hence,

*Dental*, pertaining to the teeth, as *dental surgery*.

*Dentist*, a surgeon who practices on the teeth.

*Dentistry*, the art of operating on the teeth.

*Dentate*, in *botany*, spoken of a leaf whose edges are notched so as to represent teeth.

*Denticulated*, notched so as to represent little teeth. (L., *denticulus*, a little tooth.)

*Indent*, to form a small depression in the surface of a solid body like a toothmark.

THE TONGUE is an elongated, soft, and flexible organ, situated at the bottom of the cavity of the mouth, inserted backward, and extending forward.

NOTE.—The tongue is the principal organ of taste, and also aids in deglutition and articulation. The fibers of the *gustatory nerves* (or nerves of taste) are distributed over the surface of the tongue and the adjacent parts of the mouth.

LINGUA, the tongue. (L.) Hence, *Lingual*, articulated by the aid of the tongue; as, *lingual* letters.

THE UVULA is a small and somewhat elongated body situated at the back and upper part of the mouth. (*Dim.* of L. *uva*, a grape.)

THE NECK is the narrow portion of the body which connects the head with the trunk.

THE THROAT is the forepart of the neck.

THE THROTTLE is, 1. The throat.  
2. The windpipe.

To *Throttle* is to seize by the throat.

THE NAPE OF THE NECK is the prominent part of the neck behind.

COLLUM, the neck. (L.) Hence, *Collar*, something to be worn around the neck.

*Decollate*, to behead. (*de*, off.)

A TRUNK is a thick portion of a body, as a tree exclusive of its branches and roots.

THE TRUNK of the human body consists of all the parts below the neck, exclusive of the legs and arms.

THE BACKBONE, SPINE, or SPINAL COLUMN, consist of 26 irregularly shaped pieces of bone, fitted one piece to another, and forming a continuous column which extends from the up-



per part of the neck to the lower part of the trunk.

A VERTEBRA (plural *vertebræ*) is a single bone of the spinal column. (L., *verto*, to turn, because these bones turn freely on each other.)

*Vertebrate animals* are such as have a spinal column, as man, quadrupeds, birds and fishes.

The COLLAR BONES or CLAVICLES are two bones immediately below the neck, joined at one end to the shoulder blade, and at the other, to the breast bone.

The SOAPULE, or SHOULDER BLADES, are two broad triangular bones lying at the back of the ribs, and articulated with the upper bones of the arms.

The STERNUM, or BREAST-BONE, extends on the front of the body from the neck to the stomach.

The RIBS are long, narrow, curving bones reaching from the spine to the sternum.

COSTA, a rib. (L.) Hence,

*Costal*, pertaining to the ribs; as, *costal nerves*.

*Intercostal*, situated between the ribs; as, the *intercostal muscles*. (*inter*, between.)

The THORAX is the strong, bony case which is composed of the sternum, the ribs, and that portion of the spine with which the posterior ends of the ribs are connected.

The CHEST includes the upper part of the trunk, and contains within its cavity the lungs and the heart.

The BREAST is the front part of the chest.

NOTE.—In popular language the *breast* is spoken of as the seat of the feelings and passions; but we must not understand such language as being literally true. By the term *breast* is meant the *soul*.

PECTUS [*pectoris*], the breast. (L.) Hence,

*Pectoral*, pertaining to the breast; as, the *pectoral muscles*; *pectoral diseases*; *pectoral remedies*.

*Expectorate*, to throw up matter from the breast by coughing. (*ex*, from.)

*Expectorants*, medicines which promote expectoration.

ΣΤΗΘΟΣ [STETHOS], the breast. (Gr.) Hence,

*Stethoscope*, an instrument for determining the condition of the lungs in regard to disease. (Gr., *συντετα* [*scopeco*], to observe.)

NOTE.—The *stethoscope* consists of a funnel-shaped wooden tube, the broad end of which the physician applies to the breast of his patient, while to the other end he applies his ear. The character of the murmur arising from the passage of the air to and from the cells of the lungs affords to the physician the desired information.

The BOSOM is, 1. The breast.  
2. The folds of the garments about the breast.

To *Embosom* is to surround and inclose, as in the bosom of a loose robe. (*en*, in.)

The BREASTS are two soft protuberances situated on the anterior part of the thorax, and designed for the secretion of milk.

The PAPS or NIPPLES are small spongy protuberances surmounting the breasts.

MAMMA (plural *mammæ*), a breast. (L.) Hence,

*Mammiferous*, bearing *mammæ*, or organs for the secretion of milk. (L., *fero*, to bear.)

*Mammalia*, a class comprehending all such animals as suckle their young.

*Mammal*, a mammiferous animal.

*Mammology*, that branch of natural science which treats of mammiferous animals. (Gr., *λογος* [*logos*], a discourse.)

An *Udder* is an organ for the secretion of milk. (*Spoken in relation to female beasts*.)

A BAG is a large round udder, like that of the cow.

A TEAT is a pap.

A DUG is the teat of a beast.

The PLEURA is a membrane lining the cavity of the chest. (Gr., *πλευρα* [*pleura*], the side.)

*Pleurisy*, or *Pleuritis*, is an inflammation of the pleura.

The LUNGS, or LIGHTS, are the organs of respiration (or breathing.) They are very soft and spongy, and



consist of a vast number of minute membranaceous cells.

PULMO [*pulmonis*], the lungs. (L.) Hence,

*Pulmonic*, affecting the lungs; as, *pulmonic disease*.

*Pulmonary*, 1. Pertaining to the lungs; as, a *pulmonary artery*. 2. Affecting the lungs; as, *pulmonary disease*.

PNEUMON [PNEUMON], the lungs. (Gr., from πνεο [*pneo*], to breathe.) Hence,

*Pneumonic*, affecting the lungs; as, *pneumonic disease*.

*Pneumonia*, or *Pneumonitis*, inflammation of the lungs.

*Peripneumonia*, an inflammation of the investing membrane of the lungs. (Gr., περι [*peri*], around.)

THE WINDPIPE, WEASAND, or TRACHEA, is a large cartilaginous tube extending from the upper part of the throat to the upper part of the lungs.

The BRONCHIE are the ramifications of the windpipe in the lungs.

*Bronchial*, pertaining to the bronchiæ; as, the *bronchial tubes*.

*Bronchitis* is an inflammation of the bronchiæ.

THE HEART is the organ which gives the first impulse to the blood in the circulation.

NOTE.—The heart consists of muscular fibers. It is somewhat conical in form, and is situated in the left cavity of the chest, with the base directed backward and upward, and the apex forward and downward.

THE VENTRICLES are two large cavities contained within the body of the heart. (L., *ventriculus*, a little belly.)

NOTE.—The ventricles are distinguished as the *right* and the *left*.

THE AURICLES are two earlike appendages situated at the base of the heart. (L., *auricula*, a little ear.)

NOTE.—The auricles are likewise distinguished by the designations *right* and *left*; and the cavity of each auricle communicates with the cavity of its corresponding ventricle.

THE PERICARDIUM is a membranaceous sheath which incloses the heart. (Gr., περι [*peri*], around; and καρδια [*cardia*], the heart.)

COR [*cordis*], the heart. (L.) Hence,

*Cordate*, heartshaped. (*Spoken of leaves*.)

*Cordiform*, having the form of the human heart.

*Cordial*, 1. Reviving to the heart in a medicinal sense.

NOTE.—A *cordial* is a drink calculated to revive a person who is weary or faint.

2. Coming from the heart; as, a *cordial welcome*.

CŒUR, the heart. (Fr.) Hence, *Courage*, bravery.

NOTE.—The heart is figuratively spoken of as the seat of the affections, such as *love*, *pity*, *hatred*, etc.

THE BLOODVESSELS are appendages of the heart which serve to convey the blood to and from the different parts of the system.

NOTE.—The bloodvessels are divided into two classes, to wit: the arteries and the veins.

THE ARTERIES are elastic tubes which serve to convey the blood from the heart to the different parts of the body. (Gr., αἷς [*aer*], air; and τέρω [*tereo*], to hold.)

NOTE.—The arteries had their designation from the circumstance that in the lifeless body these vessels are always empty of blood, and filled with air; and, hence, the ancients supposed that their office was to convey air, or animal spirits through the system. Their true office was discovered by Hervey, an English physician of the 17th century, who first established the doctrine of the circulation of the blood.

THE VEINS are soft, flabby vessels, which convey the blood from the different parts of the body to the heart.

VENA, a vein. (L.) Hence,

*Venous*, belonging to the veins; as, *venous blood*.

THE ABDOMEN or BELLY embraces the front and lateral portions of the trunk below the chest.

VENTER, the belly. (L.) Hence,

*Ventral*, pertaining to the belly; as, the *ventral fins* of a fish.

*Ventricose*, swelling out like a belly.

*Ventriloquist*, one who seems to speak from the belly. See the Term *Loquor*.

THE DIAPHRAGM or MIDRIF is the membrane that separates the cavity of the abdomen from that of the chest.

NOTE.—The cavity of the abdomen contains the *stomach*, the *intestines*, the *liver*, the *pancreas*, the *spleen*, and other organs.

The **STOMACH** is a musculo-membraneous sack, into which the food is first received, and where it is partially digested.

ΓΑΣΤΗΡ [GASTER], the stomach. (Gr.) Hence,

*Gastric*, pertaining to the stomach; as, the *gastric* juice; *gastric* disorders.

*Gastritis*, an inflammation of the stomach.

*Gastronomy*, the science of good eating. (Gr. νόμος [nomos], a law.)

A **Maw** is the stomach of a brute.

The **PAUNCH**, in ruminating quadrupeds, is the first and largest stomach into which the food is received previous to rumination.

NOTE.—The term *paunch* is also applied to the human stomach or abdomen by way of contempt.

Fat *paunches* have lean pates, and dainty bits  
Make rich the ribs, but bankrupt quite the  
wits.—Shakspeare.

The **CROP** is the first stomach of a fowl.

NOTE.—The *crop* is membranous in its structure.

The **GIZZARD** is the second stomach of a fowl.

NOTE.—The *gizzard* is a strong, hollow muscle, and is adapted to the trituration of grains and other solid food.

The **GULLET** or **ESOPHAGUS** is a muscular tube which conveys the food from the mouth to the stomach.

The **INTESTINES** are the long musculo-membranous tube which receives the food from the stomach, and in which the process of digestion is completed. (L. *intus*, within.)

ΕΝΤΕΡΟΝ [ENTERON], an intestine. (Gr.) Hence,

*Enteritis*, an inflammation of the intestinal tube.

*Entrails*, 1. The intestines. 2. The internal parts; as, the *entrails* of the earth.

The **BOWELS** are 1. The intestines. 2. The internal parts; as, the *bowels* of the earth. 3, and *fig.* The seat of pity or kindness. Hence, the

term *bowels* is used in the sense of *tenderness* or *compassion*.

The **VISCERA** [plural of *viscus*], are the contents of the abdomen, thorax, and cranium. (L.) Hence,

To *Viscerate*, or *Eriscerate* is to deprive of the viscera. (e, privative.)

The **LIVER** is a large glandular organ situated at the right side and in the upper part of the abdomen. Its office is to secrete the bile.

The **PANCREAS** (called by butchers the **SWEET-BREAD**), is an organ of a fleshy appearance, secreting a fluid called the *pancreatic juice*. (Gr., πᾶν [pan], all; and κρέας [creas], flesh.)

The **SPLEEN** or **MILT** is an oblong, flesh-colored organ whose office is not known.

NOTE.—The ancients supposed this organ to be the seat of melancholy, anger, and vexation. Hence, in a *fig.* sense the word *spleen* signifies anger, ill-humor, or secret spite; as, when we say, he vents his *spleen*. Hence,

*Splen'etic*, peevish.

The **MES'ENTERY** is a membrane which incloses the different portions of the intestines, and is itself attached posteriorly to the lumbar vertebræ. (Gr. μέσος [mesos], middle, and εντέρον [enteron], an intestine.)

The **PERITONE'UM** is the membrane which lines the cavity of the abdomen. (Gr. περί [peri], around; and τένω [toneo], to stretch.)

The **LOINS** are the space on each side of the backbone between the lowest of the ribs and the haunch-bone.

**LUMBS**, the loin. (L.) Hence,

*Lumbar*, pertaining to the loins; as, the *lumbar* vertebræ.

The **HAUNCHES** or **HIPS** are the lower and lateral portions of the trunk which are situated between the lower ribs and the thighs.

The **PELVIS** is the lowest part of the cavity of the abdomen. (L., *pelvis*, a basin.)

The **EXTREMITIES** are the *extreme* parts or ends of the body.

The **LIMBS** are the legs and the arms.

The **LEGS** are the lower extremi-

ties, and serve as organs of locomotion.

The THIGH is the portion of the leg which is between the hip and the knee.

FEMUR [*femoris*], the thigh. (L.) Hence,

*Femoral*, pertaining to the thigh; as, the *femoral* artery.

The PATELLA or KNEEPAN is a flat, moveable bone, situated on the front of the knee.

The LOWER LEG contains two long bones extending from the knee to the ankle. They are called by anatomists the *tibia*, and the *fibula*.

The TIBIA is the shinbone.

The FIBULA is similar to the tibia, but smaller.

The SHANK is the bone of the leg from the knee to the ankle.

The SHIN is the fore-part of the leg directly above the foot.

The FOOT is the lowest portion of the lower extremity.

PES [*pedis*], a foot. (L.) Hence,

*Pedestrian*, one who travels on foot.

*Pedestal*, the foot of a column.

*Pedal*, a contrivance attached to a piano, and designed to be pressed by the foot for the purpose of modifying the sound of the instrument.

*Peduncle*, the footstalk which supports the flower of a plant. (*Pedunculus*, a little foot.)

*Pedicel*, the ultimate division of a common peduncle. (*Pedicellus*, a little foot.)

*Impede, lit.*, to lay things in the way of the feet. Hence, To hinder. (*in*, in the way of.)

*Peddle*, to travel on foot and carry small wares for sale.

*Pediluvium*, l. A bathing of the feet.

2. A bath for the feet. (L. *lavo*, to wash.)

ΠΟΔΣ [*Pous, podis*], a foot. (Gr.)

Hence,

*Tripod*, a stool with three feet. (*tri*, three.)

*Antipodes*, those who live on the opposite side of the earth, and have their feet opposite to ours. (*αντι* [*anti*], opposite.)

The INSTEP is the fore and upper part of the foot near its junction with the leg.

The HEEL is the hinder part of the foot.

The SOLE is the bottom of the foot.

The TOES are the extremities of the foot.

The TARSUS is the part of the foot to which the leg is articulated, and includes the instep and heel.

The *Tarsal Bones* are the bones of the instep and heel. Their number in each foot is seven.

The METATARSUS is the portion of the foot between the instep and the toes. (Gr., *μετα* [*meta*], beyond.)

The *Metatarsal Bones* are situated between the instep and the toes.

NOTE.—There are five *metatarsal* bones in each foot.

The ARMS are the upper extremities.

The SHOULDER is the joint which connects the arm with the body.

HUMERUS, the shoulder. (L.) Hence,

*Humeral*, pertaining to the shoulder; as, the *humeral* artery.

*Humerus*, the bone of the upper arm.

The FOREARM is that part of the arm which is included between the elbow and the wrist.

NOTE.—The forearm consists of two bones, the *ulna* and the *radius*.

The *Ulna* is articulated with the humerus at the elbow, forming a hinge joint.

The RADIUS is articulated with the bones of the wrist.

NOTE.—The ulna and the radius are, at each extremity, articulated with each other.

The HAND is the extremity of the arm, and includes the palm and fingers.

MANUS, the hand. (L.) Hence, *Manual*, performed by the hand; as, *manual* labor.

A *Manual* is a book for frequent use, and made so small that it may be conveniently handled.

To *Manufacture* is to make by means of the hands. (L., *facio* [*fac-tum*], to make.)



A *Manuscript* is written with the hand, (in opposition to printed.) (L., *scribo* [*scriptum*], to write.)

To *Manumit* is to send away a slave from one's hand with his freedom. (L., *mitto* [*missum*], to send.)

A *Maniple* is a handful.

To *Manipulate* is to operate upon any thing with the hands.

ΧΕΙΡ [CHEIR], the hand. (Gr.) Hence,

*Chirography*, the art of writing; or, of employing the hand in the formation of letters. (Gr., *χρηγρα* [*grapho*], to write.)

*Chiromancy*, a pretended art of telling fortunes and determining character by an inspection of the lines of the hand. (Gr., *μαντεια* [*manteia*], prophecy.)

The *PALM* is the inner part of the hand.

*Palmistry* is the art of telling fortunes by an inspection of the lines on the palm of the hand.

*Palmate*, resembling the hand with the fingers spread. (*Spoken of leaves, and of the horns of certain animals of the deer kind.*)

The *FINGERS* are the extremities of the hand. Their office is to seize. (Ger. *fängen*, to seize.)

The *THUMB* is the short, thick finger of the human hand.

The *INDEX* or *FOREFINGER* is the finger next to the thumb. (L., *index*, a pointer.)

The *MIDDLE FINGER* is next to the forefinger.)

The *RING FINGER* is next to the middle finger.

The *LITTLE FINGER* is on the opposite part of the hand from the thumb.

*DIGITUS*, a finger or a toe. (L.) Hence,

*DIGIT*, in *arithmetic*, a character representing any whole number under ten. Thus, 1, 2, 3, 4, 5, 6, 7, 8, 9, are called *digits*. These figures are thus called from the practice of counting small numbers on the fingers.

*Digitate*, finger-shaped.

NOTE.—A *digitate* leaf, in botany, is one which

branches into several distinct leaflets, like fingers.

*Digitigrade*, walking on the toes, as the dog or wolf. (L., *gradior*, to walk.)

ΔΑΚΤΥΛΟΣ [DACTYLOS], a finger. (Gr.) Hence,

*Dactyl*, a poetical foot consisting of one long and two short syllables, and resembling, in this respect, a finger, which consists of one long and two short bones.

The *FIST* is the hand closed.

The *CARPUS* or *WRIST* is a short portion of the upper extremity intermediate between the forearm and the hand.

NOTE.—The *Carpus* is composed of eight bones, arranged in two rows.

The *METACARPUS* consists of the bones which lie between the corpus and the fingers.

NOTE.—The metacarpal bones of each hand are five in number.

The *PHALANGES* are the ranges of bones which form the fingers and the toes. (Gr., *φαλαγγ* [*phalanx*], a body of armed men.)

NOTE 1.—The regular ranges of the bones of the fingers and toes resemble files of soldiers, and hence the designation *phalanx*.

NOTE 2.—Each finger and toe consists of three bones.

#### 4. Of the Nervous System.

The *NERVOUS SYSTEM* includes the *brain*, the *spinal marrow*, and the *nerves*.

The *BRAIN* is the portion of the nervous system which is contained within the skull.

NOTE.—The brain is inclosed within three membranes; to wit: the *dura mater*, the *arachnoid*, and the *pia mater*.

The *DURA MATER* is a firm, fibrous membrane which lines the interior of the skull and spinal column. It also sends forth *processes* or branches which serve as sheaths for the nerves. (L., *dura*, hard; and *mater*, mother.)

NOTE.—This membrane was called *mater* by the ancient anatomists, because they supposed it to be the *mother* or origin of all the other membranes of the body.

The *ARACHNOID* lines the inside of



the dura mater. It is so called from its extreme tenuity, as it resembles in this respect a spider's web. (Gr., *αράχνη* [*arachnē*], a spider; and *εἶδος* [*eidos*], a resemblance.)

The PIA MATER, lying next to the brain, and insinuating itself between the convolutions of that organ, consists of innumerable vessels held together by cellular membrane. (L., *pia*, tender; and *mater*, mother.)

NOTE.—This membrane is termed *pia* on account of its texture being less firm than the dura mater.

The CEREBRUM is the anterior portion of the brain. (L., *cerebrum*, the brain.)

NOTE.—The cerebrum is divided into two hemispheres, right and left, by a cleft or fissure.

The CEREBELLUM is the posterior

and smaller portion of the brain. (L., *cerebellum*, a little brain.)

NOTE.—The brain is regarded by physiologists as the organ of the mind. The *cerebrum* is supposed to be the seat of the thinking faculties, and the *cerebellum*, the seat of the animal propensities.

The SPINAL CORD or SPINAL MARROW is a prolongation of the substance of the brain along the cavity of the spinal column.

The MEDULLA OBLONGATA is the portion of the spinal cord which lies within the cavity of the skull.

The NERVES are small, thread-like cords issuing in pairs from the skull and spinal column, and consisting of the substance of the brain inclosed in membranous sheaths.

NOTE.—The nerves may be divided into three classes: 1. The nerves of *sensation*. 2. The *motor* nerves on which muscular motion depends. 3. The nerves which preside over the vital functions.

## PHYSIOLOGY.

### 1. Definition of the Term.

PHYSIOLOGY, according to its etymology, and according to the ancient use of the term, is the science of nature. (Gr., *φύσις* [*physis*], nature; and *λόγος* [*logos*], a discourse.)

Physiology, according to the modern use of the term, is that department of natural science which treats of the laws and phenomena of life.

NOTE.—This science is divided into two great departments, to wit: *animal physiology* and *vegetable physiology*.

### 2. Sensation.

SENSE is the faculty by which the mind becomes aware of the existence and properties of external objects by impressions made on certain organs of the body. (L., *sentio* [*sensum*], to feel or perceive.)

*Sensible*, capable of feeling the impressions made by external objects. The hand is *sensible* to heat, and the eye to light.

*Sensitive*, having a quick and acute sensibility.

*Sensual*, affecting the senses, or depending on them; as, *sensual* pleasures.

A *Sensualist* is a person given to excessive or gross indulgence of the appetites or senses.

The *Five Senses* are sight, hearing, smell, taste, and touch or feeling.

NOTE 1.—The general sense of feeling is distributed among 36 pairs of nerves, of which 30 pairs have their origin in the spinal marrow, one pair passing off at each vertebral joint. To each of the other senses but a single pair of nerves is appropriated, and these arise from the brain within the cranium.

NOTE 2.—The nerves of sight are termed the *optic nerves*; those of hearing, the *auditory*; those of smell, the *olfactory*; those of taste, the *gustatory*; and those of touch, the *tactual* nerves.

NOTE 3.—A membranous expansion of one of the optic nerves is spread over the interior of the posterior chamber of each eye. One of the auditory nerves is distributed among the winding passages of the internal portion of each ear. One of the olfactory nerves spreads its ramifications over the lining membrane of each nostril; the fibers of the gustatory nerves terminate in the surface of the tongue and palate; and the nerves of feeling are found in every part of the body, both external and internal.

NOTE 4.—Each class of the nerves of sensation have a kind of sensibility which is peculiar to themselves. The optic nerves are sensible only to light; the auditory, to sound; the olfactory, to scents; the gustatory, to the chemical qualities of substances; and the nerves of feeling take cognizance of the properties of hardness, roughness, weight, and heat.

3. *To See.*

To SEE is to perceive by the eye.

*Sight* is, 1. The act of seeing; as, a *sight* of land. 2. The faculty of seeing. Certain animals are destitute of *sight*. 3. That which is seen; as, an interesting *sight*.

To LOOK is, 1. To direct the sight; as, to *look* at; to *look* toward; to *look* away from. 2. To have a particular appearance; as, to *look* well.

A *Look* is, 1. An act of looking. 2. A cast of the countenance.

Lo! is an exclamation used to direct the attention to some object of sight.

To BEHOLD is to have the sight directed to some object.

To VIEW is to examine with the eye.

A *View* is, 1. An act of seeing. 2. The whole extent taken in by the eye.

To *Review* is to view again. (*re*, again.)

To SURVEY is to direct the *sight* successively to every part of an object or scene. (*Fr.*, *sur*, over; and *voir*, to see.)

A GLIMPSE is a momentary view.

To PEEP is to look slyly, or to look through a crevice.

To STARE is to look with the eyes wide open and fixed.

To GAZE is to look steadily and earnestly.

To OGLE is to view with side glances, as in fondness.

To PRY is to inspect closely; as, to *pry* into.

VIDEO [*visum*], to see. (L.) Hence,

*Visible*, that may be seen.

*Visual*, pertaining to the sight; as, the *visual* organs.

*Vision*, 1. The faculty of sight.

2. Actual seeing. 3. A supernatural appearance. 4. A dream.

*Visit*, to go to see.

*Revise*, to look over again for the purpose of correction; as, to *revise* a composition. (*re*, again.)

*Revision*, the act of looking over again.

*Supervise*, to oversee. (*super*, over.)

*Supervision*, oversight.

*Envy*, to look at with a feeling of uneasiness caused by the view of the superior prosperity or superior excellencies of the party envied. (*en* for *in*, at.)

*Provide*, *lit.*, to see beforehand. Hence, To prepare or procure beforehand the things which we foresee will be needed. (*pro*, beforehand.)

*Provision*, the act of providing.

*Provident*, foreseeing wants and making the necessary arrangements for supplying them.

*Providence*, 1. Foresight, accompanied with the procurement of what is necessary for future use. 2. The superintending care of God.

SPECIO [*spectrum*], to look. (L.) Hence,

*Spectacle*, a sight.

*Spectator*, a looker-on.

To *Speculate* is to employ the mental vision in viewing a subject in its various aspects.

*Inspect*, to examine by looking at. (*in*, at.)

*Respect*, *lit.*, to look back at, or to look again. Hence, *fig.* To entertain a regard for. (*re*, back, or again.)

*Suspect*, *lit.*, to look at from under a cover, or from a place of concealment. Hence, *fig.* To apprehend the existence of guilt, mischief, or danger.

NOTE.—The figure implied in the term *suspect* is that of secretly watching the motions of an ill-disposed person. (*sub*, under.)

*Prospect*, 1. A view of things within reach of the eye. 2. An intellectual view of things to come. (*pro*, forward.) ✕ Retrospect.

*Prospective*, looking forward in time. ✕ Retrospective.

*Retrospect*, a looking back on things past. (*retro*, backward.)

*Despise*, to look down upon with contempt. (*de*, down.)

*Despicable*, deserving to be looked down upon with contempt.

*Aspect*, 1. The general appearance of things, whether seen by the bodily or by the mental eye; as, the region presents a dreary *aspect*; public affairs have a favorable *aspect*. 2. Position

in relation to the points of the compass; as, the house has a southern aspect; that is, it looks toward the south. (*ad*, toward.)

*Circumspect*, *lit.*, looking around on all sides. Hence, *fig.* Cautious. (*circum*, around.)

*Perspective*, the application of geometrical principles to drawing on a plane surface true resemblances or pictures of objects as they appear to the eye from a given point. (*per*, through.)

*Perspicuous*, easy to be looked through by the eye of the mind; that is, clear and easily understood; as, a *perspicuous* style. (*per*, through.)

*Perspicuity*, the quality in style which renders the sense clear or transparent to the mental vision.

*Expect*, to look out for; as, to expect the arrival of a friend, or the occurrence of an anticipated event.

NOTE.—The term *expect* suggests the idea of looking out at a window in order to watch for the approach of some one whose coming is awaited with interest. (*ex*, out.)

*Conspicuous*, adapted by its size and position to strike the view.

*Espy*, to catch suddenly the sight of something secluded or partially hidden.

To *DESCRY* is, 1. To have a sight of from a distance; as, the seamen *descried* land. 2. To distinguish one among a number of objects; as, to *descrie* a person in a crowd.

*PAREO* [*paritum*], to be visible. (L.) Hence,

*Appear*, to be in view. (*ad*, to.)

*Apparent*, 1. Seen either by the bodily or by the mental eye. 2. Seeming, in opposition to real.

*Apparition*, a visible spirit.

*OPTOMAI* [*OPTOMAI*], to see. (Gr.) Hence,

*Optic*, pertaining to vision; as, the optic nerve; an *optic* glass.

*Optics*, the science of the laws of light and vision.

*Optician*, one who makes or sells optic instruments.

*Dioptrics*, that part of optics which treats of vision through tran-

sparent media, as air, water and glass. (*dia*, through.)

*Catoptrics*, that part of the science of optics which treats of vision by light reflected from mirrors. (*cata*, against.) ∓ *Dioptrics*.

*Synopsis*, an abridgement which presents the entire subject in a single view. (*syn*, together.)

*ΣΚΟΠΕΩ* [*SCOPEO*], to view. (Gr.) Hence,

*Telescope*, an optical instrument for viewing distant objects. (Gr, *tele* [*tele*], afar.)

*Microscope*, an instrument for viewing minute objects. (Gr, *micro* [*micro*], small.)

*Anemoscope*, an instrument for showing visibly the course of the wind. (Gr, *anemos* [*anemos*], the wind.)

*ΘΕΩΡΕΩ* [*THEOREO*], to see. (Gr.) Hence,

*Theory* is, 1. Speculation, or the viewing of principles. 2. The science of any thing as distinguished from the art; as, the *theory* and the practice of medicine. ∓ *Practice*.

A *Theory* is a system of principles conceived in the mind in relation to a particular subject; as, the *theory* of musical sounds.

A *Theorem* is a proposition which the understanding sees to be true, and which may be proved by a chain of reasoning.

To *VANISH* is, 1. To pass from a visible to an invisible state. Mist *vanishes* by being dissipated. 2. To pass beyond the limits of the vision. The lark may rise so high in the air as to *vanish* from the sight.

*Evanescence*, 1. Quickly vanishing or passing away. The pleasures of this world are *evanescent*. 2. Lessening beyond the perception of the senses. (*e*, away.)

The downy orchard, and the melting pulp  
Of mellow fruit, the nameless nations feed  
Of *evanescent* insects.—*Thomson*.

#### 4. To Hear.

To *HEAR* is to perceive by the ear.



To LISTEN is to exert the attention in order to catch sounds or words.

*List* is a contraction of *Listen*. (Used by the poets.)

To HEARKEN is to listen to words addressed to ourselves.

*Hark!* listen! (Used as the imperative of to *Hearken*.)

AUDIO [*auditum*], to hear. (L.) Hence,

To *Audit* is to *hear*, officially, a statement of accounts in cases when a compensation is claimed for services, or where public funds have been received or disbursed by the person making the statement.

An *Audit* is an official *hearing* of accounts.

An *Auditor* is, 1. One who listens to a public discourse. 2. An officer whose duty is to *audit* accounts.

*Auditory*, that has the power of hearing; as, the *auditory* nerve.

An *Auditory* is an assembly of hearers.

*Audience*, 1. Admittance to a hearing. The ambassador had an *audience* with the king. 2. An assembly of hearers.

*Audible*, that may be heard.

AKOΩ [*acouo*], to hear. (Gr.) Hence,

*Acoustic*, pertaining to hearing, or to the doctrine of sounds.

*Acoustics*, the science of sounds.

### 5. The Touch.

To FEEL is, 1. To experience sensation in the general system of nerves. 2. To be either pleasurably or painfully affected; as, to *feel* happy; to *feel* sad.

TANGO [*tactum*], to touch. (L.) Hence,

*Tangible*, that may be touched.

*Tactile*, susceptible of being perceived by the touch; as, *tactile* qualities.

*Tactual*, pertaining to, consisting in, or derived from touch.

*Tact*, skill in the management of a delicate affair, as if by judiciously applied touches.

*Intact*, untouched.

PALPO, to feel with the fingers. (L.) Hence,

*Palpable*, 1. Perceptible to the touch; as, a *palpable* substance; *palpable* darkness. 2. That is susceptible of being felt or handled in a figurative sense; as, a *palpable* absurdity; that is, a gross absurdity.

A THRILL is a vibratory sensation running suddenly through the frame; as, a *thrill* of pleasure; a *thrill* of horror.

To TINGLE is, 1. To feel a thrilling sound. The ears of them that hear it shall *tingle*.—*Bible*. 2. To feel a thrilling pain. 3. To experience a sensation as of slight pricking.

In palsy sometimes the sensation or feeling is either totally abolished or dull, with a sense of *tingling*.—*Arbuthnot*.

To TICKLE is to cause a peculiar thrilling sensation by slightly touching the skin.

To TITILLATE is to tickle.

*Titillation* is, 1. The act of tickling. 2. A tickling sensation.

An ITCHING is an uneasy sensation in the skin, which may be relieved by rubbing.

### 6. Of Sleep.

SLEEP is that state of the body in which the functions of sensation and volition are suspended, while the vital functions retain their usual activity.

To DOZE is to sleep lightly.

To SLUMBER is, 1. To doze; 2. To sleep.

A NAP is a short sleep.

DROWSY, inclined to sleep.

LETHARGY is, 1. A preternatural drowsiness. 2. A continued and profound sleep from which a person is with difficulty awakened.

COMA is a heavy stupor attending certain states of disease.

*Comatose*, affected with coma.

SOMNUS, sleep. (L.) Hence,

*Somnolent*, inclined to sleep.

*Somniferous*, causing sleep; as, a *somniferous* potion. (L. *fero*, to bring.)

*Somnambulism*, the act or practice



of walking in sleep. (L., *ambulo*, to walk.)

DORMIO [*dormitum*], to sleep. (L.) Hence,

*Dormitory*, a building or room to sleep in.

*Dormant*, *lit.*, sleeping. Hence, Not in action; as *dormant* energies.

MORPHEUS, the god of sleep. Hence, *Morphine*, a principle extracted from opium, and thus designated, because it promotes sleep.

SOPOR, sleep. (L.) Hence, *Soporific*, causing sleep. (L., *facio*, to cause.)

### 7. Of Food.

FOOD is whatever supplies materials for the growth, for the secretions, and for the repairing of the waste of the body.

To FEED is to supply with food.

A PABULUM is anything that serves as food, either actually or analogically. Honey is the *pabulum* of the bee. Fuel is the *pabulum* of fire.

To NOURISH is to supply with such food as increases the growth or the strength. (L., *nutrio*.)

*Nourishment* is, 1. Food that promotes the growth or strength. 2. The act of nourishing.

A NURSE is one who nourishes and takes care of a child. (L., *nutrio*.)

NURTURE is the act of providing with moral or spiritual nourishment. —*Eph. vi: 4*. (L., *nutrio*.)

NUTRIO [*nutritum*], to nourish. (L.) Hence,

*Nutrition*, the act of nourishing.

*Nutrient*, any substance that serves for nourishing the body.

*Nutritious*, adapted for nourishing

ALO, to nourish. (L.) Hence,

*Aliment*, any substance that serves as food.

*Alimentary*, 1. Serving as food. 2. Pertaining to, or connected with, alimentation, as the *alimentary* canal.

*Alimentation*, the process by which food nourishes the body.

SUSTENANCE is food in the relation of *sustaining* or supporting animal life.

SUBSISTENCE is food in relation to its being that whereon we *subsist* or live.

PROVISIONS are food that has been *provided* beforehand in anticipation of future need.

VICTUALS are food prepared for the table. (L., *vivo* [*victum*], to live.)

VIANDS are food on the table.

DIET is, 1. One's habitual food. 2. Food regulated by a physician.

MEAT, in the older English, and in the more elevated style of the recent English, is a collective term, embracing all kinds of solid food. In the familiar style, the application of the term *meat* is restricted to the flesh of animals used as food.

FARE is one's ordinary daily food.

A DISH is some particular article of food served up in a *dish*.

BREAD is, 1. A species of food prepared from flour or meal, by first wetting it with water; by next kneading it, and by finally baking it. 2. Food in general. "Give us this day our daily bread." —*Lord's Prayer*.

8. *Of those Internal Sensations that have a relation to Food and Drink.*

HUNGER is an uneasy sensation of the stomach, occasioned by a want of food.

THIRST is the sensation caused by a deficiency of the watery element in the system.

APPETITE is a desire for food.

A LONGING is a desire for some particular article of food.

A CRAVING is a very strong desire for food.

GREEDY, inclined to partake too freely of food.

RAVENOUS, raging with hunger. (L., *rapio*, to seize,) as a feeling of hunger thus heightened, disposes an animal under its influence, to *seize* and devour anything that may appease this feeling.

A RELISH is a liking for any article of food or drink.

A ZEST is a keen relish.

To SATE is to satisfy the *appetite*. (L., *satis*, enough.)

*Satiety* is the feeling of having taken as much food as the appetite demands.

*Sated*, filled to satiety.

Then *sated* Hunger bids his brother Thirst,  
Produce the mighty bowl.—*Thomson*.

To *Satiate* is to satisfy fully with food.

An *Insatiable* appetite is one that can not be satisfied. The miser has an *insatiable* thirst for gold.

DISGUST is a strong feeling of dislike toward any particular article of food.

To *Loathe* is to have a strong feeling of disgust.

To *Cloy* the appetite is to create a disrelish for food by over-eating.

To *SURFEIT* is to sicken by over-feeding. (Fr., *sur*, over; and *faire*, to do.)

To *FOUNDER* is to surfeit a beast.

To *STALL* is, 1. To become tired of food from over-eating. (*Spoken of cattle*.) 2. To over-feed.

To *PALL* is, 1. To cloy; as the *palled* appetite. 2. To become insipid; as, the liquor *palls*.

### 9. To Eat.

To *EAT* is to take solid food.

*Eatable*, that may be eaten.

*Eatables* are things that may be used as food.

*Edo* [*esum*], to eat. (L.) Hence,

*Edible*, suitable to be eaten; as, *edible* birds' nests.

*Esculent*, fit to be eaten. The buckeye is not an *esculent* fruit.

*VORO* [*voratum*], to eat after the manner of a beast. (L.) Hence,

*Voracious*, eating greedily.

*Voraciousness*, or *Voracity*, greediness of appetite.

*Devour*, to eat greedily.

*Carnivorous*, eating, or subsisting on flesh. (L., *caro* [*carnis*], flesh.)

*Granivorous*, eating corn. (L., *granum*, a grain.)

*Insectivorous*, eating insects.

*Herbivorous*, eating herbage.

*Graminivorous*, eating grass. (L., *gramen*, grass.)

*Omnivorous*, eating all kinds of food. (L., *omnis*, all.)

*ΦΑΓΟ* [*PHAGO*], to eat. (Gr.) Hence, *Anthropoph'agi*, man-eaters. (Gr., *ανθρωπος* [*anthropos*], a man.)

*Anthropoph'agous*, feeding on human flesh.

*Anthropoph'agy*, the practice of eating human flesh.

*Sarcoph'agus*, 1. A stone that consumes the flesh of the dead. 2. A coffin made of such a stone. (Gr., *σαρξ* [*sarx*], flesh.)

To *CROP* is to bite off the ends of plants.

To *GRAZE* is to crop grass as cattle do in feeding. (from *grass*.)

A *Grazier* is one who feeds cattle on grass.

To *BROWSE* is to eat the ends of branches and shrubs.

To *FEED* is, 1. To take food. 2. To give food to.

*PASCO* [*pastum*], to feed. (L.) Hence,

*Pasture*, 1. Green food, as grass and herbage, cropped by cattle. 2. A field covered with grass, etc., and kept for grazing.

*Pasturage*, 1. Growing grass on which cattle feed. 2. The business of grazing cattle.

*Pastor*, *primarily*, a feeder of sheep. Hence, A minister of the gospel who has the charge of a congregation.

NOTE.—The people are the *sheep* and the minister is the shepherd whose duty is to supply his flock with spiritual food.

A *MEAL* is the quantity of food taken at one time.

*BREAKFAST* is the morning meal. (from *break* and *fast*, because it *breaks* the *fast* of the foregoing night.)

To *DINE* is to take the second meal of the day.

*Dinner* is the second meal of the day, and is usually taken about noon.

To *SUP* is to take the last meal of the day.

*Supper* is the last meal of the day, and is thus called because liquid food that may be taken by *supping*

is used more freely at this than at the other meals.

A LUNCH or LUNCHEON is a piece taken between meals.

A REPAST may be either a regular meal, or it may consist in eating some special dainty apart from ordinary food. (L., *re*, again; and *pasco* [*pastum*], to feed.)

A FEAST is 1. A rich repast. 2. A sumptuous repast of which a number of guests partake.

A FESTIVAL is 1. A casual feast. 2. An anniversary feast.

*Festal*, pertaining to the material accompaniments of a feast; as, the *festal* board; *festal* decorations.

*Festive*, pertaining to the enjoyments of the guests at a feast; as, *festive* mirth; *festive* amusements.

*Festivities* are the joyous accompaniments of a feast.

To SERVE is to wait on a table.

A SERVICE or COURSE consists of any one of a regular succession of dishes served at a table.

The *Des'sert* is the last course, and consists of fruits and sweetmeats. (Fr., *desservir*, to clear the table; from *de*, priv.; and *servir*, to serve.)

A BANQUET is a rich entertainment of food and drink.

To REVEL is to feast with noisy merriment.

To RIOT is to run to excess in eating and drinking.

To PAMPER is to feed to the full with rich food; as, to *pamper* a horse.

To FAST is to refrain from eating.

To STARVE is to destroy life by privation of food.

FAMES, hunger. (L.) Hence,

*Famine*, a scarcity of food.

*Famish*, 1. To die of hunger.

2. To kill with hunger.

### 10. The Action of the Teeth.

To BITE is, 1. To separate a portion of an edible or other substance by means of the teeth. 2. To insert the ends of the teeth in anything.

A *Bit* is a portion bitten off.

To SNAP is to bite suddenly.

*Snappish*, inclined to bite suddenly; as, a *snappish* dog.

MORDEO [*morsum*], to bite. (L.) Hence,

*Mordant*, any substance used by dyers to fix a color. (From the idea of causing the color to *bite*, or hold fast.)

*Morsel*, a small piece of food. (L., *morsellus*, a little bite; *dim.* of *morsus*, a bite.)

*Remorse*, the biting or gnawing of conscience.

To CHEW is to bite and grind any substance with the teeth.

To MASTICATE is to divide food minutely by chewing in order to prepare it for deglutition and digestion.

To SCRANCH is to grind between the teeth.

To CHAMP is to bite repeatedly on any hard substance within the mouth. The horse *champs* the bit of his bridle.

To MUNCH is to chew by great mouthfuls. A boy sometimes *munches* an apple.

To NIBBLE is, 1. To bite slightly and repeatedly at anything. A fish *nibbles* at a bait. 2. To eat by small bits. A mouse *nibbles* a piece of cheese.

To RUMINATE, or CHEW THE CUD, is to chew the food a second time.

NOTE 1.—When a cow eats she does not take time thoroughly to masticate her food, but stores it away in her first, or great stomach. When she has eaten sufficiently she retires to the shade, lies down, and soon, by the action of the stomach, a pellet or wad of grass is forced up into the mouth. This she masticates for a minute or two, and then, having swallowed it, it passes into the second or true stomach, where it begins to undergo the process of digestion. After a few moments another pellet is thrown up which is operated upon and disposed of in the same manner; and thus the animal continues till she has emptied her first stomach, when she is ready to begin to eat again.

NOTE 2.—To *Ruminate* is, in a figurative sense, to *chew the cud of thought*, that is, calmly to meditate on ideas and images that have been stored away in the mind, but have not been properly digested.

To GNAW is to bite continuedly at some hard substance.

Rodo [*rosum*], to gnaw. (L.) Hence,

*Corrode*, to *gnaw* or waste away by rust, or by other chemical action.



Vinegar *corrodes* copper. In a figurative sense cares are said to *corrode* the mind.

*Corrosion*, the act of eating or wearing away by small degrees.

*Corrosive*, having the power of eating or wearing away by small degrees; as, *corrosive* sublimate; *corrosive* cares.

To GNASH is to strike the teeth together in violent anger or pain.

### 11. To Drink.

To DRINK is to swallow a liquid.

A DRAUGHT is the quantity drank at one time.

POTO [*potatum*], to drink. (L.) Hence,

*Potion*, the quantity of a liquid medicine that is to be taken at a single time by drinking.

*Potations*, draughts from the intoxicating bowl.

*Potable*, fit to be drank; as *potable* water.

BIBO, to drink. (L.) Hence,

*Bibber*, a drinker; that is, one who drinks habitually, and to excess; as, a *wine-bibber*.

*Imbibe*, 1. To take in by drinking; as to *imbibe* wine. 2. To take in by absorption. A sponge *imbibes* water.

3. To drink, in a figurative sense; as to *imbibe* wrong principles.

To SUP is to drink by a little at a time.

To Sip is to perform very slightly the act of supping.

NOTE.—*Sip* is a diminutive of *sup*. The diminutive force resides in the slender sound of the vowel *i* in *sip*, which is substituted for the fuller sound of *u* in *sup*.

*Soup* is food that is to be *supped*.

A *Sop* is a piece of bread dipped in *soup* or other liquid.

*Supper* is the meal at which a larger proportion of our food than at other meals is taken by *supping*.

To QUAFF, is to drink largely, and with a good relish.

To SWIG is to drink in excessive quantities.

A *Swig* is a copious draught.

To SWILL is to drink in excessive

quantities, after the manner of a beast. (From *swill*, liquid food given to swine.)

To SUCK is to cause a liquid to flow into the mouth by atmospheric pressure.

*Suction* is the act or principle of sucking.

### 12. Of Swallowing

To SWALLOW is to pass food from the mouth to the stomach.

NOTE.—In swallowing, the food is forced downward by the contraction of successive portions of the gullet, immediately above the food.

DEGLUTIO, to swallow. (L.) Hence, *Deglutition*, the act of swallowing.

To GULP is to swallow a liquid eagerly and in large draughts. We say, To *gulp* it down. A *gulp* is as much as is swallowed at once. We say, to take a thing at a single *gulp*.

### 13. Excess in Eating.

To GLUT is to fill beyond the demands of the appetite. *Fig.* To *glut* a market is to overstock it with any particular commodity.

To GORGE is, literally, to fill, not only the stomach, but the very throat. *Gorge* is, therefore, a stronger term than *glut*. (Fr., *gorge*, the throat.)

To STUFF is to eat immoderately.

To CRAM is to fill the stomach to its utmost capacity, by, as it were, forcing the food down.

A GLUTTON is one who *gluts* himself with food.

A GORMAND is a voracious and immoderate eater.

To GORMANDIZE is to eat voraciously and immoderately.

### 14. Excess in the use of Intoxicating Drinks.

To INTOXICATE is to produce a temporary derangement in the mental and nervous functions, by the use of spiritous liquors. In a figurative sense we may say that a man is *intoxicated* with zeal, with delight, etc.

DRUNK signifies overpowered by the influence of intoxicating drinks.

Boosy is slightly intoxicated.

TIPSY is moderately under the influence of liquor.

FUDDLED is tolerably drunk.

*Ebrius*, drunk. (L.) Hence,

*Ebriety*, intoxication by spiritous liquors.

*Ebriosity*, habitual drunkenness.

To *Inebriate*, to make drunk.

An *Inebriate*, an habitual drunkard.

*Inebriety*, intoxication by the use of spiritous liquors.

A *Sot* is one who has stupefied himself by habitual drunkenness. (Fr. *sot*, stupid.)

To *TIPPLE* is to drink frequently, but with some degree of moderation.

To *TOPE* is to drink habitually and immoderately.

A *Tippler* is one who *tipples*.

A *Toper* is one who *topes*.

ORGIES (pron. *orjiz*.) are drunken revels.

To *CAROUSE* is to indulge in drunken revelry.

### 15. To Abstain.

To *ABSTAIN* is to hold ourselves back from any indulgence toward which we are naturally inclined; as, to *abstain* from food or drink. (L., *abs*, from, and *teneo*, to hold.) Hence,

*Abstinent*, refraining from indulgence, especially in the use of food and drink.

*Abstinence*, the refraining from an indulgence of appetite.

*Abstemious*, refraining from a free use of food and strong drink. (L., *abs*, from, and *temetum*, wine.)

*SOBER*, abstaining from the excessive use of intoxicating beverages. (L., *sine*, not, and *ebrius*, drunk.)

*TEMPERATE*, moderate in the indulgence of the appetites. (L., *tempero*, [*temperatum*], to moderate or regulate.)

*Temperance* is habitual moderation in regard to the indulgence of the appetites.

### 16. Of Digestion, etc.

*DIGESTION* is a process carried on in the stomach and the upper por-

tion of the intestinal canal, by which the food is dissolved and chemically changed. (L., *di*, asunder, and *gero*, to carry, in allusion to the separation and distribution of the elements of the food.)

The *GASTRIC JUICE* is a liquid, transparent, and slightly acid, secreted by the stomach, and endowed with the property of dissolving and chemically changing the food.

NOTE.—A given quantity of gastric juice can dissolve only a certain amount of food, and the stomach can not secrete at one time more of this juice than is just sufficient to dissolve and change the quantity of food required for supplying the existing wants of the system. Therefore, if more than the necessary quantity of food should be taken into the stomach, the surplus would not be acted on by the gastric juice, but would either remain unchanged, or it would ferment and become sour, and in either case would cause sickness of the stomach, colic, or diarrhea.

*CHYME* is a grayish, semi-fluid, and homogeneous substance, into which the food is converted in the stomach by the action of the gastric juice. (Gr., *χυμος* [*chymos*], juice.)

NOTE.—The *chyme*, when fully prepared, is forced by the contraction of the stomach into the *duodenum*, which is the upper portion of the intestinal canal, where it is mingled with the *biliary* and *pancreatic* secretions.

The *BILE* or *GALL* is a bitter liquid secreted by the liver, from the different parts of which it is collected by minute *ducts* (conducting pipes), that unite in one single large duct, by which the bile is conveyed to the *gall bladder*.

The *Gall Bladder* is a small sack in which the bile is kept in reserve for future use.

The *PANCREATIC JUICE* is a liquid secreted by the *pancreas*.

NOTE.—The stimulus of the chyme, in the duodenum, causes the gall bladder to contract, and to discharge its contents through a duct opening into that intestine; and the same stimulus excites a flow of the pancreatic juice into the same intestine. The mingling of the bile and pancreatic fluid with the chyme causes a separation of the chyme into three distinct parts, to wit: a reddish brown sediment at the bottom, a whey-colored fluid in the middle, and a creamy pellicle at the top. The middle portion is called *chyle*; the top is of an oily nature; and the sediment, mingled with bile, consists of those elements of the food which are unfit for nutrition, and are therefore destined to be rejected from the body.

The *CHYLE* is a liquid, whey-col-

ored substance, generated in the stomach by the action of the gastric juice, separated in the duodenum from the refuse matter of the chyme by the action of the bile and the pancreatic juice, and containing those elements of the food which are adapted to the purposes of nutrition. (Gr., *χυλος* [*chylos*], juice.)

ABSORBENTS are fine vessels whose orifices or mouths open on the various surfaces both internal and external, as well as within the various tissues of the body. Their office is to absorb the various liquids and matters in solution that are presented to their mouths.

The LACTEALS are a set of absorbents whose orifices open on the internal surface of the upper portion of the intestinal canal. Their office is to absorb the chyle. (L., *lac*, milk, from the milky color of the chyle.)

NOTE.—The chyle is conveyed by the lacteals into the *thoracic duct*, a large membranous tube through which the chyle is discharged into one of the large veins, where it is intermingled with the blood.

LYMPH is a colorless fluid diffused throughout the body. It consists of water, albumen (the substance of the white of eggs), and fibrin (the substance of muscular fiber), with some other matters. (L. *lymph*a, pure water.)

NOTE.—The lymph has its name from its being, in appearance, like pure water.

The *Lymphatics* are a system of thin membranous vessels destined for the conveyance of the lymph.

NOTE.—The *lymph* approximates to chyle, in its composition and nature, and is conveyed to the thoracic duct, where it is mingled with the chyle in order to aid in the nutrition of the body.

### 17. Of the Blood.

The BLOOD is the fluid which serves as a vehicle for conveying the nutrient elements of the food to all the organs and tissues of the body, through the medium of the circulatory system.

NOTE.—The blood of man, quadrupeds, and some other animals, is red. That of insects and several other classes of animals is transparent and colorless.

A COAGULUM is a soft, jelly-like mass, separated from the liquor in which it was suspended or dissolved, as in the case of blood and milk.

To *Coagulate* is to form a coagulum. Milk and blood *coagulate*.

A CLOT is a small portion of coagulated blood.

NOTE.—The coagulum of blood consists of fibrin mixed with that portion of the blood in which the coloring principle resides.

The COLORING PRINCIPLE of the blood resides in very minute bodies in the form of oval disks.

NOTE.—Iron is regarded as one element of the coloring principle of the blood.

The SERUM is the fluid portion of the blood that remains after the separation of the coagulum.

NOTE.—The serum may be coagulated by heat. The coagulum of serum consists of albumen (the substance of the white of an egg). The liquor that remains after this second coagulation is water holding in solution certain salts. The blood also contains a small proportion of fatty matter.

SANGUIS, blood. (L.) Hence,

*Sanguine*, 1. Having the color of blood; as, a *sanguine* countenance.

2. Abounding in blood; as, a *sanguine* habit of body. 3. Ardent; as, a *sanguine* temper. 4. Confident; as, to entertain *sanguine* expectations.

*Ensanguine*, to stain or cover with blood. (*en*, in.)

*Ensanguined*, stained with blood; as, an *ensanguined* field.

*Consanguinity*, relationship by blood; that is, by descent from a common ancestor. (*con*, together)

*Exsanguine*, not reddened by blood; that is, pale; as an *exsanguine* countenance. (*ex*, without.)

*Exsanguinous*, *Exsanguinous*, or *Exsanguineous*, destitute of red blood, as insects.

ΑΙΜΑ [*HAIMA*], blood. (Gr.) Hence,

*Hematite*, an iron ore of a deep-red color.

*Hemorrhage*, a violent flow of blood. (Gr., *ῥεγνυμι* [*rhegnymi*], to break forth.

*Hemorrhoids*, the piles. (Gr., *ῥέω* [*rheo*], to flow, in reference to the flow of blood with which this disease is accompanied.)



18. *Of the Circulation.*

The CIRCULATION consists in the transmission of the blood from the heart to the different parts of the body through the arteries, and in its return to the heart through the veins.

NOTE.—The blood undergoes a twofold circulation. The impure and dark-colored blood which is returned from the system to the right ventricle of the heart is thence sent to the lungs, where it comes in contact with the air which is inhaled in breathing, by which it is purified and caused to assume a bright scarlet color. From the lungs it is returned to the left ventricle of the heart from whence it is distributed through the system.

19. *Of Respiration or Breathing.*

To RESPIRE, or To BREATHE is alternately to draw air into the lungs and to expel it from them. (L., *re*, again; and *spiro*, to blow.)

To *Inspire* is to draw in air in breathing.

*Inspiration* is the act of drawing air into the lungs.

An *Inspiration* is a single act of drawing in air.

To *Inspire*, in a *fig.* sense, is, 1. To breathe into any one a divine influence. The authors of the books of the Bible were *inspired*; that is, an influence from above was breathed into them by which they were guided in what they wrote. 2. To animate, as if by the inbreathing of some supernatural influence. Certain pieces of music, when well executed, have an *inspiring* effect. (*in*, into.)

To *Expire* is to emit the breath. *Fig.* To emit the breath for the last time; that is, to die.

*Expiration* is the act of emitting the breath. *Fig.* The act of dying.

To PANT is to breathe quick, and with a heaving of the breast, as from the effects of heat, or violent exercise.

To GASP is to breathe with the mouth wide open, as in laborious respiration, or in dying.

To SIGH is to draw a long and audible breath from the influence of sadness.

To WHEEZE is to breathe with a murmur, indicating an obstruction to

the free passage of the air, as in asthma or bronchitis.

A COUGH is a sudden and convulsive emission of breath designed for the expulsion of some offending matter from the trachea or bronchial tubes.

A SNEEZING is a sudden and forcible propulsion of the air through the nostrils, for the purpose of removing some cause of irritation from those passages.

To INHALE is to draw in odor, or vapor with the breath.

To SNUFF is, 1. To make an audible inspiration through the nose; and hence, 2. To inhale an odor. 3. To breathe through the nostrils.

"Health *snuffs* the morning air."

To *Snuffle* is to speak through the nose. (freq. and dim. of *snuff*. To *snuffle*, then, is to perform many slight acts of *snuffing* while speaking.)

To *Sniff* is to draw air audibly up the nose.

To SNORT is to force the air violently, and with a loud sound, through the nostrils.

To SNORE is to breathe through the nostrils in sleep with a hoarse, rough sound.

To CHOKE is to stop the breathing, either by obstructing the air passages internally, or by applying pressure externally.

To STRANGLE is to stop the breathing by the admission of a liquid, as water, internally, or by external pressure, as that of a cord drawn tight around the neck.

To SUFFOCATE is to stop the breathing by means of irrespirable vapors or gases. (L., *sub*, over, and *focus*, the fire-place.)

To SMOTHER is to hinder breathing by preventing the access of fresh air to the mouth and nostrils.

To STIFLE is to prevent breathing by stopping or filling up the bronchial tubes, as with mucus, dust, etc. (For *stuffle*, freq. of *stuff*.)

NOTE 1.—*The Chemistry of Breathing.* Air that has been once used in breathing, is unfit to

be used a second time, for two reasons. 1. When the air that has been drawn in at an inspiration is again exhaled, it is found to have lost a portion of its oxygen, which is the life-sustaining principle. 2. In the place of the oxygen which has been lost, an equal volume of carbonic acid gas, a most suffocating and deadly poison, is found to have been substituted. (See Arts., *Circulation and Chemistry*.) A bed-chamber should, therefore, always be ventilated, in the winter as well as in the summer, by raising or lowering the sash of a window. The fear that some persons entertain of taking cold by sleeping in a well-ventilated room, is utterly groundless.

NOTE. 2.—*The Mechanism of Breathing*.—The ribs being raised by the contraction of the pectoral and intercostal muscles, and the cavity of the chest being thus enlarged, the external air is forced in by hydrostatic pressure, to fill the vacuum, and this constitutes *inspiration*.

In *expiration*, the muscles of the chest relaxing, the ribs drop, and the cavity of the chest is thus diminished. The cavity of the chest is also further diminished by the contraction of the abdominal muscles, which force the viscera upward against the diaphragm; and thus the air is forced out of the lungs. It is hence evident that any pressure, either on the chest or abdomen by tight dress, must interfere with the freedom of breathing, and thus be prejudicial to the health.

## 20. Of the Secretions.

### 1st. To Secrete.

To SECRETE is to separate. (L., *se*, apart; and *cerno* [*cretum*], to sift.)

*Secretion* consists in the separation of some useful substance from the blood, by the action of an organism adapted specifically for the purpose. Milk and bile are *secretions*.

*Secretory*, pertaining to secretion; as, a *secretory* organ.

To SECERN is to secrete.

### 2d. Of Milk.

MILK is a fluid secreted by mammiferous females for the nourishment of their young.

NOTE.—Milk consists of water holding in solution sugar, sundry saline ingredients, and a substance called casein; and having oleaginous (oily,) globules suspended in it.

To CURDLE is to coagulate, as milk. (See the Term *Blood*.)

CURD is the coagulum of milk.

NOTE.—Curd may consist of pure casein, but it is usually mixed with the oily principle of the milk.

CASEIN is the chemical designation of the pure curd of milk.

NOTE.—Casein is the cheese principle. (L., *caseus*, cheese.)

WHEY is the liquid that remains after the curd has been separated.

NOTE.—The whey contains the sugar and the salts of the milk.

CREAM consists of the oily portion of the milk, which being specifically lighter than the rest of the milk, rises to the surface in the form of a film of a light-yellowish color.

NOTE.—Cream exists in the form of minute globules, each globule being invested with a thin pellicle, or skin.

BUTTER is the oily principle of milk in the form of a mass.

To CHURN is to beat and agitate the cream in order to rupture the pellicles that invest the globules of oil.

NOTE.—When the pellicles are ruptured the contents of the different pellicles naturally cohere, and thus the whole is readily collected into a mass.

CHEESE is the curd of milk, seasoned with salt, shaped into a loaf and pressed.

RENNET is the stomach of a young calf, with its contents of curdled milk, the whole being dried and kept for use.

NOTE.—Rennet is used for coagulating milk in the manufacture of cheese.

LAC, milk. (L.) Hence,

*Lacteal*, 1. Pertaining to milk; as the *lacteal* fluid. 2. Conveying chyle, as a *lacteal* vessel.

*Lactean*, or *Lacteous*, resembling milk.

*Lactescent*, 1. Having the appearance of milk; as, a *lactescent* fluid. 2. Producing a milky juice; as, a *lactescent* plant.

*Lactescence*, 1. A milky color. 2. The milky liquor which flows from certain plants.

*Lactic*, pertaining to or produced from milk; as, *lactic* acid.

*Lactuca*, the plant lettuce, thus named from its milky juice.

*Lactation*, 1. The act of giving suck. 2. The time of suckling.

*Ab lactation* the act of weaning, GALA [*Γαλα*, *galactos*,] milk, (Gr.) Hence,

GALAXY, the milky way of the heavens.

3d. Of the Gall.

GALL or BILE is the liquid secreted by the liver. (See Art. *Digestion*.)

*Biliary*, pertaining to bile; as, the *biliary* secretion.

*Bilious*, characterized by a derangement of the biliary secretion; as, a *bilious* fever.

ΧΟΛΗ [CHOLE], bile. (Gr.) Hence, *Cholagogue*, a medicine that promotes an evacuation of the bile. (Gr., *αγω* [*ago*], to put in motion.)

*Choler*, anger. (From the notion entertained by the ancients, that an excess of *bile* had a tendency to render a person *irascible*.)

*Melancholy*, mental gloom. (Gr., ΜΕΛΑΝ [*melan*], black.

NOTE.—Mental gloom was called *melancholy* from the idea entertained by the ancients, that this state of mind was occasioned by the existence of *black bile* in the system.

4th. Of the Salivary Secretion.

The SALIVA or SPITTLE is a fluid secreted by three pairs of glands situated in the mouth, and called the salivary glands.

NOTE.—In reference to their respective situations they are distinguished as the *parotid*, (Gr., παρὰ [*para*], near; and *ως* [*os*, *otos*], the ear); the *sublingual*, (L., *sub*, under; and *lingua*, the tongue); and the *submaxillary* glands, (L., *sub*, and *maxilla*, the jaw.)

To SLABBER or SLAVER is to suffer the spittle to fall from the mouth.

To DRIVEL is to let the saliva run from the corners of the mouth after the manner of an idiot. Hence, *fig.* To be idiotic. (For *drip*, *dim*, and *freq.* of *drip*.)

To HAWK is to make an effort, accompanied by a noise, to loosen the tenacious phlegm of the mouth.

SCREO [*screatum*], to hawk. (L.) Hence,

*Excreate*, to eject from the mouth by hawking and spitting. (*ex*, out.)

5th. Of the Tears.

TEARS are watery drops standing in, or flowing from the eyes.

NOTE.—The fluid of which the tears consist is continually being secreted, and its design is to moisten and lubricate (make slippery) the surface of the eyelids and eyeballs, so that they may slide smoothly over each other. It is only when this fluid is in excess that it assumes the form and designation of *tears*.

To WEEP, or to SHED TEARS, is to discharge water from the eyes under the influence of some emotion of the mind.

LACHRYMA, a tear. (L.) Hence, *Lachrymal*, 1. Pertaining to tears; as, the *lachrymal* fluid. 2. Conveying tears; as, the *lachrymal* duct. 3. Secreting tears; as, the *lachrymal* glands.

*Lachrymation*, the act of shedding tears.

6th. Of the Cerumen or Earwax.

CERUMEN or EARWAX is a resinous substance which is secreted by glands situated in the skin which lines the *meatus* of the ear.

NOTE.—The cerumen serves by its bitterness to protect the ear from the intrusion of insects. (L., *cera*, wax.)

*Ceruminiferous*, secreting cerumen; as, the *ceruminiferous* glands. (L., *fero*, to bear.)

7th. Of Perspiration.

To PERSPIRE is to discharge moisture from the system through the pores of the skin. (L., *per*, through; and *spiro*, to breathe; because *perspiration* is a kind of *breathing through* the pores of the skin.)

*Perspiration* is the process by which moisture passes from the system through the pores of the skin.

*Insensible Perspiration* consists in the conversion of the moisture into vapor as fast as it escapes from the pores.

*Sensible Perspiration* consists in an accumulation on the skin, of the moisture discharged by the pores.

SWEAT is the moisture of sensible perspiration.

SUDOR, sweat. (L.) Hence, *Sudorific*, causing sweat; as, a *sudorific* powder. (*fic*, from L. *facio*, to cause.)



*Sudorifics*, medicines used for the promotion of sweating.

NOTE 1.—The perspiration consists of water mingled with animal matter and sundry salts.

NOTE 2.—The perspiration is secreted by vast numbers of small glands situated immediately under the true skin, and is conducted to the external surface by slender *ducts* (*conveying tubes*). These ducts are the *pores* of the skin.

NOTE 3.—The design of the perspiration is twofold: 1st. To convey from the body matters that are not needed by the system. 2d. To keep the surface cool by the evaporation of the moisture.

NOTE 4.—Obstruction of the perspiration produces fever and other derangements of the system.

#### 8th. *Mucus*.

MUCUS is a viscid fluid secreted by all the internal surfaces of the body.

The *Mucous Membrane* is a continuation of the external skin over the internal surfaces of the body, and is furnished with cells for the secretion of *mucus*.

NOTE.—The *mucous membrane* lines the mouth, nostrils, esophagus, stomach, intestines, windpipe, and bronchial tubes.

PHLEGM is the mucus secreted by the mouth and the air passages of the lungs.

NOTE 1.—In spitting, saliva and mucus are frequently ejected together.

NOTE 2.—The office of mucus is, 1st. To moisten and lubricate; and, 2d. To sheathe and protect the surfaces over which it is diffused.

#### 9th. *Of the Oily Principle*.

The OILY PRINCIPLE is a highly inflammable compound of carbon, oxygen, and hydrogen, found in animals and plants.

*Oil* is the oily principle in a liquid form.

*Fixed Oils* are such as do not waste away by an evaporation of their substance.

*Volatile Oils* are such as are dispersed by evaporation, as the odorous oils of plants.

The *Essential Oils* of plants are obtained by distillation, as the oil of cinnamon or that of peppermint.

NOTE.—These oils are called *essential*, because the *essence* or medicinal virtue of the plant is supposed to be concentrated in the oil.

*Expressed Oils* are such as are obtained from the seeds of plants by pressure.

*Linseed Oil* is the oil of flaxseed (*L., linum, flax.*)

*Drying Oils* are those oils which are used by painters on account of their becoming solid by drying, as linseed oil.

FAT is the oily principle as it exists in animals.

NOTE.—Fat is deposited in the cellular tissue.

TALLOW is solid fat, as that of the ox.

LARD is the soft fat of the swine.

SUET, in cookery, is the hard fat surrounding the kidneys.

ELAIN, in chemistry, is the liquid portion of the fats. (*Gr., ελαιον [elaion], oil.*)

STEAR, or STEARINE, is the solid portion of fats. *Stear* (not *star*) candles are made from the solid portion of hog's lard. (*Gr., σταιρ [stear], tallow.*)

ADEPS, fat. (*L.*) Hence,

*Adipose*, containing fat in its cells, as the *adipose* membrane.

SEBUM, tallow, or fat. (*L.*) Hence,

*Sebaceous*, pertaining to fat.

NOTE.—The *Sebaceous* glands, which are situated in the skin, secrete an oily liquid called the *sebaceous* humor, which serves to defend the skin and to keep it soft.

TRAIN OIL is that which is obtained from the blubber of the whale by boiling.

SPERM OIL is obtained from the sperm whale.

*Spermaceti* is a species of tallow obtained from the head of the sperm whale.

GREASE is oil applied to the surface of bodies, or insinuated into their pores.

To *Grease* is to apply oil to a surface or substance.

OINTMENT is any soft, oily preparation applied externally to the body for the healing of a sore or some affection of the skin.

To *Anoint* is to smear the body or any portion of it with oil.

UNGUO, to anoint. (*L.*) Hence,

*Unguent*, an ointment.

*Unctuous*, 1. Consisting of or containing oily matter. Fat is an *unc-*

tuous substance. 2. Resembling oil. Certain stones and earths have an *unctuous* feel.

*Unctuousity*, the quality of being greasy.

*Unction*, 1. The act of anointing. 2. That fervor and tenderness of address which excites piety and devotion.—*Webster*.

NOTE.—To qualify a person to speak with *unction* a kind of spiritual *anointing* is necessary.

OLEUM, oil. (L.) Hence,

*Oleaginous*, 1. Consisting of oil; as, *oleaginous* matter. 2. Containing oil; as, the olive is an *oleaginous* fruit.

*Oleic*, pertaining to oil; as, the *oleic* acid.

*Oleiferous*, producing oil; as, *oleiferous* seeds. (L., *fero*, to bear.)

MARROW is a soft, oily substance contained in the cavities of the bones.

*Fig.* The best part of a thing.

MEDULLA, marrow. (L.) Hence,

*Medullary*, 1. Pertaining to marrow. 2. Consisting of marrow. 3. Resembling marrow.

## 21. Of the Excretions.

To EXCRETE, or To EXCERN, is to separate for the purpose of rejection (L., *ex*, out; and *cerno* [*cre-tum*], to sift or strain.)

*Excretion* is the process of separation for the purpose of rejection.

An *Excretion* is a substance separated for the purpose of rejection.

NOTE.—Excretions consist of substances that are no longer useful in the system.

## 22. Of Life.

VEGETABLE LIFE is that mysterious principle which enables a seed or germ to develop itself into a perfect plant; which enables the plant to absorb its appropriate nourishment from the soil, or to inhale it from the atmosphere; and which farther enables the plant, by means of *organs* adapted to this purpose, to secrete or otherwise generate certain chemical compounds, such as starch, sugar, oil, etc., differing in their nature from any that can be formed by the operation of laws of inorganic chemistry.

ANIMAL LIFE possesses essentially all the characteristics of vegetable life, and has, superadded to these characteristics, the faculty of sensation.

To *Live* is to possess life.

VITA, life. (L.) Hence,

*Vital*, 1. Pertaining to life; as, the *vital* powers. 2. Essential to life; as, a *vital* organ.

The *Vital Spark* is, 1. The principle of life. 2. The soul.

*Vital Spark* of heavenly flame,  
Quit, O quit this mortal frame!—*Pope*.

*Vitality*, life. The hairs, with the exception of their bulbs, are destitute of *vitality*.

*Vitalize*, to impart life.

*Vitals*, parts of the body that are essential to life; as, the heart, the lungs, and the brain.

VIVO [*victum*], to live. (L.) Hence,

*Vivify*, to endow with life. (L., *facio*, to make.)

*Vivific*, endowing with life.

*Viviparous*, producing their young alive, as quadrupeds, in contradistinction from *oviparous*, or egg-producing, as birds. (L., *pario*, to bring forth.)

*Vivid*, lively; as *vivid* colors; a *vivid* light; a *vivid* mental impression.

*Vivacious*, 1. Having vigorous powers of life; as, *vivacious* plants. 2. Sprightly in temper or deportment.

*Vivacity*, sprightliness of temper, behavior, conversation, etc.

NOTE.—*Vivacity* is an outward manifestation of an exuberance of the indwelling principle of life.

ANIMA, the principle of animal life. (L.) Hence,

*Animal*, a living body provided with organs of sensation.

*Animalcule* or *Animalcula* (plural *animalculæ*), an animal so small as not to be perceptible without the aid of a magnifying glass.

NOTE.—There are *animalculæ* so small that 40 billions of them would be required to fill the space of a cubic inch. (L., *animalcula*, dim. of *animal*.)

*Animate*, endowed with life.

*Inanimate*, destitute of life.

To *Animate*, to impart or infuse life.

*Animated*, 1. Endowed with life. Beasts, birds, and fishes are *animated* beings. 2. Lively; as, an *animated* discourse.

*Animation*, life, both *literal* and *figurative*. *Lit.* There are cases of apparent death when *animation* is only suspended, as when a person has been for a short time immersed in water. *Fig.* An orator may speak with *animation*.

*Quick*, 1. Possessing sensibility; as, *quick* flesh; to probe to the *quick*. 2. Living. God will judge the *quick* and the dead.

ΖΩΟΝ [*Zo'-on*], a living creature. (Gr.) Hence,

*Zo-o'-o-gy*, a systematic account of the various kinds of animals. (Gr., λογος [*logos*], a discourse.)

*Zo-on-o-my*, the science which treats of the laws of animal life. (Gr., νμος [*nomos*], a law.)

*Zo-o-phyte*, an animal which reproduces its kind by offshoots, after the manner of certain plants. Animals of the coral kind are *zöophytes*. (Gr., φυτον [*phyton*], a plant.)

### 23. Of Death.

DEATH is the cessation of life.

To *Die* is to cease to live.

*Dead*, destitute of life.

*Inanimate*, lifeless. (L., *in*, not; and *anima*, life.)

MORS, [*mortis*], death. (L.) Hence,

*Mortal*, 1. Subject to death. All men are *mortal*. 2. Causing death, or resulting in death; as, a *mortal* wound; a *mortal* disease.

A *Mortal*, a creature who is subject to death. (Spoken only of man.)

*Mortality*, 1. The state of being subject to death. 2. Frequency of death; as, the present has been a season of great *mortality*, both among men and beasts.

*Immortal*, never dying. (*in*, not.)

*Immortality*, the state of being exempt from death.

To *Immortalize* is to impart undying fame.

To *Mortify* is to lose vitality. A limb of the body sometimes *mortifies*

in consequence of severe inflammation.

To *Mortify*, in a *fig.* sense, is, 1. To subdue or kill the sinful passions. *Mortify*, therefore, your members which are upon the earth, etc.—*Col.* iii: 5. 2. To affect with a sense of humiliation; that is, to *kill* one's pride or self-esteem. We are sometimes *mortified* by a failure in something which we undertake to perform in the presence of others.

*Post-Mortem*, done after death; as, a *post-mortem* examination of the body.

To DECEASE is to depart from this life; that is, to die. (L., *de*, away; and *cedo* [*cessum*], to go.)

A *Decease* is a departure from this life; that is, death.

*Deceased*, departed from this life; that is, dead.

To DEPART is to leave this world; that is, to die.

The *Departed* are those who have left this life.

The *departed*! the *departed*! they visit us in dreams, And they glide above our memories like shadows over streams.

A *Departure* is, *literally*, a setting out upon a journey. *Fig.* Death.

NOTE.—The terms *decease* and *departure* imply a belief in the immortality of the soul. When we speak of the *decease* or *departure* of a friend, we represent him as having set out upon a journey to some foreign country.

An OBIT is a death. (L., *obire*, to pass through; as, *obire mortem*, to pass through death.)

*Obituary*, relating to a decease; as, an *obituary* notice.

A DEMISE is the death of a king or other distinguished personage. (L., *de*, down; and *mitto*, to lay.)

NOTE.—The term *demise* was first applied to a temporary *laying down* of the crown and royal authority by the kings of England, as in the case where Edward IV was, for a short time, driven from the throne by the house of Lancaster. By a natural transition, the term came to signify the laying aside of the crown at the close of the king's life; and, hence, by another transition, the term was employed to signify simply the death of the king.

To KILL is to destroy life.

*Murder* is the unlawful taking of human life.



To SLAY is to kill by violence.

To SLAUGHTER is properly spoken only of the slaying of animals, but may also be spoken of the slaying of men, when, either in regard to the manner, or the numbers, they are killed like brutes.

To BUTCHER is, 1, and properly. To kill with a knife. 2. To murder with circumstances of unusual barbarity.

To ASSASSINATE is to murder secretly. (From *Assassin*, one of the tribe of the *Assassins*, who inhabited a mountainous district on the eastern coast of the Mediterranean. In the twelfth century, under one of their kings styled *the Old Man of the Mountain*, young men were brought up to lie in wait for passengers.) Hence, the English term,

*Assassin*, one who murders by private violence.

NOTE.—Some etymologists derive the name *Assassin* from *haschisch*, an intoxicating drug prepared from Indian hemp, of which the followers of the *Old Man of the Mountain* are said to have made a free use.

CÆDO, to beat; and hence, to kill.

(L.) Hence,

*Parricide*, 1. The murder of a parent. 2. The murderer of a parent. (L., *pater*, a father.)

*Matricide*, 1. The murder of a mother. 2. The murderer of a mother. (L., *mater*, a mother.)

*Fratricide*, 1. The murder of a brother. 2. The murderer of a brother. (L., *frater*, a brother.)

*Sororicide*, 1. The murder of a sister. 2. The murderer of a sister. (L., *soror*, a sister.)

*Infanticide*, 1. The murder of an infant. 2. The murderer of an infant.

*Regicide*, 1. The murder of a king. 2. The murderer of a king. (L., *rex*, a king.)

*Homicide*, 1. The killing of a man. (L., *homo*, a man.)

NOTE.—Homicide is of three kinds: 1st. *Justifiable* when it proceeds from unavoidable necessity, without an intention to kill, and without negligence. 2d. *Excusable* when it happens from misadventure or in self-defense. 3d. *Felonious* when it proceeds from malice, or is done in the prosecution of some unlawful act, or in a sudden

passion. Homicide connected with premeditated malice is murder. Suicide, or self-murder, is also felonious homicide. Homicide comprehends murder and manslaughter.—*Blackstone*.

*Suicide*, 1. Self-murder. 2. A self-murderer. (L., *su*, of one's self.)

MANSLAUGHTER is the unlawful killing of a man without malice express or implied.

NOTE.—Manslaughter may be voluntary, upon a sudden heat or excitement of anger; or involuntary, but in the commission of some unlawful act. Manslaughter differs from murder in not proceeding from malice prepense or deliberate, which is essential to constitute murder. It differs from homicide excusable, being done in consequence of some unlawful act, whereas excusable homicide happens in consequence of misadventure.—*Blackstone*.

## 24. Of Habits of Body.

A HABIT is a more or less permanent condition of the body in reference to the blood, flesh, secretions, digestion, etc.

FLESHY, having the bones thickly covered with muscle and fat. ✕ spare.

FAT, having the system copiously supplied with the oily principle.

CORPULENT, having an excessive quantity of fat or flesh, in proportion to the frame of the body.

CORPULENCE, or CORPULENCY is the state of being overloaded with fat or flesh. (L., *corpus*, the body.)

GROSS, over-bulky in consequence of an excess of fat and flesh.

PLUMP, having a full and rounded contour of the limbs and other external parts.

EMBOUPMENT, plumpness of person. PURSY, fat, short, and thick.

LEAN, not having the intermuscular spaces filled with fat.

NOTE.—Leanness may be either a natural habit, or it may be occasioned by insufficient food, or by disease.

SPARE, lean from natural habit.

THIN, lean from insufficient food, or from disease.

SCRAWNY, being naturally very bony. (*A colloquial Americanism*.)

MAIGRE, lean. (Fr.) Hence.

*Meager*, 1. Lean. *Meager* were his looks.—*Shakspeare*. 2. Lean in a figurative sense; as, a *meager* soil; a *meager* account; a *meager* style.

MACIES, great leanness. (L.) Hence,

*Emaciate*, to reduce greatly in flesh.

NOTE.—*Emaciation* is caused either by disease, or by privation of food.

GAUNT, hollow from fasting. (*Spo-ken of animals*.) 2. Having sunken features, either from fasting or disease.

PLETH'ORA, a fullness of the blood-vessels.

(Gr., πλεθος [*plethos*], fullness.)

*Plethoric*, having the vessels over-charged with blood.

## 25. Of Health.

HEALTH is the condition of a living body in which all the organs and parts are qualified properly to perform their appropriate offices.

*Healthy* signifies, 1. Possessed of health; as, a *healthy* person. 2. Conducive to health; as, a *healthy* employment; a *healthy* climate.

*Healthful* signifies promotive of health; as, a *healthful* climate, a *healthful* occupation.

SALUS [*salutis*], health. (L.) Hence, *Salutary*, conducive to health. Early rising and daily exercise are *salutary*. *Fig.*, Conducive to civil or moral health; as, *salutary* police regulations; a *salutary* lesson.

*Salubrious*, healthful; as a *salubrious* climate, a *salubrious* breeze.

NOTE.—The term *salubrious* is used only in reference to the influence of external agencies, as those of temperature, air, water, etc. *Healthful* is used both in reference to external influences, and in reference to our employments and habits. *Healthy* is used in reference to external influences, to employments and habits, and to the state of the system.

*Salubrity* or *Salubriousness*, a

condition of climate, etc., that is favorable to health.

HEIL, health. (Ger.) Hence,

*Whole*, free from disease. They that are whole need not a physician. Matt. ix.

*Wholesome* signifies tending to promote health, as *wholesome* food, *wholesome* air.

NOTE.—The term *wholesome* is used in reference to those influences which operate through the medium of the digestive or respiratory organs.

*Fig.*, Promotive of spiritual health; as, *wholesome* doctrine.

*Hale*, enjoying robust health; as, to be *hale* and hearty.

HEARTY, being full of health; as, a *hearty* child.

SOUND signifies free from disease; as, a *sound* system. *Fig.*, Free from any kind of deviation from the natural and proper condition; as, *sound* fruit; a *sound* tooth; *sound* currency; *sound* doctrine; a *sound* mind.

SANUS, sound. (L.) Hence,

*Sane*, sound in mind.

*Sanity*, soundness of mind.

*Insane*, unsound in mind.

*Insanity*, unsoundness of mind.

*Sanitary*, pertaining to the public health; as, *sanitary* regulations.

QUARANTINE is a sanitary regulation by which a ship, having on board an infectious disease, or coming from a place where an infectious disease prevails, is compelled to forbear all intercourse, for a prescribed period, with the people of the port. (L., *quaraginta*, forty, the period of quarantine having been originally *forty* days.)

## OF DISEASE.

### 1. General Terms.

DISEASE consists in any deviation from a condition of perfect health, either in function or structure. (From *dis*, denoting privation, and *ease*, comfort.)

A DISORDER (from *dis*, and *order*,

is a derangement of the *orderly* play of any of the functions of the animal economy.

NOTE.—The term *disorder* is usually applied to affections that are slight, partial, and transitory; and *disease* to those which are deep-rooted and permanent. A common cold is a *disorder*, but pulmonary consumption is a *disease*.

A DISTEMPER is a disease charac-

terized by some degree of severity, and affecting the general health. The small-pox is a *distemper*. (From *dis*, amiss, and *temper*, to mix; the term *distemper* conveying the idea that the fluids of the body are not *mixed* in due proportion.)

NOTE.—The diseases of cattle are called *distempers*.

A MALADY (from L. *malus*, ill) is any bodily affection from which we experience either pain or inconvenience.

To AIL is to affect with uneasiness, either of body or mind; as, What *aills* you; that is, What troubles or pains you? Hence,

An *Ailment* is a disorder that affects us with pain or uneasiness.

NOTE.—The term *ailment* is usually applied to the milder forms of chronic disease.

A COMPLAINT is a disease attended with such a degree of pain or uneasiness as disposes us to *complain*.

NOTE.—The term *complaint* is usually applied to the less violent forms of disease.

ILL signifies suffering under a severe attack of disease; as, to be *ill* of a fever.

*Illness* is the state of laboring under a severe attack of disease.

NOTE.—The primary sense of *ill* is *bad* or *evil*. In the term *illness* there is, therefore, an allusion to the *evil* condition of the sufferer.

SICK signifies, 1. Affected with nausea. 2. Having the general health considerably affected by disease. Hence,

*Sickness* signifies, 1. Nausea. 2. The condition of suffering under a disease that affects the general health.

NOTE.—In the term *sickness* there is an allusion to the *nausea*, sense of *prostration*, and other morbid feelings with which the sick person is affected.

*Sickly* signifies affected moderately but habitually with ill health.

UNWELL signifies not in good health.

NOTE.—The term *unwell* expresses less than sick.

INDISPOSED signifies slightly unwell. (From *in*, not; and *disposed*, in a condition for attending to business.) Hence,

*Indisposition* is the condition of being slightly unwell.

An INFIRMITY is a chronic disease. (From *infirm*, weak, in allusion to the attendant weakness.)

A VALETUDINARY, or VALETUDINARIAN, is a person of infirm health. (L., *valetudo*, health.)

MORBUS, a disease. (L.) Hence, *Morbid*, diseased; as, a *morbid* appetite; a *morbid* condition of the lungs.

*Morbific*, causing disease; as, *morbific* matter. (L., *facio*, to cause.)

ΝΟΣΟΣ [Nosos], a disease. (Gr.) Hence,

*Nosology*, a systematic classification of diseases. (Gr., *λογος* [*logos*], a discourse.

ΠΑΘΟΣ [PATHOS], a morbid affection. (Gr.) Hence,

*Pathology*, the doctrine of disease. Gr., *λογος* [*logos*], a discourse.)

*Pathognomic*, characterizing a disease in such a manner as to render it distinguishable from all others. (Gr., *γνωμη* [*gnome*], a mark by which a thing may be known.)

A SYMPTOM is, 1. Any appearance, sensation, or other circumstance that accompanies a disease. (Gr., *συν* [*syn*], together; and *πτωμα* [*ptoma*], a falling.)

NOTE.—Those symptoms that serve for the discrimination of diseases are called *pathognomic symptoms*.

An ATTACK is a sudden invasion by a disease of some degree of violence.

NOTE.—The use of the term *attack*, as applied to disease, is borrowed from warfare.

A FIT is some temporary affection; as, a *fit* of shivering.

A PAROXYSM is, 1. An obvious increase in the symptoms of a disease which lasts a certain time and then declines. 2. A periodical attack or fit of a disease.—*Hooper*. (Gr., *παροξυσμος* [*paroxysmo*], to aggravate.)

An EXACERBATION is an increase of severity in the symptoms of a disease. (See Art. *Sapors*.)

A REMISSION is an abatement in



the severity of the symptoms of a disease. (From *remit*, to abate.)

The *ACME* is the height of a disease. (Gr., *ακμη* [*acme*], the highest point.)

The *CRISIS* is the turning point of a disease, from which the patient tends either toward convalescence or death.

A *Crisis*, in a *fig.* sense, is that point in the progress of any affair from which matters tend either toward a favorable, or an unfavorable conclusion.

*Critical*, pertaining to a crisis.

*CONTAGION* is a poisonous matter generated in the bodies of persons laboring under certain diseases, and when communicated by the touch or through the medium of the air, capable of exciting the same disease in others. (L., *con*, together; and *tago*, to touch.)

A *Contagious* disease is one that may be communicated by one person to another.

To *INFECT* is to communicate to any one the poison of a contagious disease. *Fig.* To taint with vicious principles.

*Infection* signifies, 1. The act of infusing contagious matter. 2. The contagious matter itself.

A *VIRUS* is, 1. The matter in which the contagious principle resides. 2. Any animal poison capable of causing disease, as the saliva of a mad dog, or the liquid discharged from the hollow fangs of a serpent in the act of biting.

*VENOM* is any animal juice capable of causing disease when infused into the body of another animal either by biting or stinging.

*POISON* is any substance, which when applied externally, or taken into the human body, uniformly effects such a derangement of animal economy as to cause disease.—

*Hooper.*

NOTE.—Poisons are distinguished as animal, vegetable, and mineral.

*BANE* is a deadly poison. *Fig.* A moral poison; as, vice is the *bane* of society.

*Baneful*, 1. Poisonous in the *lit.* sense; as, *baneful* herbs. 2. Poisonous in a moral sense; as, his example exerted a *baneful* influence.

*MIASM*, or *MIASMA* [plural *miasmata*], consists in unwholesome exhalations arising from marshy lands and stagnant waters. (Gr., *μῑσμο* [*miaino*], to infect.)

*MALARIA* is the Italian name for *marsh miasm*. (*Mal*, bad; and *aria*, air.)

An *ENDEMIC DISEASE* is one that is peculiar to some particular country or place, and which is therefore supposed to depend upon some local cause. (Gr., *εν* [*en*], among; and *δῑμος* [*demo*s], a people.)

An *EPIDEMIC* is a disease of general prevalence, and not dependent upon local causes. (Gr., *επι* [*epi*], upon; and *δῑμος* [*demo*s], the people.)

*SPORADIC*, or *SPORADICAL* cases of disease, are such as occur here and there, and are neither endemic nor epidemic. (Gr. *σποραδικος* [*sporadicos*], scattered.)

An *ACUTE DISEASE* is one that is severe in its symptoms, and that generally runs its course in a short time. (*Acute*, sharp.)

A *CHRONIC* Disease is one that has long affected the system. (*Chronic*, of long continuance.)

## 2. Of Fevers.

*FEVER* is a derangement of the system characterized by an accelerated pulse and an increased temperature.

NOTE.—Fever is sometimes divided into *idiopathic* and *symptomatic*. Another division of fevers is, into *primary* and *secondary*.

An *IDIOPATHIC FEVER* is one that does not depend upon any local affection. (Gr. *ιδιος* [*idios*], peculiar; and *παθος* [*pathos*], a disease.)

A *SYMPTOMATIC FEVER* is one that is dependent upon some local affection of which it is a symptom.

A *PRIMARY FEVER* is one where the local disease is consequent upon the fever.

A *SECONDARY FEVER* is one where

fever is consequent upon local disease.

NOTE.—Primary fevers are divided into *intermittent*, *remittent*, *eruptive*, and *arthritis*.

AN INTERMITTENT FEVER or AGUE consists in a succession of periodical paroxysms, or fits, followed by intervals of perfect exemption from fever.

NOTE 1.—Each paroxysm commences with a chill which is succeeded by a fever, and the fever is followed by a free perspiration, which terminates the paroxysm.

NOTE 2.—Intermittents are divided into *quotidians*, *tertians*, *quartans*, and *quintans*.

A QUOTIDIAN is an ague whose paroxysms recur every day. (L, *quotidie*, daily.)

A TERTIAN is an ague whose paroxysms recur every third day. (L, *tertius*, third.)

A QUARTAN is an ague whose paroxysms recur every fourth day. (L, *quartus*, fourth.)

A QUINTAN is an ague whose paroxysms recur every fifth day. (L, *quintus*, fifth.)

A REMITTENT is a form of fever in which there are regular exacerbations and remissions.

The YELLOW FEVER is a form of continued fever characterized by a yellow tinge of the skin.

NOTE.—The yellow fever prevails in the West Indies, Spanish America, and certain other warm regions.

HECTIC FEVER depends either upon suppuration, or important derangements of structure.—*Ludlow*.

NOTE.—The later stages of pulmonary consumption are characterized by *hectic* fever.

CONTINUED FEVER is one in which the remissions are not well marked.

NOTE.—This kind of fever is divided into *simple*, *continued*, *typhus*, and *typhoid*.—*Ludlow*.

TYPHUS is characterized by a compressible and rather frequent pulse, by extreme languor and debility, and by much disturbance of the mental functions.—*Ludlow*. (Gr. *τυφω* [*typhoo*], to burn with a smothered heat.)

TYPHOID FEVER bears a general resemblance to typhus.—*Ludlow*. (Gr. *ειδος* [*eidos*], a resemblance.)

ERUPTIVE FEVERS are diseases of the skin accompanied by lesion (in-

jury or disorder,) of the circulation. *Ludlow*.

THE MEASLES are a contagious disease commencing with the symptoms of a common cold, and distinguished by a breaking out, on the third or fourth day, of small red spots, distinct from each other, circular, and slightly raised from the surface, and looking like flea-bites.—*Ludlow*.

SCARLET FEVER or SCARLATINA, is a disease of a contagious nature, having a scarlet efflorescence of the skin, and of the mucous membrane of the fauces.—*Ludlow*.

VARIO'LA, or SMALL-POX, is an eruptive disease, propagated by contagion. The eruption makes its appearance at the end of the third or the beginning of the fourth day from the commencement of the disease. The characteristics of the eruption are: first, red points; then, on the second day, small elevations with inflamed bases, the outside being distended by a semi-transparent, plastic lymph; on the third day the pustules have a central depression, as if the skin were drawn tightly over a button-mold; on the fourth day they assume a whitish color, and become surrounded with a pale red areola; and between the fifth and seventh days the lymph in the elevations assumes the character of pus. (L, *varius*, varying, because it varies or changes the color of the skin.)—*Ludlow*.

TO INOCULATE is to infect with a contagious disease, as the small-pox, by inserting infectious matter in the skin. (L, *in*, and *oculus*, an eye or bud of a plant.)

NOTE. The medical use of the term is derived from the practice of *inoculation* in horticulture.

The COW-POX is a pustulous disease affecting the udder of the cow.

VARIO'LA VACC'INA is the cow-pox communicated to a human being by inoculation. (L, *vacca*, a cow.)

TO VACCINATE is to inoculate with the virus of the cow-pox.

*Vaccine*, pertaining to the cow-pox; as, the *vaccine* virus; the *vaccine* disease.

NOTE 1.—Vaccination serves as a protection against the small-pox.

NOTE 2.—Vaccination was first introduced by Dr. Jenner of England, on the 14th of May, 1796.

VARIOLOID, or MODIFIED SMALL-POX, is an exanthem closely resembling small-pox, and generally acting upon a system previously protected by vaccination. (Gr., *ειδος* [*eidos*], a resemblance.—*Ludlow*.)

VARICELLA or CHICKEN-POX is an infectious disease characterized by an eruption of vesicles filled with a watery fluid. (L., *varicella*, dim. of *varia*, fem. of *varius*, changeable.)

RHEUMATISM is an inflammation affecting the fibrous tissue, joints, tendons, and sheaths of muscles, accompanied by an effusion of a serous or gelatinous fluid.

NOTE.—There are two forms of this disease, to wit: the *acute* and the *chronic*.—*Ludlow*.

ACUTE RHEUMATISM is characterized by great pain, with much swelling of the parts, their color becoming of a bright rose blush.—*Ludlow*.

CHRONIC RHEUMATISM is the same in its nature with acute, but it is characterized by milder symptoms.

ARTHRITIS, PODAGRA, or GOUT, is a disease commonly caused by high living, and especially by the excessive use of wine. It is characterized by disorder of the digestive functions, with flying pains, drowsiness, restlessness, etc.; and by local inflammation, especially of the joints.—*Ludlow*.

NOTE.—This disease is called *arthritis*, on account of its affecting the joints. (Gr., *αρθρον* [*arthron*], a joint.) It is called *podagra*, from the circumstance that the local inflammation with which it is usually accompanied is apt to seize upon the foot, and especially upon the first joint of the great toe. (Gr., *πους* [*pous*, *podos*], the foot; and *αγρα* [*agra*], a seizure.) And it is called *gout*, from the circumstance of its having been supposed to be dependent upon a defluxion of some humor of the body. (Fr. *goutte*, a drop.)

LARYNGITIS is an inflammation of the larynx.

TRACHYTIS or CROUP is an inflammation of the trachea.

BRONCHITIS is an inflammation of the bronchial tubes.

A CATARRH or COMMON COLD is a mild form of bronchitis. (Gr., *κατα* [*cata*], down; and *ρῆσις* [*rheo*], to flow, in allusion to the flow of moisture from the nostrils.)

PERTUSSIS or WHOOPING COUGH is a contagious bronchitis, accompanied by a peculiar state of the nervous system.

PLEURITIS or PLEURISY is an inflammation of the membrane covering the lungs and lining of the cavity of the chest.

PNEUMONIA is an inflammation of the substance of the lungs.

PULMONARY CONSUMPTION is a disease seated in the lungs, and characterized by hectic fever, cough, and the expectoration of purulent matter.

CARDITIS is an inflammation of the heart.

PERICARDITIS is an inflammation of the pericardium.

GLOSSITIS is an inflammation of the tongue. (Gr., *γλῶσσα* [*glossa*], the tongue.)

PAROTITIS, or the MUMPS, is a contagious disease, attended with a slight fever, and characterized by a swelling and pain in one or both of the parotid glands.

CYNANCHE TONSILLARIS, or QUINSY, is an inflammation of the tonsils.

GASTRITIS is an inflammation of the stomach.

ENTERITIS is an inflammation of the intestines.

COLITIS, or DYSENTERY, is an inflammation of the colon (or large intestine).

PERITONITIS is an inflammation of the peritoneum.

HEPATITIS is an inflammation of the liver. (Gr., *ἥπαρ* [*hepar*], the liver.)

NEPHRITIS is an inflammation of the kidneys. (Gr., *νεφρός* [*nephros*], the kidneys.)

CYSTITIS is an inflammation of the bladder. Gr., *κύστις* [*cystis*], the bladder.)

OPHTHALMIA is an inflammation of the eyes.



3. *Of Inflammation.*

INFLAMMATION is an altered action of the vessels of a part denoted by pain, swelling, redness, and increase of heat.—*Ludlow.*

RESOLUTION is the subsidence of inflammation before it has produced any marked change of structure.—*Ludlow* (*Resolution* is from *resolve*, to scatter; from *L.*, *resolvo*, to unbind or loosen.)

EFFUSION is the pouring out of a liquid (generally serum or lymph) in the cellular structure, or into the cavities of the body.—*Ludlow.*

PUS [*puris*] is a straw-colored fluid secreted in ulcers and wounds in the process of healing.

To *Suppurate* is to secrete pus.

*Purulent* signifies consisting of, or partaking of, the nature of *pus*; as, a *purulent* discharge.

A *Pustule* is a small pimple-like elevation of the cuticle, with an inflamed base, containing *pus*.

ICHOR is a thin, acrid fluid discharged from unhealthy sores. Hence, *Ichorous*, consisting of, or resembling ichor; as, an *ichorous* discharge.

SANIES is a bloody and offensive ichor.—*Ludlow.*

*Sanious*, consisting of, or like sanies.

SORDES consists of a thick, leaden-colored, and very offensive fluid, apparently partially coagulated.—*Ludlow.* (*L.*, *sordes*, filth.)

AN ABSCESS is a collection of pus contained in a circumscribed cavity or cyst formed by inflammation. (*L.*, *abs*, apart; and *cedo* [*cessum*], to go; because parts which were contiguous become separated from each other.)

AN ULCER is an open, running sore.

To *Ulcerate* is to form an ulcer.

ULCERATION is the process by which any portion of the body is removed in consequence of inflammation.—*Ludlow.*

To *RUN* is to discharge pus and other matter.

MATTER is a general term including pus, sanies, ichor, and sordes.

To *Maturate* is to suppurate perfectly. (*L.*, *maturus*, ripe.)

*Maturation* is the process of suppurating perfectly.

To *GRANULATE* is to form little grains. (*L.*, *granulum*, dim. of *granum*, a grain.)

*Granulations* are small grain-like protuberances which form on the surface of ulcers and in suppurating sores, and which serve to fill up the cavity and to unite the sides. The process of doing this is called *granulation*.—*Tully.*

A *CICATRIX* or *SCAR* is the new skin which marks the place of a wound or ulcer that has been healed.

To *Cicatrize* is to heal by the formation of a *cicatrix*.

*Cicatrization* is the process by which a wound or ulcer is covered with a new skin.—*Ludlow.*

FUNGUS, or *PROUD FLESH*, consists of a spongy and unhealthy growth in an ulcer or wound. (*L.*, *fungus*, a mushroom.)

A *Fungus* is a spongelike excrescence, commonly discharging matter or blood.

MORTIFICATION is the loss of vitality in a part in consequence of inflammation.—*Ludlow.*

GANGRENE is incipient mortification.—*Ludlow.*

SPHACELUS is the complete death of a part through mortification.—*Ludlow.*

AN ERUPTION consists in a discoloration or spots on the skin; as, the *eruption* of the small-pox, measles, nettle-rash, etc.—*Hooper.*

AN EFFLORESCENCE is a morbid redness of the skin. (*L.*, *effloresco*, to put forth flowers; from *ex*, forth, and *flos* [*floris*], a flower.)

AN EXANTHEM is an efflorescence. (*Gr.*, *ἐξ* [*ex*], forth; and *ανθεω* [*antheo*], to bloom.)

*Exanthematous* signifies characterized by an efflorescence of the skin. Measles and scarlet fever are *exanthematous* diseases.

ERYSIPELAS is an inflammation of the skin and the subjacent cellular

tissue, characterized by an exanthema or eruption, elevated, of a bright red color, and disappearing under pressure; with, sometimes, vesicles containing an amber-colored serum.—*Ludlow*.

A BLAIN is a swelling or eruptive discoloration of the skin.—*Johnson*.

Chilblains consist in an inflammation of the feet, accompanied by redness and intense itching, and sometimes becoming ulcerated and difficult to heal.—*Ludlow*.

FROST-BITE is a mortification of a part from intense cold.—*Ludlow*.

A FURUNCLE or BOIL is a variety of abscess, indolent in its progress, and characterized by having a hard central core, terminating in the secretion of pus.—*Ludlow*.

A STY is an inflamed tumor on the eyelid.

AN ANTHRAX is a deep, circumscribed abscess of a malignant character, terminating in gangrene.—*Ludlow*. (Gr., *ανθραξ* [*anthrax*], a coal.)

NOTE.—The affection has its name from its black color.

CARBUNCLE is another designation of the affection called *anthrax*. (L., *carbunculus*, dim. of *carbo*, a coal.)

ÆZENA is a fetid discharge from the nostrils.

PARONYCHIA or WHITLOW is an abscess generally commencing in the vicinity of the nail, and traveling under the sheath of the tendons.—*Ludlow*. (Gr., *παρά* [*para*], near; and *ονυξ* [*onyx*], the nail.)

A FELON is a painful swelling formed in the periosteum at the end of the finger.—*Wiseman*.

CARIES is an ulceration of the bone from violence or inflammation, or from constitutional disease.—*Ludlow*. (L., *caries*, rottenness.)

Carious signifies affected with caries or decay; as, a *carious tooth*.

NECROSIS is the complete death of a bone from injuries and inflammation. (Gr., *νεκρος* [*necros*], dead.)

MORBUS COXARIUS, or COXALGIA, is an inflammation of the hip-joint. (L.,

*coxa*, the hip; and Gr., *αλγος* [*algos*], pain.)

WHITE SWELLING is a generic term, used to denote any disease of the knee-joint, accompanied with swelling and white color from the tension of the integuments.—*Ludlow*.

#### 4. Sundry Diseases.

A TUMOR is a morbid swelling. (L., *tumeo*, to swell.)

A TUBERCLE is a diseased structure which consists of a solid, roundish, substance, as *tubercles* of the lungs, liver, etc.—*Hooper*.

A SCIRRHUS is a hard tumor of a glandular part, indolent, and not readily suppurating. (pron., *skirrus*.)

A CANCER is, 1. An ulcerating scirrhus. 2. A malignant ulcer that is characterized by an eating away of the surrounding flesh.

A WEN is an encysted tumor, which is movable, pulpy, and often elastic to the touch.—*Webster*.

A SARCOMA is any fleshy tumor not inflammatory, attended with dull sensations, and of a sluggish growth.—*Webster*. (Gr., *σαρξ* [*sarx*] flesh.)

A BRONCHOCLE, or GOITRE, is a tumor on the fore part of the neck, being a morbid enlargement of the thyroid gland. (Gr., *βρογχος* [*bronchos*], the throat, and *κυστις* [*cyste*], a tumor.)

A WART is a firm, arid, harsh, insensible extuberance of the common integuments; chiefly found on the hands.—*Good*.

A CORN is an excrescence, consisting of thickened and hardened skin, occurring chiefly on the toes, and caused by the pressure of tight shoes.

DYSPEPSY is a derangement of the digestive function. (Gr., *δυσ* [*dys*], with difficulty, and *πεπτος* [*pepto*], to digest.)

DIARRHEA is a morbid increase in the frequency of the alvine discharges. (Gr., *δια* [*dia*], through, and *ρῆσις* [*rheos*], to flow.)

CHOLERA is characterized by frequent vomiting and purging.

NOTE.—Cholera is divided into the common or sporadic, and the epidemic, malignant, or Asiatic cholera.—*Ludlow*.

COLIC is a pain in the bowels.

NOTE.—The causes of colic are various. One of the most common is the presence of substances which the stomach has not been able to digest, either on account of the quality or the quantity.

JAUNDICE is a yellowness of the skin caused by the presence of bile in the circulation.

APOPLEXY is a sudden abolition of the powers of sense and motion.—*Hooper.* (αππλυσσα, to strike down.)

NOTE.—Among the exciting causes of apoplexy are, 1. Anything which produces an inordinate determination of blood to the head, or impedes its free return from the brain to the heart. 2. Over-distension of the stomach when the digestive powers are weak. 3. The intemperate use of spiritous liquors. 4. Violent exertions. 5. A stroke of the sun.—*Ludlow.*

PARALYSIS, or PALSY, is an impaired or abolished power of voluntary motion or sensation, or both, in certain parts of the body, without loss of consciousness.—*Ludlow.*

NUMBNESS is a destitution of the power of sensation. The fingers or limbs may be numb with cold.

To *Benumb* is to deprive of sensibility.

TORPOR is either a partial or a total loss of the power of feeling and motion. (L., *torpeo*, to be numb.)

*Torpid*, 1. Having lost the power of exertion and feeling; as, a *torpid* limb. 2. Sluggish or inactive. Without heat all things would be *torpid* and without motion.—*Ray.* The sun awakes the *torpid* sap.—*Thomson.*

A SPASM is an involuntary contraction of the muscular fibers.

NOTE.—Spasms are distinguished as *clonic* and *tonic*. (Gr., *σπασσω*, to draw.)

In the CLONIC variety of spasms, the muscles contract and relax with sudden and rapid alternations, as in convulsions. (Gr., *κλονεω* [*cloneo*], to agitate.)

In the TONIC spasm the members remain rigid, as in locked-jaw. (Gr., *τεινω* [*teino*], to stretch.)

CONVULSION is a diseased action of the muscular fibers, known by alternate relaxations, with violent and involuntary contractions of the muscular parts, without sleep.—*Hooper.*

(L., *con*, together, and *vello* [*vulsum*], to pull.)

EPILEPSY consists of convulsions with sleep, and usually froth issuing from the mouth.—*Hooper.* (Gr., *ἐπι* [*epi*], upon, and *ληψις* [*lepsis*], a seizing. The disease has its name from the suddenness of the attack.)

FALLING SICKNESS is another designation of the disease called Epilepsy. It is thus designated, because the patient, when first attacked, *falls* suddenly to the ground.

TETANUS is a spasmodic affection of the *tonic* kind. It is characterized by a spasmodic rigidity of almost the whole body.—*Hooper.*

LOCK-JAW, or LOCKED-JAW, is another name for tetanus. The disease is thus called from the circumstance that the *jaws* are firmly *locked* together.

To PALPITATE is to beat with preternatural force and frequency. (Spoken of the heart.)

CHOREA, or ST. VITUS'S DANCE, is characterized by convulsive motions of the limbs, as if the person were dancing. (Gr., *χορεία* [*chorea*], a dancing.)

NOTE.—This disease is called St. Vitus's dance, because some of the devotees of St. Vitus exercised themselves so long in dancing, that their intellects were disordered, and they could only be restored by dancing again on the anniversary of St. Vitus.—*Hooper.*

STRABISMUS, or SQUINTING is an affection of the eye by which a person sees objects in an oblique manner, from the axis of vision being distorted.—*Hooper.* (Gr., *στραβίζω* [*strabizo*], to squint.)

AMAURÓ'SIS, or GUTTA SERENA, is a disease of the eye, attended with a diminution or total loss of sight, without any visible injury to the organ, and arising from a paralytic affection of the retina and optic nerve. (Gr., *αμαυρωσις* [*amaurōsis*], to darken or obscure.)—*Hooper.*

NOTE.—When blindness is caused by a loss of transparency in the cornea, or visible portion of the humors, the eye looks as if it had been *beclouded* by a drop of some colored liquid. But in the case of *amaurosis*, the cornea and humors are perfectly transparent, and yet the sight is



extinct. It must, therefore, according to the notion of those who invented the term, have been extinguished by a *clear drop*, *gutta* signifying a drop, and *serena*, clear. Thus Milton, in speaking of his blindness, says, respecting his eyes:

So thick a drop serene hath quenched their orbs.  
Paradise Lost.

BLEAR signifies sore with a watery rheum. (Applied only to the eyes.) Hence,

*Blar-eyed*, having the eyes sore and dimmed with rheum.

SYNCOPE, SWOONING, or FAINTING, is an affection in which respiration and the action of the heart either cease, or become much weaker than usual, with paleness and coldness, arising from diminished energy of the brain, or from organic affections of the heart.—*Hooper*.

VERTIGO, (or VERTIGO,) DIZZINESS, GIDDINESS, or SWIMMING OF THE HEAD, is an affection of the head, in which objects, though stationary, appear to move in various directions, and the person affected finds it difficult to maintain an erect position.—*Webster*. (Vertigo, from L., *verto*, to turn.)

NAUSEA is a sensation of sickness at the stomach, with an inclination to vomit. (Gr., *vus* [*naus*], a ship, the term *nausea* having been originally applied to *sea-sickness*.)

To *Nauseate* is to cause sickness of the stomach.

*Nauseous*, adapted by its appearance or taste to sicken the stomach, as a *nauseous* medicine.

To TURN THE STOMACH is to affect with nausea.

A QUALM is a sudden attack of sickness at the stomach. *Fig*. A temporary fit of uneasiness of conscience.

*Qualmish*, affected with nausea.

SQUEAMISH, 1. Having a stomach that is easily turned. 2. Hard to be suited in food; as, a *squeamish* appetite. 3, and *fig*. Hard to please.

DROPSY is a collection of serous fluid in the cellular membrane, and in the viscera and circumscribed cavities of the body. (Gr., *idap* [*hydor*], water.

ASCI'TES is a dropsy of the belly. (Gr., *ασκος* [*ascos*], a bottle, the name of the disease having reference to the bottle-like protuberance of the part affected.

HYDROCEPH'ALUS is a dropsy of the brain. (Gr., *υδωγ* [*hydor*], water; and *κεφαλη* [*cephale*], the head.)

HYDROTHORAX is a dropsy of the chest. (Gr., *υδωγ* [*hydor*], water; and *thorax*, the chest.)

ANASARCA is a form of dropsy in which the water is diffused through the cellular membrane of the body. (Gr., *ανα* [*ana*], through; and *σαρξ* [*sarx*], the flesh.)

NEURALGIA is an idiopathic pain of a nerve, not preceded or occasioned by any other disease.—*Tully*. (Gr., *νευρον* [*neuron*], a nerve; and *αλγος* [*algos*], pain.)

ASTHMA is characterized by a difficult respiration returning at intervals, with a sense of stricture (tightness) across the breast and in the lungs; a wheezing, hard cough at first, but more free toward the close of each paroxysm, with a discharge of mucus, followed by a remission.—*Hooper*. (Gr., *ασμαζω* [*asthmazo*], to breathe with difficulty.) Hence,

*Asthmatic*, affected with a difficulty of breathing caused by asthma; as, an *asthmatic* patient.

The IN'CUBUS or NIGHT-MARE is an affection experienced during the night. The individual is oppressed with the sense of a heavy weight on the chest, by which respiration is impeded, or the circulation of the blood interrupted to such a degree as to threaten suffocation. The patient is horrified by frightful dreams, and often makes ineffectual efforts to cry out or move himself.—*Hooper*. (L., *in*, upon; and *cubo*, to lie.)

A PESTILENCE is any infectious disease that is epidemic and mortal.

The PLAGUE is an acute, malignant, febrile disease that often prevails in Egypt, Syria, and Turkey.—*Webster*.

5. *Of Injuries.*

A WOUND is a solution (separation) of continuity (continuous connection) in a soft part, produced by some mechanical agent.—*Ludlow.*

VULNUS, a wound. (L.) Hence, *Vulnerable*, that may be wounded. *Invulnerable*, that can not be wounded.

A FRACTURE is a solution of continuity in a bone.—*Ludlow.* (L., *frango*, to break.)

A DISLOCATION is the displacement of the articulating extremity of a bone from its natural position.—*Ludlow.* (L., *dis*, from; and *locus*, a place.)

TO LUXATE is to dislocate the bones of a joint. (L., *Luxo*, to put out of joint.)

*Luxation* is, 1. The act of putting out of joint. 2. The state of being out of joint.

A SPRAIN is an incomplete luxation, accompanied with stretching and more or less laceration of the ligaments of the joint, and sometimes with the rupture of a tendon.—*Ludlow.*

6. *Of the Restoration of Health.*

TO HEAL is to remove disease.

*Health* is the condition of being free from disease.

TO CURE is to heal by care and attention. (L., *cura*, care.)

*Curative*, pertaining to the healing of diseases; as, *curative* measures.

A *Physician* is one who practices the art of healing. (Gr., *φύσις* [*physis*], nature.)

NOTE.—The term *physician*, according to its etymology and original use, signifies one familiar with natural science. But the application of the term is now restricted to signify a person who devotes himself to those branches of natural science which have a relation to the healing art.

A DOCTOR is a physician. (L., *doceo*, to teach.)

NOTE.—A doctor, according to the etymology of the term, is a teacher. The use of the word *doctor* in the sense of physician, had its origin in the circumstance, that when a medical student graduates, he is honored in his diploma with the title of *Doctor of Medicine*, and is thus authorized to teach the healing art to others.

A QUACK is an ignorant pretender

to the healing art. (From *quack*, to boast, from *quack*, to cry as a duck.)

AN EMPIRIC is, *literally*, one who makes experiments. (Gr., *ἐν* [*en*], in; and *πειράω* [*peirao*], to make a trial.) Hence, the term *empiric* is used to signify a physician who enters on the practice without a regular professional education, and expects to succeed by *experimenting*.

A MEDICINE is any substance that possesses the virtue, either of healing, or of mitigating disease. (L., *medeor*, to heal.)

*Medical*, pertaining to the healing art; as, the *medical* profession.

*Medicinal*, possessing healing qualities; as, a *medicinal* herb.

TO *Medicate* is to impregnate with medicinal qualities.

*Medicated*, impregnated with medicinal qualities; as, a *medicated* bath.

A *Medicament* is anything used for treating diseases or wounds.

A REMEDY is any means whatever that is adapted to effect the cure of a disease.

A *Remedy*, in a *fig.* sense, is that which is adapted to correct any evil, either physical or moral.

*Remedial*, 1. Serving for the cure of disease; as, *remedial* agents.

2. Serving for the correction of moral disorders; as, *remedial* measures.

*Remediless*, or *Irremediable*, that can not be cured or corrected; as, a *remediless* disease; an *irremediable* evil.

A PANACEA is a medicine that is adapted to the cure of all diseases. (Gr., *παν* [*pan*], all; and *ἰσχύω* [*ischyō*], to cure.)

A NOSTRUM is a medicine whose composition is kept as a secret by the inventor or proprietor. (L., *noster*, ours.)

NOTE.—The designation *nostrum* is an allusion to the vaunting language of a quack, who, in speaking of a compound that he has invented, calls it *our* medicine.

A DRUG is any article used as a medicine.

NOTE.—*Drugs* are medicinal substances in their simple form. When compounded and prescribed, they receive the designation of *medicines*.

A *Druggist* is one who deals in drugs.

An *APOTHECARY* is one who compounds drugs, and prepares them as medicines, according to prescribed formulas. (Gr., *απο* [*apo*], aside; and *τιθημι* [*tithemi*], to place.)

NOTE.—A *druggist* is not necessarily an *apothecary*; but, in the United States, the same person is, usually, both *druggist* and *apothecary*.

1. *MATERIA MEDICA* is the science which treats of medicines.—*Ludlow*.

2. *MATERIA MEDICA*.—By this term is understood a general class of substances, both natural and artificial, which are used in the cure of diseases.—*Hooper*. (L., *materia*, matter; and *medica*, medicinal.)

*PHARMACY* is the art of preparing medicines for the treatment of diseases. (Gr., *φάρμακον* [*pharmakon*], a medicine.)

A *DISPENSATORY* (from *dispendo*, to distribute,) is a book which treats of the composition of medicines.—*Hooper*.

A *Dispensary* is a shop or place in which medicines are prepared.

A *PHARMACOPŒIA* is a dispensatory, or book of directions, for the composition of medicines, approved of by medical practitioners, and published by authority.—*Hooper*.

*Pharmaceutic* means belonging to pharmacy; as, *pharmaceutic* preparations.

A *POWDER* is a portion of medicine used in the form which the name indicates.

*TROCHES* (*tro-kees*) and *LOZENGES* are composed of powders made up, with glutinous substances, into little cakes, and afterward dried.—*Hooper*.

NOTE.—*Troches* (from Gr., *τροχός* [*trochos*], a wheel,) are round. *Lozenges* (from Gr., *λοζίος* [*loxios*], oblique; and *γωνία* [*gonia*], an angle,) are diamond-shaped.

A *PILL* is a medicine in the form of a little ball or round mass, to be swallowed whole.—*Bacon*.

A *BOLUS* is a soft mass of anything medicinal made into a large pill to be swallowed at once. It may be of any ingredients, made a little thicker than honey.—*Ency*.

An *ELECTUARY* is a form of medicine composed of powders or other ingredients, incorporated with some conserve, honey, or syrup, and made into due consistence, to be taken in doses like boluses.—*Ency*.

A *CONFECTION* is a soft electuary.—*Ency*.

An *UNGUENT* or *OINTMENT* is an unctuous compound used for smearing a diseased part.

A *LINIMENT* is an unctuous preparation, thinner than an unguent, but thicker than an oil. (L., *linio*, to smear.)

A *CERATE* is a thick kind of ointment composed of wax and oil, with, or without, other ingredients, applied, externally, in various diseases.—*Hooper*. (L., *cera*, wax.)

A *SALVE* (*sav*) is an adhesive composition or substance to be applied to wounds or sores.

A *PLASTER* consists of salve, or some salve-like substance, spread on leather or cloth, and applied to the skin.

A *CATAPLASM*, or *POULTICE*, is a soft composition of meal, or any like substance, to be applied to sores, inflamed parts of the body, etc. (Gr., *κατα* [*cata*], upon; and *πλάσσω* [*plasso*], to spread.)

An *ASTRINGENT* is a medicine which produces contraction of the living fiber.—*Ludlow*. (L., *ad*, together; and *stringo*, to draw.)

NOTE.—Alum, oak-bark, and the fruit of the persimmon, possess the *astrigent* quality, as is manifested by their contracting or puckering the lining membrane of the mouth.

*TONICS* are medicines which moderately and permanently exalt the energies of all parts of the system.—*Ludlow*.

NOTE.—Many vegetables, having a bitter taste, are possessed of *tonic* properties. Peruvian bark is a noted *tonic*.

*AROMATICS* are substances having a fragrant odor, spicy taste, and containing a volatile oil.—*Ludlow*. (Gr., *αρωμα* [*aroma*], a spice or herb for seasoning.)

NOTE.—Cinnamon, cloves, sage, orange-peel, etc., are *aromatics*.



STIMULANTS are medicines which excite the circulation.—*Ludlow*. (L., *stimulus*, a goad or spur.)

NOTE.—Cayenne pepper and alcohol are stimulants.

SEDATIVES are medicines which abate the vital action of the heart and arteries.—*Ludlow*. (L., *sedo*, to abate.)

EMETICS are medicines administered with a view to excite vomiting. (Gr., *εμεω* [*emeo*], to vomit.)

CATHARTICS are medicines which produce evacuations from the bowels.—*Ludlow*. (Gr., *καθαίρω* [*cathairo*], to purge or cleanse.)

DIAPHORETICS are medicines which produce perspiration.—*Ludlow*. (Gr., *δια* [*dia*], through; and *φορέω* [*phoreo*], to carry; because they carry moisture, etc., through the skin.)

REFRIGERANTS are medicines which abate the heat of the body. (L., *refrigero*, to cool.)

ALTERATIVES are medicines which induce an altered or changed action in the system.

EXPECTORANTS are substances which increase and facilitate the discharge of mucous and other secretions from the membrane lining the air cells, bronchial tubes, etc.—*Ludlow*. (L., *ex*, from; and *pectus*, the breast.)

SIALOGOGUES are medicines which promote the secretion of saliva, as tobacco. (Gr., *σάλον* [*sialon*], spittle; and *αγω* [*ago*], to lead.—*Ludlow*.)

EPISPASTICS are medicines which, when applied to the skin, produce a blister.—*Ludlow*. (Gr., *επι* [*epi*], together; and *σπασ* [*spao*], to draw.)

NOTE.—Spanish flies are noted for their epispastic properties.

RUBEFACIENTS are medicines which, when externally applied, inflame the skin.—*Ludlow*. (L., *rubefacio*, to redden.)

NOTE.—Mustard seed is often used as a rubefacient.

ESCHAROTICS are substances which, when applied to any part of the body, destroy its life, and produce a slough. *Ludlow*. (Gr., *εσχαρα* [*eschara*], a scab formed by a burn.)

DEMULCENTS are unirritating substances which form with water a viscid solution.—*Ludlow*. (L., *demulceo*, to soften.)

NOTE.—Flaxseed, gum Arabic, marsh-mallows, and the bark of the slippery elm are demulcents.

ANTACIDS are substances capable of neutralizing acids.—*Ludlow*. (Gr., *αντι* [*anti*], against.)

NOTE.—Magnesia, lime, potash, and soda are antacids.

ANTHELMINTICS are medicines capable of destroying worms in the alimentary canal.—*Ludlow*. (Gr., *αντι* [*anti*], against; and *ελμινς* [*helmins*], an intestinal worm.)

OPIATES are medicines that procure sleep, etc. (From *opium*, a drug which is noted for producing this effect.)

NOTE.—Opium is the inspissated (thickened) juice of the poppy.

ANODYNES are medicines that ease pain and procure sleep. They are divided into three classes: *paregorics*, *hypnotics*, and *narcotics*.—*Hooper*. (Gr., *α*, priv.; and *δων*, pain.)

PAREGORICS are medicines which assuage pain. (Gr., *παρεγερω* [*paregoreuo*], to assuage.)

HYPNOTICS are medicines which relieve by procuring sleep.—*Hooper*. (Gr., *υπνος* [*hypnos*], sleep.)

NARCOTICS are medicines which ease the patient by stupefying him. (Gr., *ναρκοω* [*narcoo*], to stupefy.)

CORDIALS are medicines that possess warm and stimulating properties, and that are given to raise the spirits. *Hooper*. (L., *cor*, the heart.)

NOTE.—The wines generally possess cordial properties.

## OF FUNERALS.

A CORPSE is a dead human body. (L., *corpus*, a body.)

*Corse* is a poetic form of the word *corpse*.

A CARCASS is, 1., and *properly*, The dead body of a beast. 2. The dead bodies of men are called *carcasses*, when they are uncared for by the living.

The *carcasses* of half your senate  
Manure the plains of Thessaly.—*Shakspeare*.

3. The living human body by way of contempt.

A SHROUD is a dress for the dead.

A WINDING-SHEET is a sheet in which a corpse is wrapped. (From *wind*, to wrap.)

A PALL is a cloth thrown over a dead body at funerals.

PALLBEARERS are those who attend the coffin at a funeral.

A COFFIN is a chest in which a corpse is placed. (Fr., *coffre*, a chest.)

A BIER is a frame on which a coffin is carried. (From *bear*, to carry.)

A HEARSE is a carriage fitted up for the purpose of carrying the dead to the place of burial.

A GRAVE is a pit in which a dead human body is deposited, (Ger., *graben*, to dig.)

To INTER is to bury the dead. (L., *in*, in; and *terra*, the ground.)

*Interment* or *Burial* is the act of covering a dead human body in the ground.

To INHUME is to bury in the ground; as, to *inhume* a dead body. (L., *in*, in; and *humus*, the ground.)

*Posthumous*, born after the father has been put in the *ground*; as, a *posthumous* child. (*humus*, the ground; and *post*, after.)

A FUNERAL is a burial with all its attendant observances. (L., *funale*, a torch, from *funis*, a rope, as torches made of ropes were used by the Romans at funerals.)

A *Funeral Pile* was a heap of

combustibles on which the Ancients sometimes burned their dead.

*Funereal*, suiting a funeral; as, *funereal* gloom.

OBSEQUIES are funeral rites and solemnities. (L., *obsequium*, respect.)

EXSEQUIES are funeral rites. (L., *ex*, after; and *sequor*, to follow, in allusion to the procession.)

*Exequial*, relating to funerals; as, *exequial* rites.

A TOMB is, 1. A common grave. 2. A vault for the reception of a dead body. 3. A monument erected to preserve the memory of a deceased person. (L., *tumulus*, a mound, in reference to the swelling of the earth, by which a grave is marked.)

A CENOTAPH is an empty tomb erected in honor of a person who is buried elsewhere. (Gr. *κενός* [*cenos*], empty; and *τάφη* [*taphe*], a tomb.)

An EPITAPH is an inscription on a tomb. (Gr., *ἐπί* [*epi*], upon; and *τάφη* [*taphe*], a tomb.)

An URN was a vessel in which the ashes of the dead were formerly kept. (L., *urna*, a pitcher.)

A SEPULCHER is a place in which the dead body of a human being is buried or deposited. (L., *sepelio*, [*sepultum*], to bury.)

*Sepulchral*, pertaining to the interment of the dead; as, a *sepulchral* stone.

*Sepulture* is the act of interment.

A MAUSOLEUM is a magnificent sepulchral monument. (From *Mausolus*, a king of Caria, whose wife, Artemisia, erected to his memory a monument which was reckoned among the seven wonders of the world.)

A CEMETERY is, 1. An edifice or area where the dead are interred.—*Brande*. 2. A common burying-ground. (Gr., *κοίμαα* [*coimao*], to sleep.)

NOTE.—Burying-grounds were called *κοιμητήρια* [*coimeteria*], (sleeping places) by the early Christians, as implying that the rest of the body in the grave was but a temporary *sleep*, from which it would be aroused on the morning of the resurrection.

## OF LOVE AND COURTSHIP.

LOVE is an attachment between persons of opposite sexes. (From *love*, to be pleased with.)

*Lovers* are persons of opposite sexes who are mutually attached to each other.

A *Lover* is a man who has an attachment for a female.

NOTE.—*Lover*, in the singular, is always masculine.

A *MISTRESS* is a woman beloved and courted.

A *PASSION* is a strong affection of love.

A *FLAME* is, 1. The passion of love. 2. The object beloved; as, she was my first *flame*.

A *SWEETHEART* is either a lover or a mistress. (From *sweet* and *heart*.)

A *SUIT* is a solicitation in marriage. (From *suit*, solicitation, from *sue*, to solicit, from Fr., *suivre*, to pursue.)

A *SUITOR* is one who solicits a woman in marriage.

To *Woo* is to endeavor, by gentle and delicate attentions, to gain a woman's consent to marry.

To *COURT* is to endeavor, by polite and agreeable attentions, to gain the hand of a woman in marriage. (From *court*, to pay flattering attentions, from *court*, the residence of a king.)

*GAL'LANT*, polite and attentive to ladies. Hence,

A *Gallant*' is, 1. A man who is polite and attentive to ladies. 2. A lover.

*Gal'lantry*, civilities paid to females.

A *SPARK* is a lover.

A *BEAU* is a man who attends a lady. (Fr., *beau*, gay.)

A *COQUETTE*, (co-ket'), is a gay and airy girl, who endeavors to attract the attention of gentlemen, and who

feigns a regard which she does not feel. (Fr.)

*Coquet'ry* is an affectation of amorous advances.

To *Coquet'* is to treat with an assumed appearance of amorous tenderness.

A *FLIRT* is, 1. A pert girl. 2. A coquette.

A *JILT* is a woman who gives her lover hopes, and then capriciously disappoints him.

To *Jilt* is to give hopes to a lover, and then reject him.

*ADDRESSES* are attentions paid by a gentleman to a lady, with a desire of gaining her hand in marriage.

*AMO*, to love. (L.) Hence,

*Amorous*, 1. Inclined to love; as, an *amorous* temperament. 2. Pertaining to, or indicating love; as, *amorous* airs.

*Amatory* and *Amatorial*, pertaining to love; as an *amatorial* song. 2. Causing love; as, an *amatory* potion.

*Amativeness*, a propensity to love. (A phrenological term.)

*Enamor*, to inflame with love.

*Enamorado*, one deeply in love.

ΦΙΛΕΩ [*PHILEO*], to love. (Gr.) Hence,

*PHILTER*, a love potion.

A *LOVE-POTION* is a drink administered for the purpose of exciting love.

NOTE.—Potions possessing the quality of exciting love, exist only in the imaginations of the ignorant.

*VENUS* is the goddess of beauty and love. (See Art., *Mythology*.)

*CUPID*, the son of Venus, is the god of love. (See Art., *Mythology*.)

To be *SMITTEN* is to be wounded in the heart by one of Cupid's arrows; as, he was *smitten* with the charms of the young lady.



## OF MARRIAGE.

MARRIAGE is the legal union of a man and woman for life.

To *Marry* is, 1. To unite, legally, a man and woman for life. 2. To dispose of in marriage. 3. To take for husband or wife. 4. To enter upon the married state.

To *WED* is to marry.

A *Wedding* is a marriage.

*Wedlock* is the married state.

NOTE.—*Wedlock* is sometimes used as a legal term, as when we speak of children born in *wedlock*.

MATRIMONY is the married state. (L., *mater*, a mother, because married women are generally mothers.)

NOTE.—This term is used in an ecclesiastical sense, as when we speak of the *holy state of matrimony*.

*Matrimonial*, pertaining to the married state; as, a *matrimonial* alliance.

The BANS of MATRIMONY are a public notice of a proposed marriage, proclaimed in a church, or other place prescribed by law, in order that any person may object, if he knows of any cause why the marriage should not take place.

*NUBO* [*nuptum*], to marry. (L.) Hence,

*Nuptial*, pertaining to a marriage; as, a *nuptial* feast.

*Nuptials*, a wedding.

*Connubial*, pertaining to the married state; as, *connubial* felicity. (*con*, together.)

*Nubile*, of an age suitable for marriage.

CONJUGAL, pertaining to the relation that subsists between man and wife; as *conjugal* affection. (L., *conjugium*, marriage, from *con*, together; and *jugo*, to yoke.)

To BETROTH is, 1. To pledge to be the future spouse of another. In some countries parents *betroth* their children at an early age. 2. To contract with any one in order to a future marriage. (*Troth* for *truth*.) The term *betroth*, therefore, implies pledge one's *truth* for the fulfillment of an engagement to marry.)

To AFFIANCE is to pledge one's *faith* for the fulfillment of a marriage contract. (L., *ad*, to, and *fides*, faith.)

*Affianced*, pledged in marriage.

A SPOUSE was primarily a person engaged to be married. (L., *sponsus*, *sponsa*, engaged or promised.) But according to present usage the term *spouse* signifies one who is actually married.

To *Espouse* is, 1. To betroth. 2. To wed. 3. To wed in a *fig.* sense; as, when we speak of *espousing* a cause.

*Espousal* is the act of espousing or betrothing.

*Espousals* are a contract or mutual promise of marriage.

*Spousal*, pertaining to marriage; as *spousal* rites.

A HUSBAND is a married man.

A WIFE is a married woman.

A CONSORT is a conjugal partner, either husband or wife. (L., *con*, together; and *sors*, a lot.)

NOTE.—According to the etymology of the term, my *consort* is one who shares the same *lot* with myself.

A RIB is a wife,—thus designated in allusion to Eve who was made of a *rib* taken from Adam's side.

A BRIDE is a newly-married woman.

A BRIDEGROOM is a newly-married man.

A BRIDEAID or BRIDE'SMAID is a woman who waits on a bride at her wedding.

A BRIDEMAN or BRIDE'SMAN is a man who waits on a bridegroom and bride at their wedding.

BRIDE-CAKE or WEDDING-CAKE is the cake made for the guests at a wedding.

BRIDAL, pertaining to a wedding; as, *bridal* ornaments.

A *Bridal* is a marriage festival.

HYMEN, in the *Grecian Mythology*, was the god of marriage. Hence,

*Hymene'al*, or *Hymene'an*, pertaining to marriage; as, *hymeneal* rites.

A *Hymene'al* or *Hymene'an* is a marriage song.

For her the spouse prepares the bridal ring,  
For her white virgins *hymeneals* sing.—*Pope*.

AN EPITHALAM'ICUM, or EPITHALAMY is a song or poem composed as a complement to a newly-married pair.

ΓΑΜΟΣ [GAMOS], a marriage. (Gr.) Hence,

*Monogamy*, the state of being restrained to one wife. (Gr., *μνος* [*monos*], one.)

*Monogamist*, one who disallows a second marriage.

*Bigamy*, the crime of having two wives at the same time. (*bi*, two.)

*Bigamist*, one who is guilty of the crime of having two wives at the same time.

*Polygamy*, the practice of having more wives than one at the same time. (Gr., *πολυς* [*polys*], many.)

*Polygamist*, one who advocates or practices polygamy.

SINGLE, unmarried

CELEBS, single. (L.) Hence,

*Celib'acy* or *Celibacy*, the unmarried state.

A BACHELOR is a man who has never been married.

A MAID is a woman who has never been married.

A WIDOW is a woman who has lost her husband by death, and has not married again. (L., *viduus*, *vidua*, bereaved.)

A *Widower* is a man who has lost his wife by death, and has not married again.

A RELICT is a wife *left* desolate by the death of her husband. (L., *relict*, left.)

A DOWRY is the money or other property which a woman brings to her husband in marriage.

A *Dower* is that portion of the lands and tenements of a man which a woman enjoys during her life after the death of her husband.—*Blackstone*.

A JOINTURE is an estate in lands or tenements settled on a woman in consideration of marriage, and which she is to enjoy after her husband's decease.—*Blackstone*.

ADULTERY is infidelity to the marriage vow.

A DIVORCE is a legal separation of a married pair.

To REPUDIATE is to put away; as a wife.

## OF RELATIONSHIP.

PARENT animals are the sources of being to other animals of their kind. (L., *pario*, to bring forth.)

*Parental*, pertaining to a parent; as, *parental* kindness.

A FATHER is a male parent of the human species.

*Fatherhood* or *Fathership* is the state of being a father.

*Fatherly*, 1. Pertaining to a father; as, *fatherly* duties. 2. Like a father in protection and care; as, he is a *fatherly* man.

*Fatherland*, the land of one's fathers.

PATER, a father. (L.) Hence,

*Paternal*, pertaining to a father; as, *paternal* care.

*Paternity*, fatherhood.

*Pater Noster*, the Lord's prayer, thus called because in Latin it begins with the words *Pater noster* (our father.)

*Patriot*, *lit.*, one who loves his fatherland. Hence, One who loves his country, whether it is his by birth or adoption. (L., *patria*, one's fatherland, from *pater*.)

*Patriarch*, the father of a race. Jacob was the *patriarch* of the Jewish race. The sons of Jacob were the *patriarchs* of the Israelitish tribes. (Gr., *πατρις* [*patria*], a family or succession of families descended from a common *πατερ* [*pater*], or father; and *αρχη* [*arche*], the beginning.)

*Patricians*, the Roman nobles, who

assumed the title of *patres* or *fathers* of the people.

*Patron*, one who exercises the care of a *father* over some person or interest. Those who support a man in his profession or business are called his *patrons*. Mæcenas was a *patron* of literary men.

*Patrimony*, an estate inherited from one's [*paternal*] ancestors.

*Parricide* for Patricide. 1. The murderer of a parent. 2. The murder of a parent.

A *SIRE* is a male parent among the inferior animals.

**NOTE.**—By the poets the term *sire* is used to signify a male parent of the human species. We may also say *grandsire* instead of *grandfather*.

A *MOTHER* is a female parent of the human species.

*Motherhood*, the state of being a mother.

*Motherly*, 1. Pertaining to a mother; as, *motherly* duties. 2. Like a mother in affection and kindness; as, a *motherly* woman.

*MATER*, a mother. (*L.*) Hence, *Maternity*, motherhood.

*Maternal*, pertaining to or exercised by a mother; as, *maternal* duties; *maternal* love.

*Matron*, 1. An elderly married woman. 2. A lady who has the charge of a charitable institution.

*Alma Mater*, a fostering mother. The college or university where one has been educated is thus styled. (*L.*, *alma*, fostering.)

*Matriculate*, to enter or admit to membership in a body or society, particularly in a college or university, by entering the name in a register.

**NOTE.**—In being *matriculated* a person adopts the society or institution as his mother. (*L.*, *matricula*, a little mother.)

*Matrimony*, wedlock (*Lit.*, *motherhood*). (See Art. *Marriage*.)

*Matricide*, 1. The murder of a mother. 2. The murderer of a mother. (*L.*, *cædo*, to kill.)

A *DAM* is the female parent among beasts.

**NOTE.**—The term *dam* is applied to the female parent of the human species only by way of contempt.

*Grand-parents* are the parents of parents.

**NOTE.**—*Grand* is a French word signifying great. The term was originally applied in the way of respect and reverence.

*Great-grand-parents* are the parents of grand-parents.

*Great-great-grand-parents* are the parents of great-grand-parents.

**NOTE.**—The term *great* may be repeated any number of times according to the degree of remoteness that is to be indicated in the ascending ancestral line.

ANCESTORS or FOREFATHERS are one's parents', grand-parents, great-grand-parents, etc. (*L.*, *ante*, before; and *cedo* [*cessum*], to go.)

To be *DESCENDED FROM* is to derive one's origin from a certain ancestor. We are all *descended* from Adam and Eve.

*Descent* is origin from a certain ancestor.

*Descendants* are those who derive their origin from a certain ancestor. The Jews are the *descendants* of Jacob.

*LINEAGE* is a line of descent.

*Lineal* signifies pertaining to descent in a right line; as, a *lineal* heir to the throne.

**NOTE.**—In countries where the law of primogeniture prevails, the *right line* of descent passes through the eldest son of each successive generation.

OFFSPRING are the young either of the human race or of inferior animals. (*Off* and *spring*.)

A *GENERATION* is a single set of descendants related in the same degree to a common ancestor. Children constitute the first *generation*; grandchildren, the second, etc.

A *RACE* is a succession of generations springing from a common parent.

A *STOCK* is, 1, and properly. The common parent of a race. (From *stock*, the stem of a tree. According to this figure, the descendants are the *branches*.) 2. A race. The Jews were of the *stock* of Abraham. 3. A breed; as, a good *stock* of cattle.

A *BREED* is a stock of animals distinguished by certain qualities and



peculiarities from other animals of the same species. (From *breed*, to produce.)

A **PROGENY** consists of one or more generations deriving their origin from a common parent. (L., *progignor* [*progenitum*], to beget.)

A *Progenitor* is a forefather.

A **CHILD** is an offspring of human parents.

A *Grandchild* is the offspring of a child.

A *Great-grandchild* is the offspring of a grandchild.

NOTE.—The French call a grandson *petit fils*, which means a *little son*. *Petit*, when thus applied, was designed to be expressive of endearment, as *grand* (great) in their *grandpère* (*grandfather*) was expressive of reverence. It is probable that *grand* was applied by the English to descendants in the second degree, from an ignorance of the true force and meaning of the term.

A **SON** is a male child.

A **DAUGHTER** is a female child.

**FILIUS**, a son; **FILIA**, a daughter.

(L.) Hence,

*Filial*, pertaining to a son or daughter; as, *filial* duty.

NOTE.—*Filial duty* is the duty which children owe to their parents.

**ISSUE** is a term applied to the children of a man that is deceased; as, he died without *issue*; his property descends to his male *issue* in a direct line. (From *issue*, to come forth.)

To *Affiliate* is, 1. To adopt as a son. 2. To receive into a society as a member or *son* of that society.

**SEED** is a term including in its application both the immediate offspring and the remote descendants of an individual. The Jews are of the *seed* of Abraham. (From the *seed* of a plant.)

A **BROTHER** is a male born of the same parents with one's self.

*Brotherhood* is the relationship of brothers.

A *Brotherhood* consists of a number of persons associated together for the mutual interchange of kind offices, such as should mark the intercourse of brothers by blood.

**FRATER**, a brother. (L.) Hence,

*Fraternal*, brotherly; as, *fraternal* affection.

*Fraternity*, a brotherhood.

*Frar*, a member of a religious fraternity.

*Fratricide*, 1. The murder of a brother. 2. The murderer of a brother. (L., *cædo*, to kill.)

A **SISTER** is a female born of one's own father and mother.

**SOROR**, a sister. (L.) Hence,

*Sororicide*, 1. The murder of a sister. 2. The murderer of a sister. (L., *cædo*, to kill.)

An **UNCLE** is the brother of a parent.

An **AUNT** is the sister of a parent.

NOTE.—The *husband* of an aunt is, by courtesy, called an *uncle*, and the *wife* of an uncle is, by courtesy, called an *aunt*.

A *Great Uncle*, or *Grand Uncle*, is the uncle of a parent.

A *Great Aunt*, or *Grand Aunt*, is the aunt of a parent.

A **FATHER-IN-LAW** and **MOTHER-IN-LAW** are the parents of a wife or husband.

A **SON-IN-LAW** is the husband of a daughter.

A **DAUGHTER-IN-LAW** is the wife of a son.

A **NEPHEW** is the son of a brother or sister.

A **NIECE** is the daughter of a brother or sister.

A *Grand Nephew* is the grandson of a brother or sister.

A *Grand Niece* is the grand-daughter of a brother or sister.

A **COUSIN** is the child of an uncle or aunt. (L., *consanguineous*, of the same blood.)

A *Second Cousin* is the child either of a cousin or of a grand-uncle.

A *Third Cousin* is the child either of a second cousin, or of a great-grand-uncle.

A *Fourth Cousin* is the child either of a third cousin, or of a great-great-grand-uncle.

NOTE.—A first cousin of my parent is a second cousin to me, and a second cousin of my parent is to me a third cousin; also, a first cousin of my grandparent is to me a third cousin, and a first cousin of my great-grandparent is to me a fourth cousin. By considering the foregoing, it may be readily seen that I may have two kinds of second cousins, three kinds of third cousins, etc.

*Cousins-German* are first cousins. (L., *germanus*, a brother *Cousins-German* are thus called because they are the children of brothers and sisters.)

A *HALF-BROTHER* is a brother by one parent, but not by both.

A *HALF-SISTER* is a sister by one parent, but not by both.

A *STEP-FATHER* is a husband married by a mother after the death of the father.

A *STEP-MOTHER* is a wife married by a father after the death of the mother.

*STEP-CHILDREN* are the children of a wife or husband by a previous marriage.

TO BE *RELATED* is to be connected either by birth or marriage.

A *Relation*, or *Relative*, is one connected with us either by birth or marriage.

*Relationship* is connection either by birth or marriage.

*KIN* means of the same nature or kind. (Sax., *cind*, kind or race.) Hence,

*Kin*, related by blood; as, we are *kin* to each other.

*Akin*, related by blood; as, those two persons are near *akin* to each other.

*Kin*, 1. Relationship by blood; as, he is of *kin* to me. 2. Relatives; as, all my *kin* reside in England.

*Kindred*, (adj.), 1. Related by descent from a common ancestor. 2. Congenial; as, they are *kindred* souls.

*Kindred*, (noun), 1. Relationship by birth. 2. Relatives by birth.

*Kinsman*, a man of the same race or family.

*Kinswoman*, a woman of the same race or family.

*Kinsfolk*, persons of the same race or family.

*CONSAQUINITY* is relationship by birth. (L., *con*, together; and *sanguis*, blood.)

*AFFINITY* is relationship by marriage. (L., *affinis*, connected.)

TO *ALLY*' is to form a close connection by marriage or otherwise; as, he has *allied* himself to a worthy family. (L., *ad*, to; and *ligo*, to tie.)

An *Alli'ance* is a close connection by marriage or otherwise; as, the two families have formed a matrimonial *alliance*.

*GENEALOGY* is an account of one's ancestors. (Gr., *γενος* [*genos*], a race; and *λογος* [*logos*], an account.

NOTE.—Every person has two parents, or ancestors, in the first degree; four grandparents, or ancestors, in the second degree; eight grandparents, or ancestors, in the third degree; 16, in the fourth degree; 32, in the fifth; 64, in the sixth, etc. Now, allowing three generations to a century, how many ancestors has every person now in existence had within the last thousand years?

A *PEDIGREE* is a line of ancestors.

A *FAMILY* is, 1. A pair of parents, with their own immediate children. 2. A pair of parents, with all their descendants.

A *CLAN*, in Scotland, consists of a number of families bearing the same name, united under a common chieftain, and supposed to be descended from a common ancestor.

A *TRIBE* consists of a series of generations descended from the same progenitor, as in the case of the Israelitish tribes.

A *NATION* is a numerous body of people speaking the same language, and descended from the same original stock. The twelve tribes of Israel constituted the Jewish nation. (L., *nascor*, [*natus*], to be born,—the etymology of the word referring to common origin of the families which constitute a nation.)

NOTE.—In a political sense, a nation is an independent body of people united under the same government.

A *RACE* is a division of the human family distinguished from other divisions by marked differences of features and complexion.

NOTE.—Each race embraces many kindred nations or tribes.

## OF CIVIL GOVERNMENT.

1. *Sundry Terms.*

GUBERNO [*gubernatum*], to steer a ship. (L.) Hence,

*Govern*, to control or direct. *Politically*, to steer the ship of state.

*Governor*, one who controls or directs. *Politically*, one who pilots the ship of state.

*Gubernatorial*, pertaining to the office of a governor.

*Government* is the exercise of direction and restraint.

*Civil Government* includes all the apparatus of constitutions, laws, and officers required for the regulation and management of the affairs of a nation.

A STATE consists of a body of people who have a regularly constituted government (L., *status*, a standing; that is, a fixed and settled condition of things.)

ΠΟΛΙΣ [*Polis*], a city or state. (Gr.) Hence,

*Political*, pertaining to civil government.

*Politics*, the science of civil government.

*Politician*, one versed in the science of civil government.

*Polity*, a form or system of government.

*Policy*, the measures adopted by the leading officers of a government.

*Politie*, in accordance with the principles of sound policy.

*Police*, 1. The local government of a city. 2. A body of civil officers employed in preserving order in a city.

THE *Body Politic* is the state.

A *Body Politic* is a corporation or body of men associated for some special purpose, and acting under legal authority.

ΑΡΧΗ [*Arche*], government. (Gr.) Hence,

*Monarchy*, a form of government in which the supreme authority is

lodged in the hands of a single person. (Gr., *μονος* [*monos*], sole.)

*Oligarchy*, a government in which the supreme power is lodged in the hands of a few persons. (Gr., *ολιγοι* [*oligoi*], few.)

*Patriarchy*, the government of a patriarch, or head of a family.

*Patriarchate*, the office of the head of the Greek Church, who is styled the *patriarch*.

*Exarch*, a title borne by the representatives of the Byzantine emperors in the provinces of Italy and Africa.

*Exarchate*, the office of an exarch.

*Tetrarch*, a Roman governor of the fourth part of a province. (Gr., *τεταρτος* [*tetartos*], fourth.)

*Tetrarchy*, or *Tetrarchate*, the government of the fourth part of a province.

*Heptarchy*, a sevenfold government. (*ἑπτα* [*hepta*], seven.) (See Art., *Number*.)

*Anarchy*, an absence of government. (Gr., *α* [*a*], privative.)

*Anarch*, an author of anarchy or civil confusion.

ΚΡΑΤΕΩ [*crateo*], to exercise political power. (Gr.) Hence,

*Democracy*, a form of government in which the supreme power is lodged in the hands of the people collectively, and in which the people exercise, in person, the powers of legislation. (Gr., *δημος* [*demos*], the people.)

*Democrat*, one who is in favor of a government by the people.

*Aristocracy*, a form of government in which the supreme power is in the hands of the nobles. (Gr., *αριστοι* [*aristoi*], the nobles.)

*Aristocrat*, one who is in favor of an aristocracy.

*Aristocratic*, or *Aristocratical*, 1. Pertaining to aristocracy. 2. Partaking of aristocracy; as, *aristocratic* pride or manners.

*Autocracy*, absolute power. (Gr., *αυτος* [*autos*], self.)



*Autocrat*, an absolute ruler. The emperor of Russia is an *autocrat*.

*Theocracy*, a government instituted by the Deity. The government of the Jews was a *theocracy*. (Gr., Θεοκρατία [*Theos*], God.

*AUTHORITY* is rightful power to govern,

*SWAY* is power exerted in governing.

*TO RULE* is to exercise supreme authority.

*REGO* [*rectum*], to rule. (L.) Hence,

*Regent*, 1. A ruler. 2. One who governs in the minority, absence, or disability of the king.

*Regency*, 1. Rule. 2. Government exercised in behalf of a king who is a minor, or is otherwise incapacitated to rule.

*Regime*, (pron. *razheem'*), government.

*Reg'imen*, 1. Orderly government.

2. In *grammar*, government, or the influence which one word exerts upon another in determining its form.

3. In *medicine*, the government or regulation of the diet, with a view to the preservation or restoration of health.

*Regiment*, a certain body of soldiers, thus called in reference to the official government to which they are subject.

A *LORD* is a supreme ruler.

*DOMINUS*, a lord. (L.) Hence,

*Dominion*, supreme sway.

*Dominant*, ruling.

*Domination*, the exercise of power in ruling.

*Domineer*, to rule with insolence.

*Dominator*, an absolute ruler.

*Predominate*, to exert a greater power, influence, or authority, than something else. In some persons the love of money *predominates* over all other passions. — *Webster*. (*præ*, over.)

A *MASTER* is a man who rules, governs, or directs, either men or business.

*Mastery* is, 1. Dominion. 2. Superiority in competition; as, to gain the *mastery*.

*MAGISTER*, a master. (L.) Hence, *Magisterial*, 1. Such as suits a master.

Such a government is paternal, not *magisterial*. — *King Charles*.

2. Arrogant; as, to be *magisterial* in one's opinions.

*Magistrate*, a public, civil officer invested with the executive government, or some branch of it. The King of England, or the President of the United States, is a *chief magistrate*. Judges, mayors, and justices of the peace, are *inferior magistrates*.

*Magistracy*, the office or dignity of a magistrate.

ΔΕΣΠΟΤΗΣ [*DESPOTES*], a master. (Gr.) Hence,

*Despot*, 1. An emperor, king, or prince invested with absolute power. Hence, 2. A ruler who exercises absolute power capriciously or oppressively.

*Despotic*, or *Despotal*, 1. Absolute in power. 2. Exercising absolute power oppressively.

*Despotism*, 1. Absolute power. 2. An oppressive exercise of absolute power.

ΤΥΡΑΝΝΟΣ [*TYRANNOS*], a petty king. (Gr.) Hence,

*Tyrant*, an oppressive ruler, because the petty kings among the ancients often ruled oppressively.

*Tyranny*, oppressive rule.

*Tyrannize*, to rule oppressively.

*Tyrannic*, or *Tyrannical*, ruling oppressively.

*IMPERO*, [*imperatum*], to command. (L.) Hence,

*Imperator*, the commander of a Roman army. (L.)

NOTE.—Octavianus Caesar, who first succeeded in making himself absolute master of the Roman world, was an *imperator*, or general officer in the army. After him the Roman state continued for several centuries to be governed by a succession of rulers, who, under the military title of *imperator*, exercised supreme civil authority. Hence, the term *imperator*, of which the English word *emperor*, is a modification, came to be the title of the highest grade of civil rulers.

*Emperor*, one who exercises supreme control over extensive dominions.

*Empress*, 1. The consort of an em-

peror. 2. A woman who rules over an empire.

*Empire* is supreme power in governing.

An *Empire* is, 1. The countries subject to the dominion of an emperor. 2. An aggregate of many countries ruled over by a king.

*Imperial*, pertaining to an empire, or to an emperor; as, *imperial* government; an *imperial* palace.

*Sovereign*, (pron. *sub'rin*), supreme in power; as, a *sovereign* prince. (L., *supernus*, situated above.)

A *Sovereign* is a supreme ruler.

*Sovereignty* is supreme dominion.

To *PRESIDE* is to be set over for the exercise of authority. (L., *præ*, over, or before; and *sedeo*, to sit.)

A *President* is, 1. An officer who presides over a deliberative assembly. 2. The chief officer of any association. 3. The chief magistrate of a republic.

*Presidency* is the office of a president.

A *KING* is a chief ruler, usually inheriting his title and authority, and transmitting them to his posterity.

*Kingly*, 1. Belonging to a king; as, a *kingly* crown. 2. Administered, by a king; as, a *kingly* government. 3. Becoming a king; as, *kingly* magnificence.

A *Kingdom* is, 1. The territory subject to a king. 2. The population subject to a king.

*Kingship* is the office or dignity of a king.

A *QUEEN* is, 1. The consort of a king. 2. A woman who rules over a kingdom.

A *Queen Consort* is the wife of a king.

A *Queen Regnant*, or *Queen Regent* is a queen who is invested with ruling authority.

A *Queen Dowager* is the widow of a king.

*REX* [*regis*], a king. (L.) Hence, *Regal*, pertaining personally to a king; as, *regal* authority; *regal* splendor.

*Regalia*, the ensigns of kingly

power or splendor, as the crown, scepter, etc.

*Regicide*, 1. The murder of a king. 2. The murderer of a king.

Roi, a king. (Fr.) Hence,

*Royal*, kingly; as, *royal* power.

*Royalty*, kingly dignity and power.

*Royalist*, one who is attached to kingly government.

*Royalism*, an attachment to the principles and cause of kingly government.

*Viceroy*, one who rules a remote province for, and in the name of a king. Spanish America while under the dominion of the mother country was ruled by *viceroy*s. (L., *vice*, in the place of.)

*Viceroyalty*, the office of a viceroy.

*Realm*, a territory ruled by a king. (Old Fr. *royaulme*.)

A *PRINCE* is a chief man. (L., *princeps*, chief.)

NOTE.—In an aristocratical state there may be many princes, as this title is applicable to all nobles of the first rank. In a monarchical state, there can be, strictly speaking, but one prince, and he is the king, emperor, or other chief ruler; nevertheless kings' sons are, by courtesy, called *princes*.

*CZAR* is the title of the emperors of Russia.

NOTE.—The term *czar* is a corruption of the name *Cæsar*, the title *czar* being derived from the practice which prevailed in the Byzantine empire of calling the heir apparent to the throne the *Cæsar*, in reference to the actual names of several of the earliest Roman emperors.

The *SULTAN* is the emperor of Turkey.

The *CALIPHS* were the Saracen emperors.

The *Caliphate* was the office or dignity of the caliphs.

The *GRAND SEIGNIOR* is the emperor of Turkey. (*Seignior*, a lord.)

A *DUKE* is a sovereign prince ranking below a king. (L., *dux*, a military leader.)

NOTE.—The title of *Duke*, is said to have originated in the usages of the Lower Empire (the Byzantine or Eastern Roman Empire), where it was given to the military governors of provinces. In course of time, according to the usual progress of feudal dignities, the title became hereditary.—*Brande*.

*Ducal*, pertaining to a duke.

*Duchess*, the wife of a duke.

*Duchy*, the territory or dominions of a duke.

A *Grand Duke* is a duke of a higher rank,

A *Palatine* is one who is invested with royal privileges and rights. (L., *palatium*, a palace.)

A *Palatinate* is the province of a palatine; a name given to two states of the old German empire, called the Upper and the Lower *Palatinate*.

A *PACHA*, *PASHAW*, or *BASHAW*, is a Turkish viceroy.

A *Pachalic* (pron. *pashaw'lic*.) is the office or province of a *pasha*.

A *NABOB* was, 1. Formerly a deputy, or viceroy in India. 2. A man of great wealth. (From the circumstance of the *nabobs* of India having been noted for their wealth.

## 2. Forms of Government.

A *MONARCHY* is the government of a single person.

An *ABSOLUTE MONARCHY* is a government in which the will of the sovereign is not restricted by a constitution. (*Absolute*, unrestricted.)

A *LIMITED MONARCHY* is a government in which the will of the sovereign is restricted by a constitution.

An *Aristocracy* is a government vested in the hands of the nobles.

A *DEMOCRACY* is a government where all the citizens meet in person to deliberate on matters of public interest.

A *REPUBLIC* is a state in which the exercise of the sovereign power is lodged in representatives elected by the people. (L., *res*, interest; and *publica*, public.)

A *COMMONWEALTH* is a republic. (*Common*, general; and *wealth*, welfare.)

A *FEDERAL GOVERNMENT* is a government instituted by *confederated* states for the regulation of matters of common interest.

NOTE.—The states that combine to form a federal government are necessarily republics; and by their combination they form one grand republic. The general government of the United States is an example of a federal government. (*Federal*, leagued together.)

## 3. Of Citizenship.

A *CITIZEN* is a member of a community of men who have associated themselves together for the mutual protection of their personal rights.

*CIVIS*, a citizen. (L.) Hence,

*Civil*, 1. Pertaining to citizens; as, *civil rights*; *civil government*. 2. Polite; that is, acting as *citizens* of the same community should act toward each other.

*Civilize*, to introduce among a people the arts and institutions that exist in civil communities.

*Civic*, relating to citizens; as, *civic honors*.

NOTE.—A *civic crown*, among the Romans, was a crown of oak leaves bestowed on a soldier who had saved the life of a citizen.

*Civism*, 1. The state of being a citizen. 2. Patriotism, because patriotism is the chief virtue of citizens.

*Incivism*, the want of love to one's country.

A *Civil Community* is a body of persons who have associated themselves for the mutual defense of their rights.

An *ALIEN* is one who, on account of his foreign birth, is not entitled to the rights and privileges of citizenship. (L., *alienus*, foreign.)

*NATURAL-BORN CITIZENS* are persons who are citizens by birth.

To *Naturalize* is to confer on an alien the rights of a citizen.

NOTE.—In becoming naturalized an alien renounces his allegiance to the government of which he has been a subject, and swears that he will support the constitution of his adopted country.

*CITIZENS* are members of a republic or free-state.

*SUBJECTS* are persons who are in *subjection* to the rule of a monarch.

## 4. Of the duty of the Governed to the Government.

*ALLEGIANCE* is the obedience which subjects or citizens owe to the government under which they live, or to the person of their sovereign. (L., *ad*, to; and *ligo*, to bind.)



LOYAL, true to one's king.

*Loyalty*, faithful attachment to one's king.

TREASON is the crime of being false to the allegiance which one owes to his sovereign or government.

NOTE.—Treason consists in attempting to overthrow the government, or in betraying the state into the hands of a foreign government.

A *Traitor* is one who is guilty of treason.

### 5. *Of the Political Subdivisions of Countries.*

A PROVINCE is a division of a kingdom.

A STATE is a division of a republic, exercising a subordinate and local government.

A COUNTY, or SHIRE, in *England*, is a division of the kingdom, and in *America* it is a division of a state in which courts of justice hold periodical sessions.

A TOWNSHIP, in the *United States*, is a division of a county in which the people are invested with the power of regulating certain local matters, such as the repairing of roads, providing for the poor, etc.

A CANTON is a state of the Swiss confederacy.

### 6. *Of Law.*

LAW is a principle or rule of action.

NATURAL or PHYSICAL LAWS are the principles, in accordance with which, the operations of nature are carried on.

MORAL LAWS are the rules which have a reference to right and wrong in human actions.

MUNICIPAL LAW embraces the rules prescribing the duties of persons as citizens. (L., *municeps*, a free citizen.)

WRITTEN or STATUTE LAWS are the laws enacted by legislative authority.

UNWRITTEN or COMMON LAW consists of a body of rules deriving their authority from ancient custom.

CIVIL LAW was the municipal law of the Roman empire.

ECCLÉSIASTICAL LAWS are rules prescribed for the government of the church.

A CANON is a rule or law.

The CANON LAW is the body of ecclesiastical Roman laws.

MARTIAL LAW includes the rules ordained for the government of a military force.

COMMERCIAL LAW, or LAW MERCHANT, consists of a system of rules by which the intercourse of merchants is regulated.

INTERNATIONAL LAW, called also the LAWS OF NATIONS, comprises the rules regulating the intercourse of nations.

The MOSAIC LAW comprises the rules and ordinances prescribed, through Moses, to the Jews.

The CEREMONIAL LAW includes the ceremonies which were prescribed to the Jews for their observance.

A BY-LAW is a law of a city, town, or private corporation. (*by*, private.)

A STATUTE is a law that has been enacted by a legislative power. (L., *statuo* [*statutum*], to establish.)

*Statutory*, enacted by statute; as, a *statutory* provision.

A CODE is a body of laws duly digested.

To ORDAIN is to establish as a law.

An *Ordinance* is a rule that has been established by authority.

A DECREE is an order issued by a competent authority, that something shall be observed or done.

There went out a *decree* from Cæsar Augustus that all the world should be taxed.—*Luke ii.*

AN EDICT is a command issued by an absolute sovereign to his subjects. (L., *e*, out, and *dico* [*dictum*], to speak.)

A PROCLAMATION is a general address to the citizens or subjects of a state, specifying something which they are required to do or observe (L., *pro*, out, and *clamo*, to cry, because that, previous to the invention of the art of printing, proclamations

were made, by public outcry, in every part of a kingdom.)

LEX [*legis*], a law. (L.) Hence,

*Legal*, according to law.

*Legality*, the condition of being according to law.

*Legalize*, to render lawful.

*Legislate*, to make laws for the government of a civil community. (L., *fero* [*latum*], to enact.)

*Legislator*, a lawgiver.

*Legislature*, a body of men invested with the power of making laws.

*Legislative*, pertaining to the enactment of laws; as, a *legislative* body.

*Illegal*, contrary to law. (*in*, not.)

*Legitimate*, 1. In accordance with established law; as, a *legitimate* government. 2. Deduced as a natural and lawful inference from the premises; as, a *legitimate* conclusion. 3. Lawfully born.

*Legitimacy*, the state of being legitimate.

An *Act* is, 1. Any particular exercise of legislative power. 2. A law resulting from an exercise of legislative power.

An *Enactment* is a law that has been passed by a legislative body.

To *REPEAL* is to recall; as, to *repeal* a law. (L., *re*, back, and *appello*, to call.)

NOTE.—None can *repeal* but those who have the power to make laws.

To *ABROGATE* is, *lit.*, to ask away, or to ask that a thing may be done away, in allusion to the custom of the Romans, among whom no law was valid, unless the consent of the people was obtained, and in like manner no law was unmade without asking their consent.—*Crabbe*.

NOTE.—Laws are *repealed* or *abrogated*; but the former of these terms is mostly in modern use; the latter is applied to the proceedings of the ancients.—*Crabbe*.

JUS [*juris*], law or right. (L.) Hence,

*Jurist*, one who professes the science of law.

*Juris-consult*, a man learned in

the law. (L., *consulo* [*consultum*], to consult.)

*Jurisprudence*, the science of law. (L., *prudentia*, knowledge.)

*Jure Divino*, by divine right.

## 7. Of the Departments of Civil Government.

REMARK.—Civil Government embraces three departments, to wit: the *legislative*, the *judiciary*, and the *executive* departments.

The LEGISLATIVE DEPARTMENT of a government enacts laws.

The JUDICIARY Department interprets the laws, and applies them to particular cases.

The EXECUTIVE DEPARTMENT executes the laws.

NOTE.—In absolute monarchies these three departments are united in the person of the sovereign.

## 8. Of Legislative Bodies.

LEGISLATURES, in the United States, consist of two branches, a *senate*, and a *house of representatives*.

The SENATE is the higher branch of the legislature. (L., *senatus*, a council of elders, from *senex*, aged.)

NOTE.—According to the idea conveyed by the etymology of the word *senate*, the branch thus designated is supposed to consist of men more advanced in age, and more mature in wisdom than the members of the other branch.

The HOUSE OF REPRESENTATIVES is thus styled, because this, being the more numerous branch, is supposed to *represent* more fully than the other branch the views and wishes of the people.

CONSTITUENTS are the persons who *constitute* a person their representative.

NOTE.—In most of the states the members of the legislature are elected yearly.

The SPEAKER is the presiding officer of either house of a legislature.

A BILL is a draught of a proposed law.

NOTE.—A bill may originate in either house, but before it can become a law it must receive the concurrence of the other house.

CONGRESS is the legislature of the United States. (L., *congressus*, a meeting.)

NOTE.—The congressional representatives are elected for two years, and the senators for six.

A **VETO** is an act of forbidding.

NOTE.—When a bill has passed both houses of Congress, it must receive the approval of the president before it can become a law. If the president disapproves of the bill he must return it to the house in which it originated, with a statement of his objections. This statement of objections is called the president's *veto*. The bill may then be reconsidered, and if it passes both houses by a majority of two-thirds, it becomes a law, notwithstanding the president's *veto*. (L., *veto*, I forbid.)

An **ESTATE**, in a limited monarchy, is a class of persons enjoying certain political privileges. In most cases, three estates are reckoned, to wit: the nobility, the clergy, and the commonalty, as in Great Britain. In Sweden the estates are, 1. The nobility and gentry; 2. The clergy; 3. The burghers; and 4. The peasantry.

A **PARLIAMENT** is a legislative body composed of representatives of the estates of a kingdom. (Fr. *parler*, to talk, in allusion to the circumstance that a *parliament* is a deliberative assembly, and that its deliberations are carried on by *talking*.)

NOTE.—The British parliament consists of the king and two houses, to wit: the house of *Lords*, and the house of *Commons*. The house of lords consists of two classes of members, to wit: the *lords temporal*, who represent the nobility; and the *lords spiritual*, who are the bishops of the established church, and represent the clergy. The parliament was introduced into England under the Norman kings.

The **STATES-GENERAL**, in France, before the revolution, was an assembly of the three estates of the kingdom, to wit: the nobility, the clergy, and the commonalty.

NOTE.—The States-General of France possessed no proper jurisdiction.—*Brande*.

The States-General in the Netherlands and Holland was the legislative body composed of two chambers.

The **WITENAGEMOTE** was the national council or legislature of England in the time of the Saxons.

### 9. Of the Judiciary.

The **JUDICIARY DEPARTMENT** of a government is administered by institutions called *Courts*.

A **COURT** consists in a formal sitting of one or more authorized per-

sons, at a prescribed place and time, for the purpose of deciding questions relative to property and personal rights, or for the purpose of trying individuals charged with a violation of the laws; as, to hold a *court*.

THE **COURT** consists of a judge, or judges, in formal session for the hearing and decision of causes; as, the opinion of the *court*.

*Court* is the presence of the judge when sitting in his official capacity; as, to come into *court*.

A *Court of Law* decides causes according to the principles of the common law.

A *Court of Chancery*, or a *Court of Equity*, decides causes according to the principles of equity, and is resorted to in cases where the strict rules of the common law do injustice to either of the parties. (From *chancellor*, the title of the judge in England who presides in this court.)

A **JUDICIAL DISTRICT**, under the laws of the United States, generally consists of a single State, but in some cases a State is divided into two or three districts.

A **DISTRICT COURT** is established in each district consisting of one judge.

The **SUPREME COURT** of the United States consists of nine judges who hold a yearly session at the city of Washington.

A **JUDICIAL CIRCUIT**, under the laws of the United States, consists of two or more judicial districts, one circuit being assigned to each of the judges of the supreme court.

A **CIRCUIT COURT** is held in each district three times a year, the circuit judge presiding, and being assisted in each district by the local judge.

NOTE.—The general powers of the United States' Courts are defined in the second Section of the third Article of the Constitution, as follows:

"The judicial power shall extend to all cases in law and equity, arising under this constitution, the laws of the United States, and treaties made, or which shall be made under their authority; to all cases affecting ambassadors, other public ministers and consuls; to controversies to which the United States shall be a party; to controversies between two or more



states; between a state and citizens of another state; between citizens of different states; between citizens of the same state claiming lands under grants of different states; and between a state, or the citizens thereof, and foreign states, citizens, or subjects."

A COURT OF COMMON PLEAS, in the several States, is an inferior court, whose jurisdiction is limited to a county; and, hence, it is sometimes called the *County Court*.

A SUPREME COURT is a court of the highest grade, and of the last resort, whether under the general government, or in the individual States.

TO APPEAL is to remove a cause from a lower to a superior court. (L., *appello*, to call to.)

The *Appell'ant*, or *Appellor'*, is the party who appeals.

The *Appellee'* is the party against whom the appeal is made.

*Appellate*, having cognizance of appeals; as, *appellate* jurisdiction.

THE EXCHEQUER, in England, is an ancient court of record, intended, principally, to collect and superintend the king's debts and duties, or revenues, and so called from a *chequered* cloth which covers the table.—*Blackstone*.

A COURT OF ADMIRALTY is a court for the trial of causes arising on the high seas, as prize causes, and the like.

NOTE.—In England, this court is held by the lord high *admiral*, and hence the name of the court.

A COURT MARTIAL is composed of several officers, charged with the duty of trying an offense committed against the laws of the army.

PROBATE is the proof of the genuineness of wills and testaments. (L., *probo*, to prove.)

A *Probate Court* is a court for the probate of wills.

AN ASSIZE is a court of justice. (Fr., *assise*, a sitting.)

JUDICIAL, pertaining to the office of a judge. (L., *jus*, the law; and *dico*, to pronounce.)

*Jurisdiction*, authority to decide legal controversies, as, the *jurisdiction* of a court.

A JUDGE is an officer who hears and determines causes.

A Justice is a person who is commissioned to hold courts and dispense justice.

JUSTICES OF THE PEACE are judicial officers of the lowest grade, of whom two or more in each township are either appointed by the governor, as in some of the States, or are chosen by the people, as in other States. (Thus called because it is a part of their duty to maintain the public peace.)

A MAYOR is a judicial officer who holds courts for the decision of cases that arise under the ordinances of the corporation of a city or borough.

A JURY consists of a number of men impanelled and *sworn* to inquire into and try any matter of fact, and to make to the court a statement of the truth according to the evidence in the case. (L., *juro*, to swear.)

A *Juror* is an individual member of a jury.

A PANEL is a piece of parchment on which the names of the persons summoned by the sheriff to serve as jurors have been written. Hence,

The PANEL is the whole jury.

TO IMPANEL is to enroll as members of a jury.

A PETIT JURY, or PETTY JURY, consists of twelve men appointed to try matters of fact in civil cases, and to decide both the law and the fact in criminal cases. (Fr., *petit*, small.)

A GRAND JURY consists of fifteen men summoned to try matters alleged in indictments. (Fr., *grand*, great.)

A JURY OF INQUEST is a jury summoned in cases of sudden and violent death to inquire into the cause.

A VERDICT is the report of a jury in reference to any case that has been submitted to them for investigation. (L., *vere*, truly; and *dictum*, said.)

JUDICO, to judge, (L.) Hence, *Judicial*, pertaining to courts of justice; as, *judicial* proceedings.

*Judicatory*, a court of justice.

*Judicature*, the power of dispensing justice.

*Judiciary*, the department of government which is concerned in the determination of controversies between man and man.

An *ARBITER* is, 1. A judge appointed by the parties to whose determination they voluntarily submit. 2. A person who has the power of judging and determining without control.

An *Arbitrator* is a third party to whom two persons, by mutual consent, submit the decision of a controversy.

To *Arbitrate* is to decide a case in the capacity of an arbitrator.

A *SUBMISSION* is the reference of a case to the decision of an arbitrator.

An *AWARD* is the decision of an arbitrator.

An *Umpire* is one who judges between parties by mutual consent, whether in legal or other matters.

A *TRIBUNAL* is, 1. *and properly*. The seat on which the judge of a court sits. 2. A court of justice. (L., *tribunus*, a judge who administers justice.)

A *BAR*, in a court room, is a railing within which the officers of the court and members of the legal profession sit. It is thus called because it *bars* or hinders the crowd from incommoding the court.

To *STAND AT THE BAR* is to be brought to trial on the charge of having committed some crime.

A *SHERIFF* is an officer to whom is intrusted in each county the execution of the laws.

A *CONSTABLE* is an officer who executes the orders of a justice of the peace.

A *CORONER* is an officer whose duty it is to inquire into the causes of sudden death, in performing which duty he calls to his aid a *jury of inquest*.

A *MARSHAL* is an officer appointed by the President and Senate of the United States in each judicial district, and charged with the execution of the laws of the general government.

## 10. Of Litigation.

A *CASE* is a matter brought before a court for investigation and decision.

A *CAUSE* is a case in which I am personally interested.

An *ACTION* is the urging of a right or claim before a court. (L., *ago*, [*actum*], to urge.)

A *PROCESS* includes all the legal proceedings in any particular case. (L., *pro*, forward; and *cedo* [*cessum*], to go.)

To *SUE* is to institute a process in law against any one for the recovery of some right, either real or supposed. (Fr., *suivre*, to pursue.)

NOTE.—The idea presented by the term to *sue*, is that of *pursuing* a right or claim.

A *Suit* is an action at law for the recovery of a right.

*LITIS*, a *lawsuit*. (L.) Hence, *Litigate*, to contend in law.

*Litigant*, contending in law; as, parties *litigant*.

A *Litigant*, a person engaged in a lawsuit.

*Litigation*, a contending in law.

*Litigious*, inclined to contend in law.

The *PARTIES* are the two opposite sides that are interested in a lawsuit.

The *PLAINTIFF* or *COMPLAINANT* is the party who brings a suit. (Fr., *plaindre*, to complain.)

The *DEFENDANT* is the party against whom a suit is brought.

NOTE.—The defendant receives his designation from the circumstance that he is under the necessity of *defending* himself against his legal adversary.

A *PLEA* is, 1. That which is alleged by a party in support of his demand.

2. The answer of the defendant to the plaintiff's declaration or demand.

3. A cause in court; as, the court of common *pleas*; the *pleas* of the crown.

To *Plead* is to defend a cause in court by arguments.

*Pleadings* are the mutual altercations between the plaintiff and defendant.

A REPLICATION is the reply of the plaintiff to the defendant's plea.

A REJOINDER is the defendant's answer to the plaintiff's replication.

A SURREJOINDER is the answer of a plaintiff to a defendant's rejoinder.

A REBUTTER is the answer of a defendant to a plaintiff's surrejoinder.

A SURREBUTTER is the answer of a plaintiff to a defendant's rebutter.

### 11. Of Rights.

A RIGHT is that which is *right* for one to possess.

A CLAIM is a right to have that which is in the hands of another.

A PRIVILEGE is a right enjoyed exclusively by particular individuals or bodies of persons. (L., *privus*, private; and *lex*, a law.)

A PREROGATIVE is an exclusive or peculiar privilege. (L., *prærogativi*, from *præ*, first; and *rogo*, to ask, because certain Roman tribes, so called, were first asked whom they would have to be consuls.)

An EXEMPTION is the privilege of being free from a duty or exaction. (From *exempt*.)

An IMMUNITY is the privilege of being exempt from a service. Hence, figuratively applied to a privileged freedom from any thing painful. (L., *in*, privative; and *munus*, an office, charge, or duty.)

### 12. To Assert.

To ASSERT is to declare a thing as our own.

To MAINTAIN is to abide by what we have asserted. (Fr., *maintenir*, to hold by the hand, from the L., *manus*, the hand; and *teneo*, to hold.)

To VINDICATE is to stand up for what concerns ourselves or others. (L., *vindico*, [*vindicatum*], from *vim*, violence; and *dico*, to utter. *Vindico*, therefore, signifies to pronounce a violent or positive sentence.)

### 13. To Give Up.

To GIVE UP is to let go our hold on that which we wish to retain.

To DELIVER is to put into the hands or power of another.

To SURRENDER is to give up from compulsion. A general surrenders his sword or a fortress. (Fr., *sur*, up; and *rendre*, to deliver.)

To YIELD is to give up that which we have it in our power to retain.

To CEDE is to give over to another by virtue of a treaty. (L., *cedo* [*cessum*], to yield.)

A Cession is an act of giving over to another by virtue of a treaty.

To CONCEDE is to yield either as an act of discretion or courtesy. A government may *concede* a privilege to the people; a person may *concede* a point in dispute for the sake of peace.

To RESIGN is, 1. To give back, as an office. 2. To give up, as a claim. (L., *resigno*, to give up by signature.)

To RENOUNCE is to refuse to own or acknowledge as belonging to. (L., *renuncio*, to give up by word of mouth.)

To ABDICATE is to abandon an office or trust without a formal resignation. Charles the Fifth *abdicated* his crown. (L., *abdico* [*abdicatum*], to renounce.)

### 14. To Swear.

To SWEAR is to affirm with a solemn appeal to God for the truth of what is affirmed.

An OATH is an affirmation with a solemn appeal to God for its truth; or an *oath* is the act of swearing.

JURO [*juratum*], to swear. (L.) Hence,

*Adjure*, 1. To command on oath, or under the penalty of a curse. I *adjure* thee by the living God.—Matt. xxvi. 2. To summon with solemnity.

*Conjurer*, to call or summon by a sacred name.

*Con'jure* (pron. kun'jur), to practice magic. See Art. *Magic*.

*Perjury*, false swearing.

To *Perjure* one's self is to swear falsely.



To SUBORN is to procure to take a false oath.

A DEPOSITION is the testimony of a witness reduced to writing in due form of law, taken by virtue of a commission or other authority of a competent tribunal.—*Bouvier*. (L., *depono* [*depositum*], to lay down or state [under oath].)

An AFFIDAVIT is an oath reduced to writing, and differs from a deposition in being without notice to the party against whom it is to be used.—*Bouvier*. (L., *affidavit*, he has made oath, from *ad*, to; and *fides*, faith.)

A JURAT is that part of an affidavit or deposition where the officer certifies that the same was sworn to before him.—*Bouvier*. (L., *jurat*, he swears.)

#### 14. Civil Administration.

To ADMINISTER a government is to execute the laws, and to manage public affairs. (*Lit.*, to perform the duties of a *servant*, civil rulers being regarded as the servants of the people. L., *minister*, a servant.)

A COUNCIL is a body of men chosen by a sovereign ruler as his advisers.

A MINISTER is a servant of the sovereign executive power in a state.

A CABINET is the governing council of a country. (So called from the *cabinet* or apartment in which the ruler transacts public business, and assembles his privy council.)

A DEPARTMENT is a branch of the public business.

A SECRETARY is an officer whose business is to manage the affairs of a particular department of government.

The *Secretary of State* conducts the correspondence with foreign governments.

The *Secretary of the Treasury* manages the department of the finances.

The *Secretary of War* has the charge of all matters relating to the army.

The *Secretary of the Navy* has the charge of building and equipping ships of war.

The POSTMASTER-GENERAL has the control of the postoffice department.

#### 15. Of Diplomacy.

DIPLOMACY is the art of conducting negotiations or arranging treaties between nations by means of their foreign ministers, or written correspondence.—*Brande*.

A Diplomatist is a person skilled in diplomacy.

AMBASSADOR, or EMBASSADOR, is the name of the highest order of foreign ministers. An ambassador is not only the agent of the country which sends him, but also represents personally the dignity of its sovereign.—*Brande*.

An Embassy is, 1. A message sent by one government to another. 2. The person or persons sent to convey a message from one government to another.

ENVOYS, ORDINARY and EXTRAORDINARY, belong to the second order of diplomatic ministers. They are inferior in rank to ambassadors properly so called; the chief difference between them being that the latter are held to represent the interests of their sovereign as agents, while the former represent his person.—*Brande*.

A PLENIPOTENTIARY is an ambassador or envoy furnished with full power to negotiate a treaty, or to transact other business. (L., *plenus* full; and *potentia*, power.)

A LEGATION is, 1. A sending. 2. The person or persons sent as ambassadors to a foreign court. (L., *lego* [*legatum*], to send.)

#### 16. Resistance of Authority.

To REBEL' is to refuse obedience to one's sovereign or government. (L., *re*, again; and *bello*, to make war.)

A *Reb'el* is one who refuses obedience to the government to which he owes allegiance.

*Rebellion* is the act of refusing obedience to, or of making war against one's sovereign.

To REVOLT is to reject the authority of a sovereign. The American colonies *revolted* from the British crown.

INSURGENTS are persons who rise up in arms against the government. (L., *in*, against and *surgo*, to rise.)

An *Insurrection* is a rising up in arms against the government.

A SEDITION is a rising in opposi-

tion to law or the administration of justice.

A MUTINY is an insurrection of soldiers, or of a ship's crew, against the authority of the officers. (Fr., *mutin*, obstinate.)

A *Mutineer* is one who is concerned in a mutiny.

An EMEUTE is a seditious commotion. (Fr.)

## OF THE GRADES OF SOCIETY.

NOBLE, of ancient and splendid family.

A *Noble* is a person of ancient and splendid family.

*Nobility* is descent from noble ancestors.

The *Nobility* are all persons taken collectively, who are descended from noble ancestors.

To *Ennoble* is, 1. To raise to the rank of a noble; as, to *ennoble* a commoner. 2. To exalt in dignity or excellence.

GENTLE, of respectable birth, though not noble.

A *Gentleman*, in *England*, is a man who, without a title, bears a coat of arms, or whose ancestors have been freemen. In this sense *gentlemen* hold a middle rank between the nobility and yeomanry.—*Webster*.

A *Gentleman*, in the *United States*, is a man of education and good breeding, whatever may be his occupation.—*Webster*.

The *Gentry*, in *Great Britain*, are

the middle class between the nobility and the vulgar.

YEOMAN. Camden ranks *yeomen* as the next class to the gentlemen. The name seems to have been generally appropriated, in the middle ages, to small freeholders.—*Brande*.

The COMMONS, in *England*, are those who inherit or possess no rank or title.

The VULGAR are the common people. (L., *vulgus*, the common people.)

The RABBLE are the dregs of the people.

The PATRICIANS were the nobility of the ancient Romans. (L., *patres*, fathers.)

The PLEBE'ANS, among the ancient Romans, were the common people. (L., *plebs*, the common people.)

A Peasant, in *Europe*, is a common countryman. (Fr., *pays*, the country.)

The *Peasantry*, in *Europe*, are the common country people.

## OF TITLES.

### 1. *Titles of Nobility.*

A DUKE, in *Great Britain*, is one of the highest order of nobility.

A *Duchess* is the wife of a duke.

A MARQUIS is next in rank below a duke.

A *Marchioness* is the wife of a marquis.

An EARL, in *England*, is a nobleman of the third rank, being next below a marquis.

A COUNT, on the continent of *Europe*, is of a rank equivalent to that of the English earl.

A *Viscount* is a nobleman next in rank below an earl.

A *Viscountess* is the wife of a viscount.

A *BARON* is next in rank below a viscount.

A *Baroness* is the wife of a baron.

A *PEER*, in England, is a person belonging to any one of the foregoing orders of nobility.

A *Peeress* is the wife of a peer.

*LORD* is a title of honor, in Great Britain, given to dukes, marquises, earls, viscounts, and barons.

*LADY*, in England, is a title prefixed to the name of any woman whose husband is not lower in rank than a knight, or whose father was a nobleman not lower in rank than an earl.—*Webster*.

A *Lady* is any respectable and worthy woman.

A *BARONET* is next in degree below a baron.

NOTE.—*Baronet* is the lowest hereditary title of honor in England.—See *Orders of Knighthood*.

## 2. *Titles of Respect and Civility.*

*MAJESTY* is a title of emperors, kings, and queens.

*Catholic Majesty* is the title of the kings of Spain. (Conferred on Ferdinand and Isabella, by Pope Alexander VI. in 1492, in memory of the conquest of the Moors.)

*Most Christian Majesty* is a title borne by the kings of France.

*Most Faithful Majesty* is the title of the kings of Portugal.

*HIGHNESS* is a title conferred on all royal princes and princesses, whether in the direct line of succession or not.—*Brande*.

*SERENE*, *SERENE HIGHNESS*, or *SERENITY*. Before the dissolution of the German empire, *Serene Highness* and *Most Serene Highness* were the appropriate addresses of princely houses holding immediately of the empire. Since that time these titles belong of right to the families of sovereign houses, and also to the members of *ci-devant* (former) sovereign houses.—*Brande*.

*HIGH MIGHTINESSES* was a title for-

merly given to the members of the States-General of Holland.

*EXCELLENCY* is a title of honor given to presidents, governors, and ambassadors.

*HONOR* is a title by which judges of courts are addressed.

*HONORABLE* is an epithet of respect and distinction; as, the *honorable* court; the *honorable* gentleman.

NOTE.—In England, the title *Honorable*, is prefixed to the names of the younger sons of earls, and to those of all the children, both sons and daughters, of viscounts and barons.—*Brande*. In the United States, judges of Courts, members of Congress, and heads of departments, are styled *Honorable*.

*SIRE* is a title used in addressing a king or emperor.

*SIR* is, 1. A word of respect used in addresses to men. 2. The title of a knight.

*MADAM* is a title used in addressing a lady. (Fr., *ma*, *my*; and *dame*, *lady*.)

*MISS* is the title of an unmarried woman.

*MISTER* is a title used in addressing or speaking of men. (For *Master*.)

*MISTRESS* is a title used in addressing or speaking of married ladies.

*ESQUIRE*. Younger sons of peers, their eldest sons, eldest sons of knights, sheriffs of counties, sergeants at law, and justices of the peace, are *esquires* by virtue of their respective rank or office. Heads of ancient families are considered *esquires* by prescription; and hence, has originated the use of the word in the present day, as a common addition to the names of all who live in the rank of gentlemen.—*Brande*.

*HOLINESS* is the title by which the Pope is addressed.

*GRACE* is the title of a duke or archbishop.

*REVEREND* is an epithet applied to clergymen.

*Reverence* is a title of the clergy.

*Right Reverend* is an epithet applied to a bishop.

*Most Reverend* is an epithet applied to an archbishop.



## OF WARFARE.

1. *Terms relating to the general idea of War.*

WAR is a conflict between nations carried on by force.

To WAGE is to carry on; as, to wage war.

BELLUM, war. (L.) Hence, *Bellicose*, or *Bellicous*, inclined to war; as, a *bellicose* people.

*Bellona*, the goddess of war.

*Belligerent*, engaged in carrying on war; as, *belligerent* nations.

*Guerrilla*, a little war. (Sp.) Hence,

*Guerrilla Warfare*, the plan of harassing armies by the constant attacks of independent bands.

MARTIAL, 1. Warlike; as, a *martial* spirit. 2. Suited to war; as, a *martial* appearance. (*Mars*, the god of war.)

HOSTILITY, the state of open war between nations.

*Hostilities*, hostile attacks and other acts by which belligerents annoy each other. (L., *hostis*, an enemy.)

A TRUCE, or ARMISTICE is a temporary cessation of hostilities by mutual agreement. (L., *arma*, arms; and *sisto*, to stand still.)

PEACE is, 1. A state of freedom from war, either foreign or domestic. 2. Freedom from private quarrels. 3. Freedom from agitation or disturbance by the passions. 4. Freedom from disturbance or agitation in general.

PAX, peace. (L.) Hence,

*Pacify*, 1. To restore peace to; as, to *pacify* belligerent nations. 2. To allay excitement or agitation; as, to *pacify* an angry man. (L., *facio*, to make.)

*Pacific*, 1. Peacefully disposed; as, a *pacific* temper. 2. Adapted to promote peace; as *pacific* measures. 3. Free from agitation or disturbance; as, a *pacific* state of things.

*Pacification*, the act of making peace between parties at variance.

*Pacificator*, a peace-maker.

To *Appease* is to pacify, in a figurative sense; as, to *appease* anger, hunger, or thirst. (Fr., *paix*, peace; from L., *pax*.)

2. *Of Soldiers.*

A SOLDIER is a person engaged to serve his king or country in war.

MILES [*militis*], a soldier. (L.) Hence,

*Military*, 1. Engaged in the life of a soldier; as, a *military* man. 2. Suited a soldier; as, *military* virtue.

3. Effected by soldiers; as, a *military* election.

*Militia*, the citizens of a state enrolled for discipline, but not to be called into service except in emergencies.

*Militant*, engaged in warfare, as when we speak of the church *militant* in contradistinction to the church *triumphant*.

*Militate*, *lit.*, to serve as a soldier. (Not used in the *lit.* sense.) To *Militate against* is to tend to prevent success; as, that circumstance *militated* against the accomplishment of his purpose.

A TROOP is, 1. A company. 2. A body of cavalry.

*Troops*, in the plural, signifies soldiers in general.

INFANTRY are foot soldiers.

CAVALRY are mounted soldiers. (L., *caballus*, a horse.)

A DRAGOON is a soldier who serves either on horseback or on foot, as occasion may require.

A VOLTIGEUR (zhur) is a light horseman or dragoon.

HUSSARS are a kind of equestrian troops in European armies.

NOTE.—The term *hussar* is of Hungarian origin, (being derived from *husz*, twenty; and *ar*, pay, every twenty houses furnishing one man), and was first applied to the body of troops raised by the nobles of Hungary on the occasion of the appeal made to the latter, in 1453, by Matthias Corvin. The equipments of such troops are extremely light and elegant, and their arms consist of a saber, a carbine, and a pair of pistols.—*Brande*.

A **GRENADIER** is a tall foot-soldier.  
**SEPOYS** are native soldiers in the service of the British in India.

The **ZOUAVES**, in the French army, were originally a class of soldiers who had served in Algeria, and had been disciplined in a peculiar manner. They derive their name from the *Zouaves*, a native tribe inhabiting the Atlas mountains, whose mode of warfare the French soldiers were obliged to adopt in order to subdue them.

### 3. Of Arms.

**ARMS** are of two kinds, *offensive* and *defensive*.

*Arms Offensive* are called *weapons*.

*Arms Defensive* are called *armor*.

### 4. Of Weapons.

A **WEAPON** is an instrument used in attacking.

A **SWORD** is an edged weapon used either in cutting or thrusting.

A **CUTLASS** is a broad, curving sword.

A **HANGER** is a short broad-sword, incurved toward the point.

A **FALCHION** is a short, crooked sword.

A **CIMITER** is a short, crooked sword, recurved, or bent backward.

A **SABER** is a sword or cimeter with a broad and heavy blade, thick at the back, and a little curved toward the point.

A **RAPIER** is a small sword, used only in thrusting.

A **SPEAR** is a long, pointed weapon, used either by thrusting or throwing.

A **LANCE** is a long spear thrown by the ancients. In later times the combatants thrust them against each other on horseback.

A **PIKE** is a weapon consisting of a long wooden shaft with a steel head, flat and pointed.

A **DAGGER** or **PONIARD** is a short weapon used in stabbing.

A **STILETTO** is a dagger with a round, pointed blade.

A **DIRK** is a kind of dagger.

A **HALBERD** consists of a wooden

shaft, five feet long, with a steel head, partly in the form of a crescent.—*Brande*.

The **JAVELIN** was a sort of spear, about five and a half feet long, the shaft of which was wood, but pointed with steel; used by horse or foot.—*Webster*.

A **DART** is a pointed missile weapon to be thrown by the hand.

An **ARROW** is a missive weapon, straight, slender, pointed, and barbed, to shoot from a bow.

**SAGITTA**, an arrow. (L.) Hence, *Sagittal*, resembling an arrow.

*Sagittate*, arrow-shaped.

A **SHAFT** is an arrow or other pointed missile.

### 5. Of Firearms.

**FIRE-ARMS** are metallic tubes from which missiles are thrown by the explosive force of gunpowder.

**GUN** is a term applied to any kind of firearm except the pistol.

**CANNON**, **ARTILLERY**, and **ORDNANCE** are terms applied to guns of the largest size.

**MORTARS** and **HOWITZERS** are short, wide pieces of ordnance, used for throwing shells, bombs, grape-shot, etc.

NOTE.—The difference between a mortar and a howitzer is, that the trunnions (knobs which serve to support the piece on the carriage) of a mortar are at the end, but those of a howitzer are at the middle.

A **MUSKET** is a portable gun with a smooth bore.

A **RIFLE** is a portable gun with a bore that is *rifled*, that is, cut in spiral grooves.

A **CARBINE**, or **CARABINE**, (called also a **PETRONEL**), is a firearm used by cavalry, smaller in the bore and shorter than a musket.—*Brande*.

A **FUSIL** (pron. *fuzee*) is a light musket.

A **MATCHLOCK** was a musket which was fired by a match.

A **FIRELOCK** is a musket or other gun discharged by striking fire with a flint and steel.

A **PISTOL** is a small firearm carried in a case.

6. *Of Armor.*

ARMOR is any habit worn to protect the body in battle.

A HELM, HELMET, CASQUE, or HEAD-PIECE was a piece of armor which guarded the head.

NOTE.—Helmets were anciently formed of various materials, but chiefly of skins of beasts, brass and iron.

The *Visor* was the part of the helmet which protected the face.

The GORGET was a piece covering the neck, and was attached to the helmet. (Fr., *gorge*, the neck.)

The *Breastplate* was a piece of armor protecting the breast.

The CUIRASS, as its name implies, was originally a covering for the breast consisting of leather. Afterward other materials were used. (Fr., *cuir*, leather.)

CUISSES, CUISSOTS, or CUISSARTS, (pron. *kweeses*, etc.), were pieces of armor protecting the front of the thigh. (Fr., *cuisse*, the thigh.)

GREAVES were pieces of armor protecting the front of the legs from the knee to the foot.

The BRASS'ART was a piece of armor which protected the upper part of the arm from the elbow to the shoulder. (Fr., *bras*, the arm.)

MAIL is defensive armor formed of iron rings or round meshes.

A COAT OF MAIL was a piece of armor in the form of a shirt, consisting of a network of iron rings.

HARNESS or PANOPLY was a complete suit of armor. (Gr., *παν* [*pan*], all; and *οπλον* [*oplon*], armor.)

CAP-A-PIE signifies from head to foot. (*Cap*, the head; *à*, to; and *pie*, the foot. Fr.)

NOTE.—When a knight or soldier had on a full suit of armor, he was said to be armed *cap-a-pie*.

A SHIELD, or BUCKLER, was a piece of defensive armor attached to the left arm. It consisted of wickerwork, or of a wooden frame covered with leather, and was sometimes large enough to protect the whole body.

7. *To Arm, etc.*

To ARM is to furnish with arms.

An *Armament* is an armed naval force.

An *Armada* is a fleet of armed ships.

To ACCOUTER is to furnish with military dress and arms.

*Accouterments* are the dress and arms of a soldier.

To EQUIP is, 1, and *properly*, 'To dress; as, to *equip* a person with a suit of clothes. Hence, 2. To furnish with arms and warlike apparatus; as, to *equip* an army.

To MOBILIZE is to get in readiness for moving; as, to *mobilize* an army. (Fr., *mobiliser*, to make movable; from L., *mobilis*, movable.)

NOTE.—The *mobilization* of an army consists in calling back the soldiers who are absent on furlough, and in furnishing the troops with all the necessary equipments for active service.

An ARMORY is a place where arms and instruments of war are deposited for safe keeping.

An ARSENAL is a magazine of military stores.

MUNITIONS include stores of all kinds for the use of a military force. (L., *munio*, to fortify.)

AMMUNITION includes powder, balls, bombs, and the various kinds of shot.

8. *Of the Constitution of an Army.*

An ARMY is a large body of armed men.

A COMPANY is the smallest organic division of an army, consisting of an indefinite number of men, usually from 60 to 100.

A CAPTAIN is an officer who commands a company.

A LIEUTENANT is the second commissioned officer in a company.

An ENSIGN is the lowest commissioned officer in a company, whose duty is to carry the flag.

A SERGEANT is a non-commissioned officer in a company of infantry or troop of cavalry, whose duty is to instruct recruits in discipline, to form ranks, etc.

A CORPORAL is the lowest officer in a company of infantry. He has charge over one of the divisions of



the company, and places and removes sentinels.

A **FUGLEMAN** is one who stands in front of soldiers at drill to show them the motions which they must imitate.

A **REGIMENT** is a body of men, either infantry, cavalry, or artillery, consisting of a number of companies, usually from eight to ten.

A **COLONEL** (pron. *kurnel*) is the chief commander of a regiment.

A **MAJOR** is a regimental officer next in rank below a lieutenant-colonel.

A **BRIGADE** is a division of an army consisting of several regiments.

A **Brigadier**, or **Brigadier-General**, is the commander of a brigade.

A **DIVISION** consists of an indefinite number of brigades.

A **MAJOR-GENERAL** has the command of a division.

A **GENERAL**, or **GENERAL-IN-CHIEF**, is the chief commander of an army.

A **GENERALISSIMO**, or **COMMANDER-IN-CHIEF**, has the command of all the forces of a nation.

A **LIEUTENANT** is an officer who supplies the place of a superior in his absence; as, a *lieutenant-general*; a *lieutenant-colonel*. (Fr., *lieu*, a place; and *tenant*, holding.)

An **ADJUTANT** is an officer whose business is to assist superior officers.

An *Adjutant-General* in an army is the chief adjutant.

An **AID-DE-CAMP** is an officer whose duty is to receive and communicate the orders of the general officer. (Plural, *aids-de-camp*.)

A **MARSHAL**, in France, is a military officer of the highest grade.

A **FIELD MARSHAL** is, in certain countries, a military officer of high rank.

A **STAFF** is a suite of attendants to a superior officer.

A **BATTALION** is a body of infantry consisting of from 500 to 800 men. Sometimes a battalion composes a regiment; but more generally a regiment consists of two or more battalions.

A **TROOP** is a body of cavalry commanded by a captain.

A **SQUADRON** is a division of a regiment of cavalry embracing two or more troops or companies.

A **SQUAD** is a small party of men assembled for drill or inspection.

A **DETACHMENT** is a body of men *detached*, or separated from the main body, and sent on an expedition.

**VETERANS** are soldiers who have been long in the service.

**RECRUITS** are new soldiers.

**REGULARS** are permanent or professional soldiers in contradistinction to the militia.

**VOLUNTEERS** are soldiers who have entered the service of their own free will for a limited period.

The **LINE** is the regular infantry of an army.

To **LIST**, or to **ENLIST**, is to have one's name enrolled on a *list* as a regular soldier.

**PIONEERS** are men who go before an army to repair the road, or to clear it of obstructions. Hence, *fig.* Those who go before to prepare the way for others.

**SAPPERS** and **MINERS** are men who are employed in building and repairing fortifications, etc.; and, also, in *sapping* and *mining* when occasion requires.

A **SENTINEL**, or **SENTRY**, is a soldier placed on guard.

A **VEDETTE** is a dragoon or horseman stationed on the outpost of an army, to watch an enemy and give notice of danger. (L., *video*, to see.)—*Webster*.

To **PATROL** is to pass round a camp or garrison in order to observe what passes.

A *Patrol* is a detachment whose duty is to go the rounds for observation.

A **SCOUT** is a person sent before an army for observing the motions of the enemy, and giving notice of danger.

A **SPY** is a person sent into an enemy's camp for the purpose of inspecting their works, and of ascertaining their strength and their intentions.

A **QUARTERMASTER** is an officer whose duty is to find *quarters* for an army, and to superintend the supplies.

A **COMMISSARY** is an officer who has the charge of furnishing provision, clothing, etc., for an army.

### 9. Of the Arrangement of Troops.

A **RANK** is a row of men standing side by side.

A **FILE** is a line of men running from front to rear.

A **COLUMN** is a large body of men drawn up in deep files, and with a narrow front.

A **PHALANX**, among the ancient Greeks, was a body of men arranged in a solid square.

A **PLATOON** consists of two or more files forming a subdivision of a company.

### 10. Of Marching.

To **MARCH** is, 1. To move with the measured and regular step of soldiers. 2. To pass from one place to another, after the manner of an army. 3. To move in procession. (Fr., *marcher*, to walk.)

To **Counter-march** is to march back. (*counter*, in the contrary direction.)

The **VAN** is the front of a marching army.

The **REAR** is the hinder part of a marching army.

The **REARWARD** is the last troop, or *rear-guard* of an army.

The **FLANKS** are the sides of an army or division of an army.

The **WINGS** are the extreme right and left portions of an army.

To **DEFILE** is to march off file by file.

A **Defile** is a narrow pass where soldiers are obliged to separate into *files*.

To **ADVANCE** is to move forward after the manner of a marching army. (*ad*, to, and *van*, the front.)

NOTE.—*Advance* is primarily a military term, its application to other things being secondary and figurative.

To **RETREAT** is to move backward,

as from an enemy. (Fr., *re*, back, and *traiter*, to draw.)

NOTE.—*Retreat* is primarily a military term, its use in reference to other things being secondary.

### 11. Of Flags.

A **FLAG** is a piece of cloth on which certain figures are painted or wrought, serving, at sea, to make signals, and to distinguish the vessels of one nation from those of another, and serving, in the army, to distinguish one regiment from another.

**COLORS** is a term applied to a national flag. (From the *colors* with which it is diversified.)

A **STANDARD** is a staff with a flag attached.

A **BANNER** is a flag or standard under which men are united or bound for some common purpose.—*Brande*.

An **ENSIGN** is the national flag carried by a ship.—*Brande*. (L., *insigne*, a mark of distinction.)

A **STREAMER** is a flag of an oblong shape; thus called, because when unfurled it *streams* or floats in the wind.

A **PENDANT** is a streamer which is split, or divided into two parts, ending in points, and hangs at the mast head, or at the yard-arm end.—*Brande* (L., *pendeo*, to hang.)

**PENNANT** is synonymous with pendant.

**PENNON** is a term used, poetically, for a streamer or banner; but restricted in the middle ages to the banner of a knight, baronet, or esquire.—*Brande*.

### 12. Of Battles.

A **FIGHT** is a contest in which the parties have recourse to violence.

A **DUEL** is a fight between two persons, engaged in pursuant to a previous arrangement. (L., *duo*, two.)

A **COMBAT** is a fight either between individuals or armies. (Fr., *con*, together, and *battre*, to beat.)

A **BATTLE** is a fight between two opposing armies. (Fr., *battre*, to beat.)

An **ENGAGEMENT** is a conflict between two whole armies or fleets, or between small squadrons or single

ships. (From *engage*, in reference to the parties being mutually *engaged* with each other.)

A **RENCOUNTER** is an unpremeditated conflict between individuals or small parties happening on the occasion of an accidental meeting. (Fr., *rencontre*, to meet unexpectedly.)

An **ACTION** is a fight, either between naval or land forces.

A **SKIRMISH** is a slight fighting at a distance between armies, or between detachments or small parties.

### 13. To Conquer.

To **CONQUER** is to overcome an enemy.

*Conquest* is the act of conquering.

A *Conquest* is a territorial possession gained by force of arms.

To **SUBDUCE** is, 1. and properly. To overcome, by force of arms; as, to *subdue* an enemy. 2. To overcome by moral force.

**VINCO** [*victum*], to conquer or subdue. (L.) Hence,

*Victory*, 1. The act of overcoming in battle. 2. The act of overcoming in a moral sense, or in any struggle for superiority.

*Victor*, one who overcomes.

*Invincible*, that can not be overcome.

**VAINCRE**, to conquer. (Fr.) Hence,

*Vanquish*, 1. To subdue in battle. 2. To defeat in any contest; as, to *vanquish* an opponent in an argumentative contest.

A **TRIUMPH** was the highest military honor that could be conferred on a Roman general. It was a solemn procession with which a victorious leader, and his army, advanced through the city to the capitol, accompanied by the captives taken in war, and vehicles bearing the spoils, and all the furniture that could add magnificence to the spectacle. Hence,

To *Triumph* is, 1. To rejoice on account of victory. 2. To gain a victory.

*Triumphant*, 1. Victorious; as the church *triumphant*. 2. Celebrating a victory; as, a *triumphant* song.

An **OVATION**, among the Romans, was a lesser triumph, allowed to a commander for a victory not deserving a triumph in the strict sense. *Webster*.

A **DEFEAT** is an overthrow sustained in battle.

A **ROUT** is a confused and disorderly flight.

### 14. Of Fortification.

To **FORTIFY** is to make strong. (L., *fortis*, strong, and *facio*, to make.)

*Fortification* is, 1. The act of making strong. 2. The art, or science, of making places strong to defend them against an enemy.

A *Fortification*, *Fort*, or *Fortress*, is a fortified place.

*Fortifications* are the works erected to defend a place against attack.

A **CASTLE** is a house fortified for defense against an enemy.

A **CITADEL** is a fortress in the midst of a city.

A **STRONGHOLD**, or **FASTNESS**, is a place either naturally very secure, or rendered so by art.

A **RAMPART** is a mound of earth around a place, capable of resisting cannon shot.

A **BASTION** is a large, projecting mass of earth, or masonry, at the angles of a fortified place, anciently called a *bulwark*.—*Brande*.

NOTE.—The annexed figure represents a vertical section of a regular fortification on the ground line X Y, the place to be defended being



supposed between X and A. The mass of earth, A, B, C, D, E, F, G, H, forms the rampart with its parapet. A B is the interior slope of the rampart; B C is the *terreplein* of the rampart, having a breadth of about forty feet, on which the troops and cannon are placed; D E is called the *banquette*, or step, on which the soldiers mount to fire over the parapet; E F G is the parapet, (or breastwork,) of a height, (about 7 feet,) sufficient to protect the men and guns on the terreplein, and sloped in the opposite direc-



tion toward M, the opposite side of the ditch, so that a man approaching there may be seen and fired at; G H is the exterior slope of the parapet; H I is the *revetment*, or wall of masonry supporting the rampart, and strengthened, at intervals, by *buttresses*, (masses of masonry serving as props,) placed at small intervals behind it. The exterior front of the rampart, covered by the *revetment* H K, is called the *escarp*; I K L M is the ditch; L M, the opposite side of the ditch, is the *counterscarp*, also supported by a *revetment* of masonry; M N is the *covered way*, a space about ten yards in breadth, having a *banquette*, N O P, also protected by a *parapet*, P Q, the extreme slope of which, Q R, is called the *glacis*.—*Brande*.

A BARRICADE, or BARRICADO, is a defense, either by intrenchment or raised work, made in a hasty manner, by barrels filled with earth, heaps of stones piled up, carts, trunks of trees, or any other materials which would obstruct the passage or advance of an opposing force.—*Brande*.

A BARRIER is a piece of woodwork erected to defend the entrance of a passage or intrenchment, with a movable bar in the center, which may be withdrawn at pleasure.—*Brande*.

A PORTCULLIS is a sort of a machine composed of several large pieces of wood laid across one another, like a harrow and pointed with iron, used formerly to be hung over the gateways of fortified places, to be let down in the case of a surprise, and when there was not time to shut the gate.—*Brande*. (Fr., *porte*, a gate, and *coulter*, to slip down.)

To INTRENCH is to cut a trench or ditch around a place, as in fortification.

A MOAT is a deep trench around a castle or other fortified place. It is sometimes filled with water.

FASCINES (pron. *fasseens*) are bundles of fagots, twigs, or branches of trees, which, being mixed with earth, are made use of for filling up ditches, and forming parapets. (L., *fascina*, a fagot.)

A PICKET is a sharpened stake used in fortifications and encampments.

*Picketed*, fortified or inclosed with pickets.

A STOCKADE is, 1. A sharpened post

set in the ground. 2. A line of posts set in the earth as a fence or barrier.

A GABION is a hollow cylinder of wickerwork, resembling a basket without a bottom, filled with earth, and serving to shelter men from an enemy's fire.

A GARRISON is a body of forces disposed in a fortress to defend it against the enemy, or to keep the inhabitants of the town, where it is situated, in subjection.—*Brande*.

A CORDON is a line or series of military posts.

### 15. Of Sieges, etc.

A SIEGE is the sitting down of an army before a fortified place for the purpose of compelling the garrison to surrender.

To *Besiege* is to surround with armed forces for the purpose of compelling to surrender either by famine or by violent attacks.

To BELEAGUER is to surround with an army. (Ger., *be*, by; and *lagern*, to lie, or encamp.)

To INVEST is to beset on all sides with an armed force, and to surround with works so as to prevent escape or the access of supplies. (L., *investio*, to clothe.)

To BLOCKADE is to beset with an armed fleet so as to prevent the entrance or exit of vessels; as, to *blockade* a port.

A CIRCUMVALLATION is a trench or bulwark thrown up about a camp or besieged city, composed of the earth dug from the ditch, and of sharp stakes planted in it.—*Brande*. (L., *vallum*, a rampart)

A MINE is a subterraneous passage commenced at a distance and terminating under the wall or rampart of a fortification, where a quantity of powder may be lodged for blowing up the works.

To SPRING A MINE is to cause an explosion of the powder that has been deposited in it.

To SALLY is, 1. To rush out, as a body of troops from a besieged place, in order to attack the besiegers.

Hence, 2. To issue suddenly. (L., *salio*, to leap.)

To ASSAULT is to make a violent attack upon; as, to *assault* a fortress.

To STORM is to take by force; as, to *storm* a fortified town.

#### 16. To Surrender.

To SURRENDER is, 1. To yield to the power of another; as, to *surrender* a fort. 2. To yield one's self to the power of another; as, the enemy *surrendered*. (Fr., *sur*, up; and *rendre*, to give.)

To CAPITULATE is to surrender an army or garrison to an enemy by treaty, in which the terms of surrender are specified and agreed to by the parties.

To SURRENDER AT DISCRETION is to surrender without stipulations, the yielding party leaving everything to the *discretion* and generosity of the victors.

#### 17. Encampment, etc.

A CAMP is, 1. The ground on which an army encamps. 2. The army encamped. 3. The order of the tents. (L., *campus*, a plain.)

To *Encamp* is to spread tents for the purpose of a temporary stay. (en, in.)

To *Decamp* is, 1. To remove or depart from a camp. Hence, 2. To depart suddenly and privately, as if from fear, or with some sinister design.

QUARTERS are, 1. Stations for soldiers or an army. Hence, 2. Lodgings.

A TENT is a temporary shelter under which a soldier sleeps, commonly made of canvass, extended upon poles.

A MARQUEE (pron. *markee'*) is a large field tent.

A FIELD is the ground where a battle is fought.

THE FIELD is the scene of active military operations beyond the limits of fortified inclosures.

A CAMPAIGN includes the field operations of an army for a single season.

#### 18. Of the Military Art.

TACTICS is the science and art of disposing military and naval forces in order of battle, and of performing military and naval evolutions. (Gr., *tassō* [*tasso*], to arrange.)

STRATEGY is the science of military command, or of directing great military movements. (Gr., *στρατηγία* [*stratego*], to lead an army.) Hence,

A *Stratagem* is, 1, and *properly*. An artifice in war. 2. Any artifice.

An EVOLUTION is, 1, and *lit.* The act of unrolling. 2. Any motion by which the disposition of troops is changed. (L., *evolvere*, [*evolutum*], to unroll.)

A MANEUVER is a dextrous movement, particularly in an army or navy. (Fr., *main*, the hand; and *œuvre*, work.)

A FEINT (pron. *faint*) is a movement designed to deceive the enemy. (Fr., *feindre*, to pretend.)

To MARSHAL is to arrange in military order; as, to *marshal* troops.

To PARADE is, 1. To marshal. 2. To exhibit in a showy or ostentatious manner.

To MUSTER is to collect for inspection or exercise. Hence, *figuratively*,

To *Muster up* is to succeed, by dint of effort, in raising or getting together; as, to *muster up* courage.

## OF KNIGHTHOOD.

KNIGHTHOOD was originally a species of honor conferred on those who had distinguished themselves by their bravery in battle. (Sax., *cnicht*, or Ger., *knecht*, a servant.) *Knights* were the military servants of the chieftain to whom they were attached.

The ACCOLADE was a ceremony by which the honor of knighthood was conferred. The Accolade consisted in a blow of the flat of a sword on the neck of the kneeling candidate. (L., *ad*, upon; and *collum*, the neck.)

To DUB is, 1. To make a person a

knight by striking him with a sword. Hence, 2. To confer any dignity by some appropriate ceremony.

NOTE.—The privilege of conferring knighthood, belonged originally to the sovereign; but when knighthood had assumed its peculiar romantic character, the most distinguished and valorous knights were allowed to confer it, and kings themselves sought for the distinction of knighthood at their hands.—*Brande.*

*Knights-Bachelors* were knights of a lower order. (L., *baccalare*, a small fief.)

*Knights-Bannerets* were those who possessed fiefs to a greater amount, were obliged to serve in war with a greater attendance and carried a banner.

An *ESQUIRE*, or *A Squire*, was a young man who waited on a knight, to whom he was bound to render devoted and faithful service. In this capacity he was a sort of apprentice to knighthood; but as many esquires never reached the order of knighthood, but remained independent, the rank of esquire, in ordinary usage, became an intervening order between the knight and the simple gentleman. (Fr., *écuyer*, a groom; it being one of the duties of a squire to attend to his master's horse.)—*Brande.*

*CHEVALIER*, a French word synonymous with the English word *knight*. (Fr., *cheval*, a horse; it having been the custom of knights to be mounted in battle, at tournaments, and when wandering in quest of adventures.)

*Chivalry*, 1. Knighthood. 2. The usages and customs pertaining to the order of knighthood. 3. The body or order of knights. (From *chevalier*.)

*Chivalric*, partaking of the character of chivalry.

*Chivalrous*, brave, (from the circumstance that bravery was a characteristic virtue of knights.)

*KNIGHTS-ERRANT* were knights who wandered in quest of adventures. (*Errant*, wandering.)

### *Orders of Knighthood.*

The **ORDERS OF KNIGHTHOOD** are of two classes; either they are associations or fraternities possess-

ing property and rights of their own as independent bodies; or they are merely honorary associations established by sovereigns within their respective dominions, consisting of members whose only tie is the possession of the same titular distinction. To the former class belong the three celebrated religious orders founded during the Crusades, — Templars, Hospitalers, and Teutonic knights.—*Brande.*

The **KNIGHTS-TEMPLARS**, or *Knights of the Temple*, were a military order of religious persons. It was founded by an association of knights at the beginning of the 12th century, for the protection of pilgrims on the roads in Palestine; afterward it took for its chief object the protection of the Holy Sepulcher at Jerusalem against the Saracens.—*Brande.*

The **KNIGHTS-HOSPITALERS** were an order who built a hospital at Jerusalem for pilgrims. At their original institution they were styled *Knights of St. John of Jerusalem*; afterward, *Knights of Rhodes*, and again *Knights of Malta*.

The **TEUTONIC ORDER** was founded in 1190 by Frederick, duke of Swabia, and intended for Germans of noble rank only. Its original object was the performance of service against the Infidels in Palestine.—*Brande.*

The **ORDER OF THE GARTER**, formerly called the *Order of St. George*, is an order of knighthood in England, the institution of which is ascribed to Richard I., who tied thongs of leather, as marks of distinction, around the legs of several of his officers at the siege of Acre.—*Brande.*

NOTE.—According to another account, the Order of the Garter was instituted by Edward III. in commemoration of the circumstance of the king's having picked up a lady's garter at a ball.—*See Hume, Vol. II.*

**BARONETS** are a hereditary order of knights instituted by King James I., in 1611, as a reward for the services of those who came forward to quell the insurrection in Ireland.—*Brande.*

The **LEGION OF HONOR** is an order



instituted by Napoleon, when first consul of France, for merit, both military and civil.

SIR, in England, is the distinguishing appellation of knights and baronets, to whose Christian names it is prefixed; as, *Sir Humphrey Davy*. (L., *senior*, elder; whence *signor*, *siore*, *sire*, *sir*.)—*Brande*.

A TOURNAMENT, or TOURNEY, was a mock battle, in which none but knights of noble birth were permitted to engage.

A JUST, or JOUST, was an amicable contest between two knights armed with lances.

The LISTS were the inclosed field or ground where the ancient knights held their jousts and tournaments. Hence, the figurative expression, *To enter the lists*, signifying *To engage in a contest*. (From *list*, the line which was stretched around the space.)

NOTE.—In a joust, the contending knights took their stations at opposite ends of the lists, and having *couched* their lances on the saddles, they rushed together, each aiming the point of his spear at the armor which protected the breast of his antagonist.

To TILT is to ride at full speed and thrust after the manner of knights in jousting.

## OF HERALDRY.

HERALDRY is the science of conventional distinctions impressed on shields, banners, and other military accouterments.

ARMS are emblematic figures, painted on shields, flags, etc.

A COAT-OF-ARMS was originally a coat on which the arms of a knight were represented, and which he wore over his armor. The representation of the arms of a family, corporation, or nation, is now called a *coat-of-arms*.

ENSIGNS ARMORIAL are the devices which enter into the composition of a coat-of-arms. (L., *insignia*, marks of distinction.)

An ARMORY is a coat-of-arms.

BEARINGS are the coats-of-arms, or the figures of armories, by which the

nobility and gentry are distinguished from each other, and from common persons.

To BLAZON is to explain, in proper terms, the figures on ensigns armorial.

NOTE.—The word is supposed to be derived from the German *blasen*, to blow, and to have originated in the ceremonial of tournaments—it having been customary, on these solemn occasions, for the herald to blow a trumpet when he called out the arms of a knight on ushering him into the lists.—*Brande*.

*Blazonry* is the art of deciphering coats-of-arms; also, that of expressing or describing coats-of-arms in appropriate language.

To *Emblazon* is to adorn with figures of heraldry, or ensigns armorial.

An ESCUTCHEON is a shield on which a coat-of-arms is represented.

## OF PROPERTY.

### 1. General Ideas.

The PROPERTY of an individual consists in whatever he has the exclusive right to use and control. (L., *proprius*, own.)

To BELONG is to appertain as property.

To OWN is to have the legal right to property.

To POSSESS is to have the right to property, and to have, at the same time, the power of controlling it. A minor may be the legal *owner* of property of which he can not acquire the *possession* till he attains his majority.

A PROPRIETOR or OWNER is one who has the legal right to property.

NOTE.—The former of these terms is usually employed in reference to things of importance, and the latter on familiar occasions. Thus we should rather say, the *proprietor* of an estate or house, and the *owner* of a horse or book.

TO APPROPRIATE, 1. To make a thing one's own by any lawful means. We may lawfully *appropriate* to ourselves that which has never had an owner, and also the fruits of our own honest industry. 2. To take and use as our own that which does not belong to us. The thief *appropriates* to himself the goods of his neighbor. 3. To apply to some particular purpose; as, to *appropriate* money for the establishment of a school.

NOTE.—The purpose for which, or the object to which, an *appropriation* is made occupies the stead of a *proprietor*.

ESTATE is the interest which a person has in lands or other property.

NOTE.—Estate is of two kinds, *real* and *personal*.

REAL ESTATE is property of a fixed or immovable nature, as lands and houses.

PERSONAL ESTATE consists of all kinds of property that is not included under the title of *real* estate.

A TENEMENT is any species of permanent property that may be *held*. (L., *teneo*, to hold.)

AN ESTATE is the entire possessions of an individual.

A person's FORTUNE is his entire *estate*, whether that be large or small.

A FORTUNE is a large estate; as, a lady of *fortune*; to inherit a *fortune*.

GOODS are articles of domestic or personal utility.

CHATTELS are items of personal property apart from the household; as cattle, implements of husbandry, etc.

EFFECTS include all kinds of property from the sale of which money may be realized for the benefit of creditors or the heirs of the estate. They are called *effects*, because they *effect* something for the benefit of the parties interested.

FURNITURE. Under this title are included articles of household utility,

convenience, or ornament. They are called *furniture*, because the house is *furnished*, that is, supplied and fitted up with those articles.

STOCK consists of those domestic quadrupeds of the farmer which have always a cash value in market. Cows, horses, sheep, and hogs constitute *stock*, but dogs and cats do not.

LIVE STOCK. When the valuable quadrupeds of the farm are in process of being transported as freight to a distant market, they are called *live stock*.

CATTLE. This term, in England, includes all domestic quadrupeds used in tillage or other labor, and for food. In the United States the application of the term is restricted to animals of the ox kind.

POULTRY. Under this title are included such fowls as are propagated for the sake of their flesh, eggs, or feathers.

## 2. Riches.

RICH, 1. Possessing more than a medium share of property. 2. Possessing beyond mediocrity such qualities as cause a thing to be prized or admired; as, *rich* clothing; a *rich* flavor; *rich* food; *rich* colors; a *rich* landscape; *rich* music. 3. Abundant; as, a *rich* crop; a *rich* supply. 4. Fertile; as, a *rich* soil.

*Riches* is a term which implies more than a medium amount of property.

WEALTH (from *well*), denotes the abundant possession of such things as are calculated to promote the material *well-being* of an individual or community.

OPULENCE implies the possession of great riches by an individual or people.

AFFLUENCE implies abundant and increasing wealth. (L., *ad*, to; and *fluo*, to flow.)

## 3. Poverty.

POOR, destitute of possessions. Any person who can not command the conveniences, though he may enjoy the indispensable necessities of life, may be said to be *poor*.

POVERTY is the condition of being poor; that is, the condition of being abridged of the conveniences of life.

INDIGENCE is a condition in which a person is not only destitute of the conveniences, but is stinted in regard to the necessities of life.

PENURY is the privation of things in general, but especially of things that are essential to existence.

NEED is the absence of some particular thing that would be serviceable to us.

WANT is the absence of the necessities of life.

DESTITUTION is the state of being unprovided with something that is useful or necessary.

PAUPERS are poor persons who are provided for at the public expense.

CHARITY signifies, primarily, *love*. Secondly, *kindness* to the *poor*, because kindness is an expression of love.

ALMS are things given for the relief of the poor.

*Eleemosynary*, pertaining to or bestowed in alms. An almshouse is an *eleemosynary* establishment. A sum of money given for the benefit of the poor is an *eleemosynary* donation.

To IMPOVERISH is to render poor.

#### 4. Of Value.

The VALUE of a thing is that property, or those properties, which render it useful or estimable.

The REAL or INTRINSIC VALUE of a thing is measured by its utility.

The ESTIMATED VALUE of anything is a value depending upon opinion.

WORTH is, 1. *Intrinsic* value. 2. Moral excellence; as, he is a man of great *worth*.

To *Be Worth* is to command a definite price in market; as, wheat is *worth* a dollar a bushel.

*Worthy*, 1. Possessing moral worth; as, a *worthy* man. 2. Deserving; as, *worthy* of commendation; *worthy* of blame.

The PRICE of an article is the value set upon it by the person who offers it for sale.

RATE is the current price at which specific articles are bought and sold.

To ESTIMATE, To VALUE, or To RATE, is to set a value upon.

To APPRAISE is to set a value on anything under the direction of law.

To PRIZE is to have an appreciation of the value of anything. The diamond is more highly *prized* than any other gem.

To ESTEEM is, 1. To set a value on, whether high or low.

"They that despise me shall be lightly *esteemed*."—1 *Sam. ii.*

2. To set a high value on.

To *Estimate* is to set a pecuniary, numerical, or moral value on anything without weighing, measuring, or counting.

PRETIUM, price or value. (L.) Hence,

*Precious* of great value.

*Appreciate*, 1. To set a value on. 2. To increase in value. The precious metals *appreciate* as they become scarce (*ad, to.*)

*Depreciate*, 1. To rate below the true value. Rival authors sometimes *depreciate* each other's works. 2. To fall in value.

The COST is the price paid for an article.

DEAR, costing much.

CHEAP, costing little.

A TRIFLE is a thing of small value.

EQUIVALENT, having equal values. Five hundred francs are *equivalent* to ninety-five dollars.

PAR, equal. (L.) Hence,

AT PAR, when spoken of bank-notes, stocks, bills of exchange, etc., implies an equality between the current and the nominal values.

UNDER PAR, or BELOW PAR, implies that the current is below the nominal value.

ABOVE PAR implies that current is above the nominal value.

DISCOUNT is a deduction made from the nominal value. (*dis, off; and count.*)

A PREMIUM is some specific percentage above the nominal value.



## 5. Of Money.

MONEY is the representative or measure of value.

*Monetary*, pertaining to money in its relations to the business of a country, or to general commerce; as, *monetary* distress. (L., *moneta*, coin.)

PECUNIARY, pertaining to money in its relations to private or individual business; as, *pecuniary* interests; *pecuniary* loss. (L., *pecunia*, money.)

A SUM is an amount of money.

A TREASURE is a store of money or other things of great value.

A *Treasury* is a place where money is kept.

A *Treasurer* is one who has the keeping of money for others.

COIN consists of pieces of the precious metals in the form of small flat cylinders gauged to some uniform standard of size, weight, and fineness, and stamped by the authority of the government, with the name of the country; with that of the reigning sovereign; with the coat-of-arms of the nation; with the date of the issue; and with words, or with letters and figures designating the value.

A MINT is an establishment fitted up with machinery for the coining of money.

BULLION is uncoined gold and silver in the mass.

SPECIE is gold, silver, or copper in the form of coin.

A BANK is an institution that deals in money.

NOTE.—Banks lend money, receive money on deposit, and buy and sell exchange. Many banks also issue their own promissory notes, which, under the denomination of bank bills, circulate as money. These notes are signed by the president of the institution, are countersigned by the cashier, and are payable at the bank, on demand, in gold and silver.

CURRENT, passing freely from hand to hand; as, the *current* coin of a country; *current* bills. (L., *curro*, to run, or circulate.)

*Currency* is whatever circulates as money, whether in the form of coin, or that of bank-notes.

The CIRCULATING MEDIUM of a country consists in whatever subserves the purposes of money. (*Circulating*, passing round in a circle, and L., *medius*, existing between.)

NOTE.—A *medium* is that which exists between a cause or agency, and an effect or result, and through which the cause acts. Thus air is the *medium* of sound, because it is interposed between the sonorous body and the ear, and serves to convey the sound to the auditory organ. If I sell a hundred bushels of wheat at one dollar a bushel, and buy twenty yards of cloth with the money, at five dollars a yard, then the money has come *between* the wheat and the cloth, and is, therefore, the *medium* through which my ownership has been transferred from the one article to the other.

CASH is, 1. Ready money, in contradistinction to credit or barter; as, to sell for *cash*; to pay the *cash*. 2. *Cash* is also ready money in contradistinction to merchandise, or bills receivable.

A FUND is money that is set apart for some particular purpose.

*Funds* are money in possession, and applicable to any business or purpose whatever. L., *fundus*, a bottom or foundation.)

NOTE.—It was formerly a practice of the British government, in borrowing money, to pledge some particular tax, or source of revenue, as a *fundus*, or *bottom*, on which the security for the payment of the interest was based. It is, hence, that the present popular use of the term, *fund*, has been derived.

TO INVEST money is to employ it in establishing and carrying on some branch of business, or to apply it to the purchase of lands, stocks, or other property, with a view to profit. (L., *investio*, to clothe; because lands, stocks, etc., serve as a kind of *clothing* for your money.)

CAPITAL is money invested in trade, manufactures, etc., with a view to profit. (L., *caput*, the head, *capital* being a *head* or principal sum.)

STOCK is money or goods employed in trade, manufactures, banking, etc. (From *stock*, the trunk of a tree, in allusion to the profits of the business which represent the branches and fruit.)

REVENUE, or INCOME, is money arising from permanent sources. (Fr., *re*, back, and *venir*, to come.)

Fiscus, the property of the State.  
(L.) Hence,

*Fiscal*, pertaining to the public treasury or revenue.

*Confiscate*, to take the goods or estate of a criminal and place the proceeds in the public treasury.

FINANCE is the art of forming plans for the successful management of pecuniary interests.

*Finances*. By the plural term *finances*, we mean the condition of a state or individual, in reference to moneyed means. Thus, we say that the *finances* of a government or individual, are in a prosperous, or in an embarrassed condition.

A *Financier* is one who is capable of a skillful and economical management of pecuniary interests.

#### 6. Of the Acquisition of Money.

EARNINGS consist in money or other property, acquired by labor.

PROFITS consist in pecuniary advantage *resulting* from the prosecution of any business.

GAINS consist in pecuniary advantage *derived* from the prosecution of business.

NOTE.—We conceive of *profits* as springing from our business by a sort of natural growth. We conceive of *gains* as being drawn forth by exertion and skill. Our *profits* may be absorbed by our expenses, but our *gains* serve to increase our estate.

EMOLUMENTS consist in pecuniary advantage incident to office, as salary, fees, and perquisites.

AN ANNUITY is an annual sum settled on a person for a limited number of years, or for life. The person receiving an *annuity* is called an *Annuitant*.

LUCRE primarily signified simply *gain*; but the term is now used only in a bad sense. *Lucre* is gain, acquired solely for the gratification of an avaricious spirit, without reference to the good which wealth enables its possessor to accomplish.

*Lucrative*, yielding large gains; as a *lucrative* business.

THRIFT is a prudent management

by which expense is avoided and money is gained. (From *thrive*.)

#### 7. Pecuniary Compensation.

WAGES are a compensation for labor, or services, at a stipulated rate, by the day, week, month, or year.

SALARY is a fixed yearly compensation.

A STIPEND is a settled compensation for services, whether by the day, week, month, or year.

A *Stipendiary* is one who performs services for a settled compensation.

INTEREST is a compensation for the use of money.

RENT is a compensation for the use of a house, farm, or other real estate.

HIRE is a compensation paid, agreeably to contract, for services, or for the use of any article of personal property.

A FEE is a compensation to an officer, or professional man, for the performance of some specific service.

A PERQUISITE consists in money, or anything else that an officer is entitled to receive, apart from his salary, as a compensation for services.

A PENSION is an annual sum settled on a person in consideration of past services. The old soldiers who had fought in the war of the Revolution, received a *pension* from the government.

MERCENARY, 1. Serving for wages; as, *mercenary* soldiers. 2. Sacrificing principle from a sordid love of gain; as, a *mercenary* disposition. (L., *merz*, wages.)

#### 8. Of Expenditure.

To SPEND, EXPEND, or LAY OUT, is to part with money, or other things of value, in order to supply our wants, or to procure gratification of any kind.

FREE, disposed to part readily with money for the benefit or gratification of others.

LAVISH, expending too freely, whether for ourselves or others.

PROFUSE, immoderate in expenditure. (L., *pro*, forth, and *fundo* [*fusus*], to pour.)

EXTRAVAGANT, wildly profuse in expenditure. (L., *extra*, beyond bounds, and *vagor*, to wander.)

WASTEFUL, expending on objects that are of no use, or whose value does not correspond to the amount expended.

PRODIGAL, spending with a wasteful profusion.

TO DISSIPATE, *literally* and *primarily*, signifies to scatter. Hence, to *dissipate* a fortune is to scatter it in wasteful expenditure.

TO SQUANDER property is to spend it without economy or judgment. To *squander* time is to waste it in frivolous and unprofitable engagements.

A PRODIGAL is one who spends lavishly.

A SPENDTHRIFT is one who spends lavishly, without paying proper attention to the recruiting of his resources.

SUMPTUS, expense. (L.) Hence, *Sumptuous*; *lit.*, costly or expensive; hence, splendid or magnificent; as, a *sumptuous* mansion; a *sumptuous* feast.

*Sumptuary*, relating to expense.

*Sumptuary Laws* are such as limit and regulate the expenses of citizens in apparel, furniture, food, etc.

### 9. Limitation of Expenditure.

TO SAVE is to avoid waste and unnecessary expense.

ECONOMY is a prudent management of property, by which waste and unnecessary expense are avoided. By practicing *economy* we may subsist on moderate means. (Gr., *oikos* [*oikos*], a house; and *nomos* [*nomos*], management. Economy is, therefore, *literally*, household management.)

TO HUSBAND is to manage economically. We should *husband* our resources and our time.

FRUGALITY is moderation in personal expenses.

PARSIMONY is an excessive care to avoid expenses; or *parsimony* is frugality carried to excess.

PENURIOSUSNESS is a heightened parsimoniousness.

NOTE.—The penurious person spends as sparingly as if he were in a state of pinching *penury*, or want.

NIGGARDLINESS disposes a person to spend in the smallest quantities possible, and to exact the utmost farthing from others.

NOTE.—A person characterized by such a disposition is called a *niggard*.

STINGINESS is an indisposition to give, even to the most trifling amount of value.

### 10. Exchange of Property.

EXCHANGE consists in giving and receiving, mutually, things that are supposed to be of equal value.

TO SELL is to part with property in return for an equivalent.

A *Sale* is an act of selling.

TO VEND is to sell articles of merchandise as a regular business. (Fr., *vendre*, to sell.)

A *Vendue* is a public sale of the goods and chattels of an estate.

*Venal*, being for sale. (L., *veneo*, to be sold.)

NOTE.—*Venal* is used only in a bad sense. A man is said to be *venal* who, regardless of principle and honor, is ready to sell his services to the highest bidder.

This verse be thine, my friend, nor thou refuse  
This from no *venal* nor ungrateful muse.—Pope.

AN AUCTION is a public sale by outcry to the highest bidder. (L., *augeo* [*auctum*], to increase.)

TO BUY is to receive property on the condition of returning an equivalent.

TO PURCHASE is the same in meaning with to *buy*, and differs from it only in being a less familiar term. Buy may always be substituted for purchase; but, in speaking in relation to things of trifling value, *buy* is the preferable term.

EMO [*emptum*], to purchase. (L.) Hence,

*Redeem*, to purchase back; as, to *redeem* an estate; to *redeem* a pledge; to *redeem* prisoners. (*re*, back.)

*Redemption*, the act of purchasing back.



A *Redeemer* is one who purchases back that which has come into the power or possession of another.

The *Redeemer* is He who has purchased man's freedom from the thraldom of sin and from the curse of the law.

*Preemption* is the act or the right of purchasing before others. (*pre*, before.)

NOTE.—A *Preemption Right* is the privilege of an actual settler on public lands to obtain them by purchase in preference to other bidders.

A *RANSOM* is the money or price paid for the redemption of a prisoner or slave, or for goods captured by an enemy.

To *PAY* is to return an equivalent for some valuable received of another.

### 11. Of Debt.

To *OWE* is to be under obligation to pay for something received.

A *DEBT* is a sum owed.

To *be in Debt* is to owe.

A *Debtor* is one who owes.

*DUE*, standing as a debt. (*Fr.*, *du*, owed; from *devoir*, to owe.)

*Duty* (from *due*) is a debt of moral obligation.

*CREDIT* is *faith* or *belief*. To *credit* is to *believe*. Hence, to obtain goods on *credit* is to obtain them without present payment, on the grounds of the *faith* which the person of whom you obtain them reposes in your ability and disposition to pay him at some future time that may be agreed upon.

A *Creditor* is one who furnishes goods, etc., to another, on the promise of future payment.

NOTE.—My creditor *believes* that I am an honest man, and has, also, some *faith* in my ability to fulfill my engagements.

To *TRUST* is to let any one have goods, etc., on credit.

NOTE.—The person who furnishes the goods *trusts*; that is, *reposes confidence*, in the honesty and solvency of the other party.

To *CHARGE* is to enter in a book a statement relative to the article which you have sold on credit.

To *Discharge* is to pay that which has been *charged* against us as a debt,

or to perform that which has been *charged* upon us as a duty.

NOTE.—A *charge* is, literally, a load, or burden. To *charge* is to impose a burden. To *discharge* is to throw off the burden. When, therefore, the terms *charge* and *discharge* are used in speaking of debts and duties, we represent them as *burdens*. An honest man under the *weight* of an unpaid *debt*, and a conscientious man under the burden of an unperformed *duty*, is supposed to feel an uneasiness analogous to that caused by physical weight. In paying the debt, or in performing the duty, he *discharges*; that is, *throws off* the load, and thus obtains relief.

To *OBLIGATE* is to bind either legally or morally to do some specific thing. (*L.*, *ob*, upon; and *ligo*, to bind.)

An *Obligation* is an act of binding, or the condition of being bound to perform some specific act or acts.

NOTE 1.—Obligations may be sometimes voluntarily assumed, as when a person *obligates* himself to pay the debt of a friend. Other obligations are imposed upon us by the nature of things. We are, for instance, under a necessary *obligation* to obey the divine law.

NOTE 2.—If debts and duties are burdens, *obligations* are the cords which bind them upon our shoulders.

*CANCELLI* is a Latin word signifying lattice-work, which consists of bars crossing each other obliquely, thus. Hence,

To *Cancel* is, 1. To draw lines across writing for the purpose of defacing or obliterating it. 2. To annul the obligation of a debt; because lines are sometimes drawn across the record of a debt, to indicate that the debt has been either paid or forgiven.

To *SETTLE* is to adjust.

NOTE.—To *settle accounts* is a figurative expression derived from the *settling* of a turbid liquor. The pure liquor represents the credits and the sediment the debts. In the *unsettled* account these elements are confusedly mingled together, but when the account is *settled*, these elements are separated so that the relative proportions of each may be readily estimated.

To *LIQUIDATE* is, 1. To settle; as to *liquidate* an account. Hence, 2. To pay; as, to *liquidate* a debt. (*L.*, *liquidus*, clear or transparent.

NOTE.—To *liquidate*, as applied to accounts, involves the same figure that is involved in to *settle*.

11. *Of Commerce.*

COMMERCE is a general interchange of commodities.

MERCHANDISE includes all articles that are the objects of commerce.

COMMODITIES are particular articles of merchandise.

Goods are articles kept on hand for sale.

WARES are manufactured articles prepared for sale.

A MARKET is a place where commodities are sold.

THE MARKET is the general demand that exists for any particular commodity.

A SHOP is a room in which commodities are kept for sale.

To TRADE is to buy and sell for profit.

To TRAFFIC is to be engaged in buying and selling.

To BARTER is to exchange one commodity for another.

To DEAL in any particular commodity is to be engaged in buying and selling it; as, to *deal* in furs.

WHOLESALE is the sale of goods by the piece, or in large quantities.

RETAIL is the selling of goods in small quantities.

A MERCHANT is one who is engaged in commerce.

A TRADESMAN or SHOPKEEPER is one who sells by retail.

NOTE.—The foregoing is the sense of the terms *merchant*, *tradesman*, and *shopkeeper*, as they are used in England.

A HUCKSTER is a petty dealer in provisions.

12. *Of Commercial Transactions.*

A PROMISSORY NOTE is a short instrument of writing by which a person obligates himself to pay to some one a specific sum against a specified time.

INDORSERS are persons who write their names on the back of a note, and thereby guarantee the payment. (L., *in*, on; and *dorsum*, the back.)

The MATURITY of a note is the time when it falls due. (L., *maturus*, ripe.)

The FACE of a note is the amount for which it is drawn.

DISCOUNT is a deduction made from the face of a note, or the amount of a debt. (*dis*, off; and *count*.)

A DRAUGHT is a written order for money, drawn by A, addressed to B, and payable to C. (From *draw*, to write.) Also written *draft*.

The DRAWER is the person who *draws* an order for the payment of money.

The DRAWEE' is the person on whom an order for money is drawn.

The PAYEE' is the person to whom an order for money is payable.

AT SIGHT. A bill of *exchange* drawn payable *at sight*, is payable three days after presentation.

AFTER SIGHT. A bill drawn payable, say thirty days *after sight*, is payable thirty-three days after presentation.

DAYS OF GRACE are a certain number of days, usually three, allowed for the payment of a note or bill of exchange after it becomes due.

"A PROTEST is a formal declaration made by a notary public, under hand and seal, at the request of the payee or holder of a bill of exchange, for non-acceptance, or non-payment of the same, *protesting* against the drawer and others concerned, for the exchange, damages, and interest. This *protest* is written on a copy of the bill, and notice is given to the indorser of the same, by which he becomes liable to pay the amount of the bill, with charges, damages, and interest."—*Webster*.

COMMISSION is, 1. The state of being authorized to buy or sell goods for a merchant. 2. A compensation received for buying and selling for another.

A *Commission Merchant* is one who buys and sells on the account of others, and receives, for his compensation, some specific percentage on the amount of the purchases and sales.

A FACTOR is an agent who transacts business for a merchant at some remote point.

13. *Of Accounts.*

ACCOUNTS are written statements in regard to sales, purchases, disbursements, and other matters connected with mercantile business.

A DAY-BOOK, or JOURNAL, is a book in which a merchant records, in due order, the transactions of each day.

A WASTE-BOOK, or BLOTTER, is a book in which the entries are first made, and from which they are afterward carefully copied into the journal.

To ENTER is to write a statement in the journal.

An *Entry* is a written statement in the journal.

A LEDGER is a book in which the promiscuous entries of the journal are sorted, and arranged under their proper heads.

To POST is to transfer an account from the journal to the ledger.

BOOK-KEEPING is the art of keeping accounts in a systematic manner.

SINGLE ENTRY is a method of book-keeping, according to which each entry of the journal is transferred to but one general head in the ledger.

DOUBLE ENTRY is a method of book-keeping according to which each entry of the journal is transferred to two general heads in the ledger.

An ACCOUNTANT is one who is skilled in the art of keeping accounts.

14. *Inheritance.*

HEIRS are persons who are lawfully entitled to the property of a deceased relative.

To *Inherit* is to receive by heirship.

*Hereditary*, descending from father to son, as an *hereditary* right, an *hereditary* estate.

*Hereditaments* are things that may be inherited.

A *Heritage* is an estate descending from an ancestor.

*Inheritance* is the reception of an estate by hereditary right.

AN *Inheritance* is an estate derived from an ancestor.

A PATRIMONY is an estate inherited from a parent. (L., *pater*, a father.)

An ADMINISTRATOR is one who is appointed by a probate court to settle the estate of a deceased person.

15. *Of Wills.*

A WILL is a designation of the manner in which a person wishes that his property shall be disposed of after his death. Wills are of two kinds, *written*, and *nuncupative*, or *verbal*.

A TESTAMENT is a written will duly attested. (L., *testis*, a witness.)

A *Testator* is a person who makes a will.

To BEQUEATH is to dispose of property by will.

A *Bequest* consists in some specific item of property, or sum of money, appropriated by will to some person, institution, or other object.

A LEGACY is the same with a *bequest*.

A *Legatee* is one to whom a legacy is bequeathed.

To DEVISE is to give, or distribute, real estate by will.

A *Devisor* is a person who disposes of real estate by will.

A *Devisee* is a person on whom real estate has been bestowed by will.

An EXECUTOR is one who *executes*, or carries out the provisions of a will.

INTESTATE means dying without a will.

16. *Of Giving.*

To GIVE is to transfer one's right of property to another, without requiring anything in return.

A *Gift* is a thing given.

A PRES'ENT is a complimentary gift.

To *Present* is to give in the way of compliment.

Dono [*donatum*], to give. (L.) Hence,

*Donation*, a gift for some object of public utility.

*Donatives*, gifts for securing good will.



NOTE.—The Roman emperors, on their accession to power, frequently distributed large sums as *donatives* among the soldiers.

*Do'nor*, a giver.

*Donee*, the person on whom a gift is bestowed.

LARGESSES are liberal gifts bestowed by superiors on inferiors, as tokens of favor. (L., *largior*, to give largely.)

A BRIBE is a gift for the perversion of justice, as when a party who has a suit pending in court, makes a pres-

ent to the judge, in order to bias him in his favor.

FREE, granted without pay; as, *free admittance*.

GRATIS, without recompense; as, to give a thing *gratis*. (L.) Hence, *Gratuitous*, performed without compensation; as, *gratuitous* services.

*Gratuity*, a free gift.

To BESTOW is to grant as a gratuity.

To ENDOW is to bestow money or lands on an institution for its support.

## OF GEOGRAPHY.

### 1. Definition of the Term.

GEOGRAPHY is a description of the surface of the earth. (Gr., *γῆ* [*ge*], the earth, and *γραφω* [*grapho*] to describe.)

*Physical Geography* treats of the natural divisions and features of the earth's surface; also of climate, winds, oceanic currents, etc. (*Physical*, natural.)

*Civil or Political Geography* treats of the division of the earth into empires, kingdoms, provinces, etc.

*Astronomical Geography* treats of latitude, longitude, the points of the compass, etc.

### 2. Physical Geography.

The EARTH is a globe about eight thousand miles in diameter, and twenty-five thousand miles in circumference.

LAND is the portion of the earth's surface which is not covered with water.

TERRA, land. (L.) Hence.

*Terraqueous*, consisting of land and water. (L., *aqua*, water.)

NOTE.—The earth is called the *terraqeous* globe.

*Terra Firma*, *lit.*, firm or solid land. Hence, a continent or mainland.

A CONTINENT is a large body of land not separated by water. (L., *con*, together, and *teneo*, to hold.)

An ISLAND is a portion of land entirely surrounded by water.

*Isle* is a poetic form of the word island.

An *Islet* (i-let,) is a little island.

INSULA, an island. (L.) Hence, *Insular*, pertaining to an island; as, an *insular* situation.

*Insulate*, to separate from all connection with surrounding objects.

*Peninsula*, a portion of land almost surrounded by water.

An ISTHMUS is a narrow neck connecting two bodies of land.

A CAPE is a point of land extending into the sea. (L., *caput*, a head.)

A HEADLAND is a cape.

A PROMONTORY is the extremity of a mountain projecting into the sea. (L., *pro*, forward; and *mons*, a mountain.)

A COUNTRY is a portion of the land surface of the earth.

A TRACT is a portion of land or water of indefinite extent.

A REGION is a tract of land of indefinite extent.

A PLAIN is a level portion of the earth's surface.

A PRAIRIE is a plain covered with grass.

The PAMPAS are the vast prairies in the southern part of Buenos Ayres in South America.

The Llanos are the grassy plains of Venezuela and New Grenada.

The STEPPES of Asia are vast plains resembling the prairies of America.

A DESERT is a plain destitute of vegetation.

A PLATEAU is an elevated plain.

A HEATH, in Europe, is a tract of land covered with a plant called *heath* or *heather*.

A MOUNTAIN is a portion of the earth's surface raised up to a great height. From

MOXES [*montis*], a mountain. (L.) Hence,

MOUNT, a mass of earth, or of earth and rock, rising to a considerable height above the surrounding land.

To MOUNT, 1. To rise on high. 2. To get on horseback.

AMOUNT, the total or sum to which a number of particulars, when taken collectively, MOUNTS or RISES. (Fr., *à*, to.)

To SURMOUNT, *lit.*, to climb over the top of a mountain. Hence, To overcome; as, to surmount difficulties or obstacles.

To DISMOUNT, to descend from the back of a horse.

A PEAK is a pointed mountain.

A RIDGE is a long and narrow elevation of land.

A CHAIN or RANGE is a succession of mountains extending in some particular direction.

A HILL is an elevation lower than a mountain.

A HILLOCK is a little hill.

A MOUND is an artificial hillock. (L., *mons*, a mountain.)

A VALLEY is a low portion of land between hills and mountains.

VALE is a poetic form of the word *valley*.

DALE is a poetic term and is equivalent to *vale*.

A GLEN is a narrow depression between hills.

A BOTTOM, in the United States, is a low and level strip of land bordering on a river.

A RAVINE is a long, deep, and narrow depression of the surface.

A GULLY is a long, narrow hollow

worn in the earth by a current of water.

A CAVE, or CAVERN, is a hollow place in the earth. (L., *cavus*, hollow.)

A GROTTTO is, 1. A natural cavern. 2. An artificial, ornamented cave for coolness and refreshment. (It.)

GROT is a poetical abbreviation of the word *grotto*.

Then let me, sequestered Fair,  
To your Sybil grot repair.—Granger.

For the terms of *Hydrographical Geography* see Art. *Water*; and for the principal terms of *Political Geography*, see Art. *Civil Government*.

### 3. *Astronomical Geography.*

The EARTH is one of those bodies called *planets*. See Art. *Astronomy*.

The AXIS of the earth is the straight line which passes from north to south through the center, and around which it turns in 24 hours. (Gr., *ἀξω* [*ago*], to turn.)

The POLES are the extremities of the axis.

The HORIZON is a circle touching the earth at the place of the spectator, and bounded by the line in which the earth and skies seem to meet. (Gr., *ὁρίζω* [*horizo*], to bound.)

NOTE.—The horizon, as above defined, is the *sensible* horizon. The plane of the *rational* horizon is parallel to it, and passes through the center of the earth.

To RISE, when spoken of the heavenly bodies, signifies to come above the plane of the horizon.

To SET is to pass below the plane of the horizon.

The EAST is the quarter of the heavens in which the sun rises.

The ORIENT is the east, so called from the rising of the sun. (L., *oriens*, rising.)

*Oriental*, eastern.

The WEST is the quarter of the heavens in which the sun sets.

The OCCIDENT is the west. (L., *occidens*, setting.)

*Occidental*, western.

The SOUTH is the direction of the right hand when a person stands with his face toward the east.

AUSTRAL, southern. (L., *Auster*, the south wind.)

The NORTH is the region of the earth and sky which is opposite to the south.

BOREAL, northern. (L., *Boreas*, the north wind.)

SEPTENTRIONAL, northern. (L., *Septentrio*, a northern constellation, called Charles's Wain.)

ARCTIC, northern. (Gr., *Ἀρκτος* [*Arctos*], the northern constellation of the Bear.)

Antarctic, southern. (Opposite to the arctic. Gr., *ἄντι* [*anti*], opposite.)

The ZENITH is the point in the heavens directly over the head of the spectator.

The NADIR is the point in the heavens which is directly opposite to the zenith. The *nadir* is directly under the place where we stand.

The EQUATOR is a line drawn east and west around the earth at an equal distance from each pole.

NOTE.—The equator is thus called because when the sun is in the plane of this circle the days and nights are *equal* all over the world.

A MERIDIAN is a great circle of the sphere passing through the earth's axis, and the zenith of the spectator.

NOTE.—Meridians are represented on artificial globes by lines drawn north and south, and meeting at the poles. These are also called *noon lines*. (L., *meridies*, noon.)

LATITUDE is distance from the equator either north or south. (L., *latus*, broad, because the breadth of the habitable world, as known to the ancients, extended from north to south.

LONGITUDE is distance east or west, from any established meridian. (L., *longus*, long, because the length of the habitable world, as known to the ancients, extended east and west.)

A DEGREE is one three-hundred-and-sixtieth part of the earth's circumference, or about  $69\frac{1}{2}$  miles.

A MINUTE is one sixtieth part of a degree.

A SECOND is one sixtieth part of a minute.

The TROPICS are two smaller circles situated on the opposite sides of the equator, and at the distance of  $23^{\circ} 28'$  from that circle.

NOTE.—The tropics mark the limits of the sun's northern and southern declination. (Gr., *τροπή* [*trope*], a return, because when the sun has touched either tropic, he immediately begins to *return* to the opposite tropic.)

The *Tropic of Cancer* is the northern tropic, thus called because the sun touches this circle when he is about entering the constellation of *Cancer*. (See Art. *Astronomy*.)

The *Tropic of Capricorn* is the southern tropic, thus called because the sun touches this circle when he is about entering the constellation of *Capricorn*.)

THE ARCTIC CIRCLE is drawn within  $23^{\circ}$  and  $28'$  of the north pole, and marks the limits of constant day during the twenty-four hours when the sun is at the northern tropic.

THE ANTARCTIC CIRCLE is drawn at the distance of  $23^{\circ} 28'$  from the south pole, for a reason similar to that assigned above.

The ZONES are five belts on the earth's surface, bounded by the tropics and the polar circles. (Gr., *ζώνη* [*zo'ne*], a girdle.)

CLIMATE, among the ancient geographers, was applied to denote that obliquity of the sphere with respect to the horizon, which gives rise to the inequality of day and night. They divided the space comprehended between the equator and the pole, into thirty equal parts, which they denominated *climates*, or inclinations. (Gr., *κλίμα* [*clino*], to incline).—*Brande*.

*Climate*, in the ordinary acceptance of the term, embraces all those modifications of the atmosphere, by which our organs are sensibly affected.—*Brande*.

To *Acclimate* is to habituate the body to a new climate. (*ad*, to.)

*Clime* is a poetical form of the word *climate*.



## OF ASTRONOMY.

## I. General Terms.

ASTRONOMY is the science which treats of the motions, magnitudes, and distances of the heavenly bodies. (Gr., *αστρον* [*astron*], a heavenly body; and *νομος* [*nomos*], a law.)

HEAVEN is, 1. The dome-like arch which seems to be *heaved* up over our heads. 2. The regions of space which surround the earth on all sides. 3. The abode of the blest, from the idea of its being situated somewhere within the limits of the physical heavens.

The SKY includes the regions of the air, and extends indefinitely upward.

The WELKIN is the vault of heaven, or the visible regions of the air. (A poetical word.)

"Their hideous yells rend the dark welkin."  
*Philips.*

The FIRMAMENT includes the region of the fixed stars. (L., *firmamentum*, the *firm*, or solid sphere, in which, according to the ancient astronomers, the fixed stars were set.)

CÆLUM, heaven. (L.) Hence,

*Celestial*, heavenly.

ΟΥΡΑΝΟΣ [*Ouranos*], heaven. (Gr.)

Hence,

*Uranography*, a description of the heavens.

*Uranus*, one of the primary planets.

*Urania*, the Muse of astronomy.

The HEAVENLY BODIES include the sun, the moon, and the stars.

## 2. Of the Sun.

The SUN is the source of light and heat to our world.

NOTE.—The diameter of the sun is 892,000 miles. Its bulk is 1,400,000 times greater than that of the earth, and its distance from the earth is 96,000,000 miles.

SOL, the sun. (L.) Hence,

*Solar*, pertaining to the sun; as, *solar* light.

*Insolation*, a local disease of plants attributable to exposure to too bright a light, which causes an excessively rapid evaporation, the effect of which

is to kill the part in which the evaporation takes place.—*Brande.*

*Parasol*, a sun-shade. (G., *παρα* [*para*], against.)

ΗΑΙΟΣ [*HELIOS*], the sun. (Gr.)

Hence,

*Heliocentric*. The *heliocentric* place of a heavenly body is its position as seen from the sun.

*Helioscope*, an instrument for viewing the sun without injury to the eye. (Gr., *σκοπεω* [*scopeo*], to view.)

*Perihelion*, the point in the orbit of a planet, or comet, which is nearest to the sun. (*περι* [*peri*], near to.)

*Aphelion*, the point in the orbit of a planet, or comet, which is farthest from the sun. (*απο* [*apo*], remote from.)

*Parhelion*, a mock-sun. See *Art, Light*.

## 3. Of the Stars.

A STAR is an apparently small, luminous body in the heavens.

STELLA, a star. (L.) Hence,

*Stellar*, pertaining to the stars.

*Stellate*, star-shaped.

*Constellation*, a cluster, or group, of stars. (*con*, together.)

ΑΣΤΡΟΝ [*astron*], a star. (Gr.)

Hence,

*Astronomy*, the science of the stars. (Gr., *νομος* [*nomos*], a law.)

*Astral*, belonging to the stars; as, an *astral* system.

*Astrography*, a description of the stars. (Gr., *γραφω* [*grapho*], to describe.)

*Asterism*, a small cluster of stars.

*Asterisk*, the figure of a star, thus, \*, used in printing or writing, as a reference to a note in the margin, or to fill the space when a name, or part of a name, is omitted.

NOTE 1.—There are three general classes of stars; planets, comets, and fixed stars.

NOTE 2.—The planets and comets, in connection with the sun, constitute the *Solar System*.

## 4. Of the Planets.

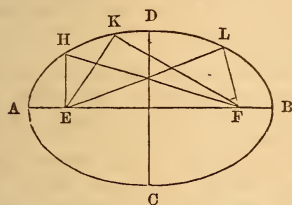
A PLANET is a solid body revolving around the sun, in an orbit of a moderate degree of eccentricity.

NOTE.—The planets are thus called because they *wander*, or change their position, among the fixed stars. (Gr., *πλανή* [*plane*], a wandering.)

THE ORBIT of a planet, or other heavenly body, is the path in which it moves around a center of attraction. (L., *orbis*, a circle.)

NOTE 1.—The orbits of all the heavenly bodies, so far as is known, are ellipses, in one of whose foci is situated the body around which the moving body revolves.

NOTE 2.—An ELLIPSE is a curvilinear figure, as A C B D, having two fixed points, E and F, called foci, the sum of whose distances, EH+



FH, EK+FK, EL+FL, etc., from any point in the periphery, is always the same.

NOTE 3.—Focus is a Latin word signifying a *fire-place*. The term was first applied in a metaphorical sense, to the point in which the sun's rays are concentrated by a burning glass, in allusion to the heat; and afterward to certain points in which geometrical lines meet. (pl. *foci*.)

THE ECCENTRICITY of an orbit is the distance of either focus from the center of the orbit. (Gr., *εκ* [*ec*], from, and *κεντρον* [*centron*], the center.)

NOTE.—The *eccentricity* of the earth's orbit is about one and a half millions of miles. When, therefore, the earth is in its perihelion, it must be three millions of miles nearer to the sun than when in its aphelion.

THE ECLIPTIC is the path or way among the fixed stars, which the earth, in its orbit, appears to describe to an eye placed in the sun.

NOTE 1.—The *ecliptic* is thus called from the word *eclipse*, because eclipses of the sun or moon can happen only when the moon is in or near the plane of the earth's orbit.

NOTE 2.—The plane of the ecliptic forms an angle of twenty-three degrees twenty-eight minutes with the plane of the equator.

THE EQUINOXES are the points of time at which the sun passes the equator. (L., *æquus* equal, and *nox*, night; because, when the sun is at the equator, the days and nights are equal in length all over the world.)

NOTE.—There are two equinoxes; the *vernal* and the *autumnal*.

The *Vernal Equinox* occurs on the 21st of March.

The *Autumnal Equinox* occurs on the 22d of September.

THE SOLSTICES are the points of time at which the sun is at the greatest distance from the equator. (L., *sol*, the sun, and *sto*, to stand; because when the sun has attained his greatest northern or southern declination, he seems to *stand* for a short time before he begins to return.)

NOTE.—There are two *solstices*; the *summer* and the *winter* solstice.

The *Summer Solstice* occurs on the 21st day of June.

The *Winter Solstice* occurs on the 21st day of December.

Table of the Principal Planets.

NAME.	Dist. from the sun in miles.	Diameter in Miles.	Time revolving around the sun.
Mercury,	37,000,000	3,123	88 days.
Venus,	68,000,000	7,702	225 "
Earth,	93,000,000	7,916	365 1/4 "
Mars,	144,000,000	4,398	687 "
Vesta,	223,000,000	unknown	1,313 "
Juno,	253,000,000	1,545	1,585 "
Pallas,	263,000,000	2,280	1,680 "
Ceres,	263,000,000	1,761	1,980 "
Jupiter,	490,000,000	89,170	4,333 "
Saturn,	900,000,000	79,042	10,759 "
Uranus,	1,800,000,000	35,100	30,688 "
Neptune,	2,850,000,000	35,000	166 years.

NOTE.—The planets Mercury, Venus, Earth, Mars, Jupiter, and Saturn were known to the ancients. Uranus was discovered, in 1781, by Sir William Herschell; and Neptune was discovered, in 1846, by Galle, the existence and position of the planet having been previously deduced by Leverrier and Adams, from certain irregularities in the motion of Uranus, which irregularities they referred to the attraction of an undiscovered planet.

THE ASTEROIDS or PLANETOIDS are a family of small planets, having

their orbits between those of Mars and Jupiter, and at an average distance of about 260 millions of miles from the sun. The following is a list of these bodies:

THE ASTEROIDS.	DISCOVERED BY	IN THE YEAR
Ceres	Piazzi	1801
Pallas	Olbers	1802
Juno	Harding	1804
Vesta	Olbers	1807
Astræa	Hencke	1845
Hebe	Hencke	1847
Iris	Hind	1847
Flora	Hind	1847
Metis	Graham	1848
Hygeia	Gasparis	1849
Parthenope	Gasparis	1850
Victoria	Hind	1850
Egeria	Gasparis	1850
Irene	Hind	1851
Eunomia	Gasparis	1851
Psyche	Gasparis	1852
Thetis	Luther	1852
Melpomene	Hind	1852
Fortuna	Hind	1853
Massilia	Gasparis	1852
Lutetia	Goldschmidt	1852
Calliope	Hind	1853
Thalia	Hind	1852
Themis	Gasparis	1853
Phocæas	Chacornac	1853
Proserpin	Luther	1853
Euterpe	Hind	1853
Bellona	Luther	1854
Amphitrite	Marth	1854
Urania	Hind	1854
Euphrosyne	Ferguson	1854
Pomona	Goldschmidt	1854
Polyhymnia	Chacornac	1854
Circe	Chacornac	1855
Leucothea	Luther	1855
Atalanta	Goldschmidt	1855
Fides	Luther	1855

SECONDARY PLANETS, SATELLITES, or MOONS, are small planets revolving around some of the larger planets. (L., *satelles*, an attendant.)

NOTE.—The Earth has one satellite; Jupiter, four; Uranus, six; and Saturn, eight.

### 5. Of the Moon.

The MOON is the satellite of our planet.

NOTE.—The Moon's diameter is 2159 miles. Its bulk is one-forty-ninth part of that of the earth. It revolves around the earth in twenty-seven days, seven hours, and forty-three minutes. Its mean distance from the Earth is 237,000 miles. The inclination of the Moon's orbit to that of the Earth is five degrees and fifty minutes.

The PERIGEE is the point of the Moon's orbit which is nearest to the earth. ( $\pi\epsilon\rho\acute{\iota}$  [*perî*], near; and  $\gamma\eta$  [*ge*], the earth.)

The APOGEE is the point of the Moon's orbit which is farthest from the earth. (Gr.,  $\alpha\pi\omicron$  [*apo*], from; and  $\gamma\eta$  [*ge*], the earth.)

The NODES are the points where the orbit of the Moon intersects or pierces the plane of the Earth's orbit. (L., *nodus*, a knot.)

The *Ascending Node* is the point at which the Moon penetrates the plane of the ecliptic in passing from south to north.

The *Descending Node* is the point at which the Moon passes the plane of the ecliptic in moving from north to south.

The PHASES OF THE MOON, are the various appearances which she assumes. (Gr.,  $\phi\alpha\sigma\iota\varsigma$  [*phasis*], an appearance.)

The CHANGE OF THE MOON takes place at the moment when she passes the sun, and commences a new monthly revolution.

The NEW MOON continues for one week after the change.

A CRESCENT is a figure resembling the new or *increasing* moon. (L., *crescens*, increasing.)

The HORNS are the points of the crescent moon.

A HALF MOON is the figure of a moon cut in two.

The FULL MOON occurs when the sun and the moon are situated on opposite sides of the earth, and the moon turns the illuminated half of her surface directly toward us.

A QUARTER OF THE MOON is the fourth part of its monthly period.

QUADRATURE is the position of one heavenly body in respect to another, when distant from it ninety degrees.

NOTE.—The moon is in her quadratures when at an equal distance from the points of conjunction and opposition.

A MONTH is a period extending from one change of the moon to another. (from *moon*.)

LUNA, the moon. (L.) Hence, *Lunar*, pertaining to the moon.

*Lunation*, the period from one new moon to another.

*Lunacy*, madness, from an idea



which formerly prevailed, that the influence of the moon either caused insanity or aggravated its symptoms.

*Sublunary, lit.*, situated beneath the moon. Hence, pertaining to this world.

All *sublunary* things are subject to change.—*Dryden.*

### 6. Of Eclipses.

An ECLIPSE consists in the obscuration of the light of a celestial luminary. (Gr., *ελεπτω* [*ecleipo*], to fail.)

NOTE 1.—Eclipses are of two kinds. *First.*—When the obscuration is caused by an interception of the light received by the luminary from the sun. *Second.*—When the obscuration is caused by an interception, either totally or partially, of the light transmitted from the luminary to the spectator.—*Brande.*

NOTE 2.—An eclipse of the sun is caused by an intervention of the moon between the earth and the sun.

NOTE 3.—An eclipse of the moon is caused by the moon's passing through the shadow of the earth.

NOTE 4.—A solar eclipse can happen only at the change of the moon, and a lunar eclipse can happen only at the full of the moon.

The LIMB is the border or outermost edge of the sun or moon.

A DIGIT is the twelfth part of the diameter of the sun or moon.

### 7. Of the Comets.

The COMETS are bodies revolving around the sun in very eccentric orbits, and are generally distinguished by a hair-like appendage called the *tail*. (Gr., *κωμη* [*co'me*], hair.)

The HEAD, or NUCLEUS, is the denser portion of a comet.

NOTE 1.—The tail of a comet is sometimes more than one hundred million of miles in length.

NOTE 2.—Comets, generally, if not always, consist of an inconceivably thin vapor. According to Sir John Herschell, stars of the smallest magnitude may, sometimes, be distinctly seen through the nucleus, or densest portion of a comet.

NOTE 3.—The comets are supposed to be very numerous; yet there are only three whose periods are known; to wit: Halley's, Encke's, and Biela's.

HALLEY'S COMET has a period of 75 years.

ENCKE'S COMET has a period of about three years.

BIELA'S COMET has a period of about six years.

### 8. Of the Zodiac.

The ZODIAC is an imaginary belt extending eight degrees on each side of the ecliptic, which divides it in the middle. (Gr., *ζωδιον* [*zodion*], a little animal; because the constellations of the ecliptic are, for the most part, represented in celestial charts by the figures of animals.)

The SIGNS OF THE ZODIAC are the twelve equal portions into which the Zodiac is divided by transverse lines. (L., *signum*, a figure, in allusion to the figures of animals, etc., with which the Zodiac is filled.)

#### Table of the Signs of the Zodiac.

Latin Names.	English Names.	Symbols.
Aries.	The Ram.	♈
Taurus.	The Bull.	♉
Gemini.	The Twins.	♊
Cancer.	The Crab.	♋
Leo.	The Lion.	♌
Virgo.	The Virgin.	♍
Libra.	The Balance.	♎
Scorpio.	The Scorpion.	♏
Sagittarius.	The Archer.	♐
Capricornus.	The Goat.	♑
Aquarius.	The Waterbearer.	♒
Pisces.	The Fishes.	♓

#### Symbols of the Planets, etc.

☉ The Sun.	♄ Juno.
☾ The Moon.	♃ Herschell.
☿ Mercury.	♄ Ceres.
♀ Venus.	♄ Pallas.
♁ The Earth.	♃ Jupiter.
♂ Mars.	♄ Saturn.
♁ Vesta.	

NOTE 1.—The sun passes through all the signs of the zodiac in one year.

NOTE 2.—The moon passes through all the signs of the zodiac in each of its revolutions around the earth. The moon is, therefore, a little more than two days in passing through each sign.

NOTE 3.—When people look in the almanac for the *sign*, their object is to find the position of the moon among the constellations of the Zodiac.

NOTE 4.—The idea that the influence of the moon varies according to its position among the signs of the zodiac is unphilosophical, and is nothing but a vulgar prejudice.

### 8. Of the Fixed Stars.

The FIXED STARS are thus called because from one year to another they do not sensibly change their relative positions.

NOTE 1.—The fixed stars may be distinguished by their twinkling, whereas the planets shine with a steady light.

NOTE 2.—The fixed stars are at such a distance that it requires light from 10 to 15 years, moving at the rate of 200,000 miles per second to travel from the nearest of those stars to our system.

NOTE 3.—The fixed stars shine by inherent light; they are equal in magnitude to our sun, and are supposed to be actual suns illuminating and warming other systems of planetary worlds.

NOTE 4.—The number of stars visible through a good telescope has been estimated at 75 millions.

The GALAXY, or MILKY WAY is that broad, luminous band which stretches across the sky every evening from horizon to horizon, and which forms a zone completely encircling the whole sphere almost in a great circle. When examined through powerful telescopes, it is found to consist entirely of stars, scattered by millions like glittering dust on the black ground of the general heavens.—*Brande.*

An ASTRAL SYSTEM embraces an immense number of stars, or suns, revolving around a common center.

NOTE.—The Milky Way consists of the *astral system* to which our sun belongs.

NEBULA, (plu., *nebulae*), a name given to faint, misty appearances, which are dimly seen among the stars, resembling a comet, or a speck of fog. (L., *nebula*, a little cloud.)—*Olmstead.*

*Resolvable Nebulae* are such as by the aid of telescopes may be resolved into stars.

NOTE.—The *resolvable nebulae* may be regarded as appendages of our astral system.

The *Irresolvable Nebulae* may either consist of stars that are too remote to be separated by our instruments, or they may consist of matter that is essentially *nebulous* or mist-like.

NOTE.—The *irresolvable nebulae* are, doubtless, in many instances, remote astral systems, resembling the Milky Way.

The *Nebular Zone* is a broad belt crossing the Milky Way nearly at right angles, and crowded with immense numbers of *nebulae*.

NOTE 1.—The *Nebular Zone* is probably a system of astral systems, or a galaxy of galaxies, in which each individual system bears the same relation to the whole, that a single star bears to the Milky Way.

NOTE 2.—The *nebulae* are mostly telescopic objects, only one or two being visible to the naked eye.

## ASTROLOGY.

ASTROLOGY is the art of predicting events from the relative positions and supposed influences of the planets. (Gr., *αστρον* [*astron*], a star; and *λογος* [*logos*], a discourse.)

NOTE.—Originally *astrology* was synonymous with *astronomy*.

The ASPECT OF THE PLANETS is their relative position.

NOTE.—The astrologers reckoned five aspects, namely, the CONJUNCTION denoted by the character  $\odot$ ; the OPPOSITION, by  $\oslash$ ; the TRINE, by  $\Delta$ ; the QUADRILE, or QUARTILE, by  $\square$ ; and the SEXTILE, by  $\times$ .

The *Conjunction* is the aspect of two planets that are together.

The *Opposition* is the aspect of two planets when 180 degrees apart.

The *Trine* is the aspect of two planets that are 120 degrees apart.

The *Quadrile* is the aspect of two planets that are 90 degrees apart.

The *Sextile* is the aspect of planets that are 60 degrees apart.

NOTE.—With regard to the influences of the aspects, they are *benignant*, *malignant*, or *indifferent*.

The BENIGN, or propitious aspects, are the trine and the sextile.

The MALIGN, or adverse aspects, are the opposition and the quadrile.

The INDIFFERENT aspect is the conjunction.

The HOUSES, in Astrology, are the twelve equal portions into which the whole heaven, visible and invisible, is divided by the horizon, the meridian and four other circles at the distances of 30 and 60 degrees from the meridian. The first house is the

house of life; the second, of riches; the third, of brothers; the fourth, of parents; the fifth, of children; the sixth, of health; the seventh, of marriage; the eighth, of death; the ninth, of religion; the tenth, of dignities; the eleventh, of friends; and the twelfth, of enemies.

NOTE 1.—The houses have different powers, the strongest of all being the first, and the next in power the tenth; so that if two planets are equally powerful, that will prevail which is in the stronger house.

NOTE 2.—By the apparent revolution of the heavens a celestial body is carried through the twelve houses in twenty-four hours.

A HOROSCOPE is a representation of the aspect of the heavens, and positions of the celestial bodies at a particular moment of time, drawn according to the rules of the imaginary science of astrology.—*Brande.*

A NATIVITY is a horoscope representing the aspect of the heavens at the moment of a person's birth.

The ASCENDANT is the part of the heaven which is about to rise, and includes the first house.

NOTE.—Each house has one of the heavenly bodies as its lord, who is stronger in his own house than in any other.

The *Lord of the Ascendant* is the planet which rules in the *ascendant* or first house.

NOTE 1.—The astrological term *ascendant* has passed into common language in the sense of superiority, or commanding influence, as when we say that one man has the *ascendant* over another. *Ascendancy*, (erroneously written *ascendency*) has the same origin.

NOTE 2.—The terms *saturnine*, *jovial*, and *mercurial*, as applied to the temperaments, are of astrological origin, and refer to the supposed influence of the planets upon the dispositions of persons.

## CHEMISTRY.

CHEMISTRY is a department of science, the objects of which are to investigate the nature and the properties of the elements of matter, and their mutual actions and combinations; to ascertain the proportions in which they unite, and the modes of separating them when united; and to inquire into the laws which preside over and affect these agencies.—*Brande.*

A *Chemical Element* is a simple or uncompounded substance.

NOTE 1.—The number of known substances regarded as elementary is 55. They may be divided into two general classes: 1st, the *Metals*; and 2d, the *Non-Metals*.

NOTE 2.—The ancients classified all substances under the titles of *earth*, *air*, *fire*, and *water*, which they called the *four elements*.

### Table of the Simple Substances with their Equivalent or Combining Weights.

1. <i>The Metals.</i>			
Gold,	200	Bismuth,	72
Silver,	110	Zinc,	32
Iron,	28	Arsenic,	38
Copper,	32	Cobalt,	30
Mercury,	200	Platinum,	98
Lead,	104	Nickel,	28
Tin,	58	Manganese,	28
Antimony,	65	Tungsten,	100

Tellurium,	32	Barium,	69
Molybdenum,	48	Strontium,	44
Uranium,	217	Calcium,	20
Titanium,	24	Cadmium,	56
Chromium,	28	Lithium,	10
Columbium,	185	Zirconium,	30
Palladium,	54	Aluminium,	10
Rhodium,	45	Glucinium,	18
Iridium,	96	Yttrium,	32
Osmium,	100	Thorium,	60
Cerium,	48	Magnesium,	12
Potassium,	40	Vanadium,	68
Sodium,	24	Lanthanum,	

### 2. The Non-Metallic Elements.

Oxygen,	8	Carbon,	6
Chlorine,	36	Phosphorus,	16
Iodine,	125	Boron,	20
Bromine,	78	Silicon,	8
Fluorine,	18	Nitrogen,	14
Sulphur,	16	Hydrogen,	1
Selenium,	40		

NOTE 1.—The non-metallic elements may be divided into two families. The first family includes *oxygen*, *chlorine*, *iodine*, *bromine*, *fluorine*, *sulphur*, and *selenium*. The characteristic property of the elements of this family is, that, in common with oxygen, they are all acidifying principles. *Carbon*, *phosphorus*, *boron*, *silicon*, *nitrogen*, and *hydrogen*, which constitute the second family, seem to possess a nature intermediate between that of the metals and that of the oxygen family.

NOTE 2.—*Gold*, *silver*, *iron*, *copper*, *mercury*, *lead*, and *tin*, are the only metals which were known to the ancients.

*Antimony* was described by Basil Valentine in 1496.

*Bismuth* was described by Agricola in 1530.



Zinc was first mentioned by Paracelsus in the 16th century.

The metals of the list above, from *arsenic* to *chromium*, inclusive, were discovered during the last century; and the remaining twenty-one have been discovered since the commencement of the present century.

Of the non-metallic elements, *sulphur* and *carbon* only were known to the ancients.

NOTE 3.—In the foregoing table, the numbers represent the proportional weights of the atoms of the different elementary substances. The atom of hydrogen is the lightest, the weight of its atom being represented by the number 1. The weight of the atom of oxygen is eight times greater than that of hydrogen, and that of sulphur is sixteen times greater.

A MIXTURE consists of different substances whose particles are brought into contact with each other, while there is no union between the ultimate atoms.

A CHEMICAL COMPOUND consists of two or more simple substances whose ultimate atoms have united.

NOTE.—In the case of a *mixture*, the elements retain their sensible properties; while in the case of a true *chemical compound*, a new substance is formed, in which the sensible properties of neither of the elements can be recognized.

CHEMICAL EQUIVALENTS are quantities of different substances which are proportional to the numbers representing the weight of their atoms. For example, 1 grain of hydrogen, 8 grains of oxygen, and 16 grains of sulphur, are *equivalents*.

NOTE.—Substances combine, chemically, only in the ratio of their atomic weights, or in ratios expressed by multiples of these weights. Thus, one equivalent of hydrogen will unite with either one or two equivalents of oxygen; and one equivalent of nitrogen will unite with either one, two, three, four, or five equivalents of oxygen.

OXYGEN is a term which signifies a generator of acids. (Gr., *οξυς* [*oxys*], sour; and *γενναιω* [*gennao*], to produce.)

NOTE 1.—Oxygen forms one-fifth of the atmosphere, eight-ninths of water, and more than one-half of the solid crust of the globe.

NOTE 2.—The oxygen of the atmosphere is the supporter both of respiration and of ordinary combustion.

HYDROGEN is one of the constituent elements of water. (Gr., *γενναιω* [*gennao*], to produce; and *ιδωγ* [*hydor*], water.)

NOTE 1.—Hydrogen, in its gaseous state, is the lightest of all known substances, being about fifteen times lighter than common air.

NOTE 2.—Water is a compound of hydrogen

and oxygen, consisting of one equivalent of each, or of one part by weight of hydrogen, and eight of oxygen.

NITROGEN is thus called from its being the basis of *nitric* acid, and is one of the constituents of atmospheric air.

NOTE.—*Atmospheric* or *Common Air* consists of two equivalents of nitrogen and one of oxygen, or  $2 \times 14 = 28$  parts by weight of nitrogen and  $2 \times 8 = 16$  parts of oxygen.

CHLORINE is one of the constituents of common salt. It has its name from its color. (Gr., *χλωρος* [*chloros*], green.)

NOTE.—Chlorine is remarkable for its bleaching properties, and also for its property of destroying disagreeable odors.

IODINE is a substance obtained from the ashes of sea weeds. It derives its name from the color of its vapor. (Gr., *ιωδης* [*iodes*], violet-colored.)

BROMINE is a substance found in the ashes of sea-weeds and in sea water. It is thus named from its rank odor. (Gr., *βρωμης* [*bromos*], a rank odor.)

FLUORINE is a substance which naturally exists in combination with calcium, with which it forms the mineral called *fluor spar*.

NOTE.—Combined with hydrogen, fluorine forms an acid possessing the remarkable property of corroding glass.

SULPHUR is a brittle solid of a lemon-yellow color, nearly tasteless, and inodorous, except when rubbed. It is found in a pure state in the vicinity of volcanoes, and exists abundantly in combination with the metals, forming the sulphurets of iron, copper, lead, silver, etc.—*Gray*.

CARBON is the substance of pure charcoal.

NOTE.—The diamond is crystallized carbon.

PHOSPHORUS is a very inflammable substance, transparent and nearly colorless, or of a wax color. It is obtained from bones, and receives its name from the property of shining in the dark. (Gr., *φως* [*phos*], light, and *φερω* [*phero*], to bear.)

BORON is a dark, olive-colored solid without taste or smell. It derives its name from the salt called *borax*, of

which it is one of the constituent elements.

SILICON is a solid of a dark brown color, and derives its name from the Latin word *silex*, flint, of which it is the basis.

SELENIUM is an opaque, brittle solid, without taste or odor; its luster is metallic, resembling lead in the mass, but in powder has a deep red color. (Gr., *σεληνη* [*selene*], the moon.)

GOLD is the most precious of the metals. It is distinguished by its yellow color, and by being the most malleable of all the metals.

AURUM, gold. (L.) Hence,

*Auriferous*, that yields or produces gold; as, *auriferous sands*. (L., *fero*, to bear.)

ΧΡΥΣΟΣ [CHRYOS], gold. (Gr.) Hence,

*Chrysanthem*, a flower, so called from its golden color. (Gr., *ανθικον* [*anthemon*], a flower.)

*Chrysoprasus*, a stone of a golden color, with a tinge of green.

*Chrys'alis*, the particular form which butterflies, and some other insects, assume before they arrive at their winged or perfect state. (Thus called from the yellow color of some species.)

SILVER is one of the precious metals, and is distinguished by having the clearest white color of all the metals.

ARGENTUM, silver. (L.) Hence,

*Argentiferous*, producing silver; as, *argentiferous ore*. (L., *fero*, to bear.)

To PLATE is to cover over with silver. (Span., *plata*, silver.)

Plate is gold or silver wrought into articles of household furniture.

COPPER is distinguished from all other metals, except titanium, by its red color. It is very ductile and malleable.

CUPRUM, copper. (L.) Hence,

*Cupreous*, resembling, or partaking of the nature of copper; as, a *cupreous taste*.

LEAD is a metal of a bluish-white color, soft, malleable, and ductile.

PLUMBUM, lead. (L.) Hence, *Plumb*, or *Plummel*, a piece of lead attached to a line.

*Plumber*, (pron., *plum'mer*), one who works in lead.

*Plumbery*, (pron., *plum'mery*), 1. Lead-works. 2. The art of working in lead.

IRON is the most useful of the metals.

STEEL is a compound of iron and carbon. The carbon rarely exceeds two per cent., and is generally below it.

NOTE.—Steel is made by a process called *cementation*, which consists in filling a proper furnace with alternate strata of bars of the purest malleable iron and powdered charcoal. Atmospheric air is carefully excluded from the boxes containing the bars, and the whole is kept for several days at a red heat.—*Brande*.

FERRUM, iron. (L.) Hence, *Ferruginous*, 1. Containing particles of iron. 2. Of the color of the rust of iron.

CHALYBEATE, impregnated with iron; as, a *chalybeate spring*. (L., *chalybs*, steel.)

MERCURY is of a tin-white color, and strong metallic luster. It retains its liquid form at common temperatures, and is, for this reason, called *quicksilver*.

TIN has a color and luster resembling silver. It is very malleable.

ZINC is of a bluish-white color, with a strong metallic luster, and lamellated texture.

PLATINUM is the most dense of the metals, of a white color, resembling silver.

TELLURIUM is a brittle metal, of a bright gray color, very infusible and volatile.

TITANIUM is of a deep red color, resembling copper.

BISMUTH is a brittle solid, generally composed of broad plates, of a reddish-white color; very fusible.

ANTIMONY is a brittle metal, of a white color; fuses at 810°, and, on cooling, has a lamellated texture.

TUNGSTEN is a very hard, brittle metal, resembling iron in color.

MOLYBDENUM is a brittle metal of a white color, and very infusible.

VANADIUM, when obtained by means of potassium, is a brittle, black substance; but when prepared by the decomposition of the chloride, is white, resembling silver, of a strong metallic luster.

CHROMIUM is a brittle metal, of a grayish-white color, and very infusible.

ARSENIC is a very brittle metal, of a steel-gray color, high metal luster, and of a crystalline structure.

NICKEL is of a white color, intermediate between tin and silver; ductile and malleable, and attracted by the magnet.

COBALT is a brittle solid, of a reddish gray color; and weak metallic luster.

CADMIUM resembles tin in its color and luster, but is harder and more tenacious; very ductile and malleable.

MANGANESE is a hard, brittle metal, of a grayish-white color, and granular texture; very infusible.

ZIRCONIUM exists in the form of a black powder.

THORIUM is of a deep, leaden-gray color.

GLUCINIUM presents the form of a white powder, without taste or odor.

ALUMINIUM is the metallic base of common clay.

POTASSIUM is the metallic base of potash. It is a soft, malleable solid, yielding to the pressure of the fingers like wax; of a decidedly metallic luster, similar to mercury in color.

NOTE.—Potash is obtained from the ashes of wood, by causing water to pass through the ashes, and then evaporating the *ley*, as it is called, to dryness.

SODIUM is the metallic base of soda. It is a white, opaque solid, of metallic luster, resembling silver.

NOTE 1.—Soda may be obtained by *lixiviating* the ashes of sea plants, and then evaporating the *lixivium*, or *ley*.

NOTE 2.—Potash and soda are called the *alkalies*.

NOTE 3.—The alkalies are employed in the manufacture of glass, the one or the other being used according to the kind of glass that is to be produced. The principal element of glass beside the alkalies is *silica*, used in the form of sand.

NOTE 4.—The alkalies also form the basis of

the soaps. Potash, in combination with an oil, or any fatty matter, forms soft soap. Soda, combined in the same manner, forms hard soap.

LITHIUM, the base of *lithia*, is a white-colored metal, like sodium.

NOTE.—*Lithia* is reckoned as one of the alkalies.

BARIUM, the base of *baryta*, is a metal of a dark gray color, inferior in luster to cast-iron.

STRONTIUM, the base of *strontia*, is a metal resembling barium in most of its properties.

CALCIUM is the metallic basis of lime.

MAGNESIUM is the metallic base of magnesia. It is a very malleable solid, of a white color, like silver, and of a brilliant metallic luster.

NOTE.—Baria, strontia, lime and magnesia, resemble potash and soda in their properties, and have, therefore, been called the *alkaline earths*.

ACKNOWLEDGMENT.—The author is indebted to *Gray's Chemistry* for the foregoing descriptions of the metals.

### Of Chemical Compounds.

#### 1. Alloys.

AN ALLOY, in coinage, is a baser metal mixed with a finer.

An *Alloy*, in chemistry, is any mixture of different metals.

*Alloy*, in a figurative sense, is evil mixed with good; as, no happiness is without *alloy*.

BRASS is an alloy of copper and zinc.

BELL-METAL is a mixture of copper and tin, with a small portion of brass or zinc.

PINCHBECK is an alloy of copper and zinc, resembling gold in its appearance. The proportion of zinc is greater than in brass.—*Ure*.

PEWTER is a composition consisting mainly of tin and lead. The best pewter consists of tin alloyed with small quantities of antimony, copper, and bismuth.

BRONZE is a compound consisting of copper and tin, to which other metals are sometimes added. It is used for statues, bells, and cannon.

AN AMALGAM is a compound of quicksilver with any other metal.

To *Amalgamate* is, 1. To compound



quicksilver with another metal. 2. To combine different things by mixture.

## 2. Of the Chemical Compounds designated by the suffix-uret.

The non-metallic elements, in uniting with each other and with the metals, form a class of compounds which are named by adding the termination, *uret*, to the name of the non-metallic element, or to one of them, if both are non-metallic, and by then adding to this word the name of the other element, with *of* prefixed. Thus carbon and hydrogen form the *carburet of hydrogen*; and sulphur and iron form the *sulphuret of iron*.

## 3. Of the Chemical Compounds designated by the suffix-ide.

The members of the oxygen family, in uniting with other substances and with each other, form compounds which are named by adding the termination, *ide*, to the name of the oxygen element, or to one of them, if both are oxygen elements, and by then adding the name of the other element with the word *of* prefixed. Thus *oxide of iron* is a compound of oxygen and iron; *chloride of bromine*, or *bromide of chlorine*, is a compound of chlorine and bromine.

NOTE 1.—When the name of a metal ends in *um*, the oxide is sometimes designated by changing *um* into *a*: thus, *potassa*, *soda*, *lithia*, *baria*, *strontia*, *magnesia*, *alumina*, *glucina*, *yttria*, *thorina*, and *zirconia*, are the oxides of *potassium*, *sodium*, etc.

NOTE 2.—In cases where substances unite in several proportions, the proportions are indicated by numerical prefixes. Thus, *proto*, the first; *bi*, or *bin*, (formerly *dento*), the second; *ter*, the third; *quadro*, the fourth, etc.; and *per*, the highest degree, denote one, two, three, etc., equivalents of the first named element; as, the *protoxide* of nitrogen; the *binoxide* of manganese; the *peroxide* of iron. The *protoxide* of nitrogen consists of one equivalent of oxygen united to one equivalent of nitrogen. The *binoxide* of manganese contains two equivalents of oxygen. The *peroxide* of iron contains the highest number of equivalents of oxygen with which iron is capable of combining. The prefixes *di*, two; *tri*, three, etc., denote two, three, etc., equivalents of the base. Thus, a *dinoxide* of copper consists of one equivalent of oxygen and two of copper.

## 4. Of the Compounds called Acids.

An ACID is a compound consisting of an element of the oxygen family, united with an *acidifiable base* in such a proportion that this compound, when united with a *salifiable base*, forms a new compound called a *salt*.

NOTE.—Many of the acids are *sour* to the taste, and hence the name.

An ACIDIFIABLE BASE is a substance that may acquire the properties of

an acid by being combined with some element of the oxygen family.

NOTE 1.—All the non-metallic elements, except oxygen, are acidifiable bases, as are likewise the metals *antimony*, *arsenic*, *manganese*, *tungsten*, *tellurium*, *molybdenum*, *titanium*, *chromium*, and *columbium*.

NOTE 2.—In naming the oxygen acids, the suffix, *ic*, is added to the name of the base. Thus *carbonic acid* is formed by the union of carbon as a base, with oxygen as the acidifying principle.

NOTE 3.—Acids which do not contain oxygen, receive names which are compounded of the names of the constituents, the first enunciated terminating in *o*, and the last in *ic*; as, *fluoboric acid*, in which *boron* is the base, and *fluorine* the acidifying principle; or, as *hydrochloric acid*, in which *hydrogen* is the base, and *chlorine* the acidifying principle.

NOTE 4.—When there are two oxygen acids of the same base, the weaker acid is distinguished by the suffix, *ous*; as, *sulphurous acid*, which contains less oxygen than *sulphuric acid*.

NOTE 5.—In the case of three or more acid compounds of the same base, the prefix *hypo*, is used to denote inferiority, as in the following compounds of oxygen with sulphur:

Sulphuric acid,	Sulphurous acid,
Hyposulphuric acid,	Hyposulphurous acid.

## 5. Of the Salts.

SALTS are formed by the union of the oxygen acids with the metallic oxides, or with other compounds which have similar properties.

A SALIFIABLE BASE is an oxide, or other compound with which an acid combines in forming a salt. (*L. sal*, salt, and *facio*, to make.)

NOTE 1.—Acids ending in *ic*, form salts ending in *ate*. Thus, *sulphuric acid*, in combination with oxide of iron, forms the *sulphate* of iron.

NOTE 2.—Acids ending in *ous*, form salts ending in *ite*. Thus *sulphurous acid*, in combination with the oxide of potassium, or potash, forms the *sulphite* of potash.

NOTE 3.—The term *salt* is sometimes used in a more extended sense, to include all the possible combinations of the binary compounds in *ide* and *uret*.

## 6. Alchemy.

ALCHEMY was an imaginary art which had for its object, 1. The transmutation of the baser metals into gold. 2. The discovery of a universal medicine. 3. The discovery of a liquid which would burn forever in a lamp without diminishing in quantity.

The PHILOSOPHER'S STONE was the substance sought for by the alchemists, which, being mixed with baser metals, would transmute them into gold.

The ELIXIR OF LIFE was a medicine which was to be an infallible remedy for all diseases, and was to have the quality of warding off old age and death. It was supposed that its application might even restore life to an inanimate body.

An ADEPT was one who professed to have *obtained* the philosopher's stone, or either of the other objects of alchemical search. (L., *adipiscor* [*adeptus*], to obtain.) Hence, we derive the use of the term *adept*, in the sense of a person skilled in an art.

## OF MINERALS.

### 1. General Terms.

A MINERAL is any natural production formed by the action of chemical affinities, and organized, when becoming solid, by the powers of crystallization.—*Dana*.

*Mineralogy* is the science which treats of the properties of mineral substances, and teaches us to characterize, distinguish, and classify them according to their properties. It comprehends the study, or science of all inorganic substances in the earth and on its surface.—*Dana*.

A *Mine* is a place in which a considerable quantity of any mineral naturally exists.

An ORE is a mineral consisting of a metal combined with some other substance, as oxygen, sulphur, or carbon, called its *mineralizer*.

A CRYSTAL, in *chemistry* and *mineralogy*, is an inorganic body, which, by the operation of affinity has assumed the form of a regular solid, terminated by a certain number of plane and smooth surfaces.—*Cleaveland*.

*Crystallography* is the branch of science which treats of the forms of crystals. (Gr., *γραφω* [*grapho*], to describe.)

EARTH is any loose, soft, and incombustible matter which enters into the composition of the globe.

STONE is any hard mineral substance that is neither metallic nor combustible.

### 2. Earth.

EARTHY, consisting of earth; as *earthy* particles.

*Earthen*, made of earth; as *earthen* ware.

SOIL consists of primitive earth mingled with the matter of decayed vegetation.

NOTE.—The soil forms a dark-colored stratum of the average thickness of perhaps a foot, at the surface of the earth.

The *Subsoil* is the earth immediately beneath the soil.

MOLD is a loose and rich soil.

HUMUS, moist earth. (L.) Hence, *Inhume*, to put in the ground; as, to *inhume* a corpse. (*in*, into.)

*Exhume*, to take out of the ground; as, to *exhume* a dead body. (*ex*, out of.)

*Humble*, *lit.*, situated on or near the ground. Hence, 1. Lowly in condition. 2. Lowly in spirit.

*Posthumous*, being or happening after a person's burial; as, *posthumous* fame; a *posthumous* publication.

*Humus*, a pulverulent, brown substance, formed by the action of air on solid animal or vegetable matter. It is a valuable constituent of soils.—*Graham*.

CLAY is a species of earth which is firmly coherent, weighty, compact, and hard when dry, but stiff, viscid, and ductile when moist, and smooth to the touch; not readily diffusible in water, and when mixed not readily subsiding in it.—*Webster*.

LOAM is a soil in which clay prevails.

MARL is composed of carbonate of lime and clay in various proportions.

ARGILLA, potter's clay. (L.) Hence, *Argillaceous*, consisting of clay; as, *argillaceous* earth.

*Argil*, the substance of pure clay.

LUTUM, clay. (L.) Hence,

*Lute*, or *Luting*, in *Chemistry*, a composition of clay, or other tenacious substance, used for stopping the juncture of vessels to prevent the escape or entrance of air, or for covering them when exposed to heat.—*Webster*.

BOLE is an argillaceous mineral generally reddened by oxyd of iron. (Gr., βολος [*bolos*], a mass.)

TERRA, earth. (L.) Hence,

*Terrace*, a platform of earth supported by a wall, or bank of turf.

*Terreen*, an earthen or porcelain vessel for table furniture, used often for containing soup.

*Terra Cotta*, (It., *lit.*, baked clay; a name given to statues, architectural ornaments, figures, vases, etc., modeled or cast in a paste made of pipe or potter's clay, and a fine, colorless sand.—*Brande*.)

*Terra Sienna*, a brown bole or ocher, from Sienna in Italy.

### 3. Of Stone.

A ROCK is a large, stony mass.

A CRAG is a steep and rugged rock.

A CLIFF is a high and steep rock.

A PEBBLE is a very small stone.

GRAVEL is a term applied to a quantity of pebbles.

LAPIS [*lapidis*], a stone. (L.) Hence,

*Lapidary*, an artificer who cuts, polishes, and engraves precious stones.

*Lapidify*, to form into stone. (*fy*, from L., *facio*, to make.)

*Lapidescant*, growing or turning into stone.

*Dilapidate*, *lit.*, To pull asunder the stones of a wall. Hence,

*Dilapidated*, in a ruinous condition; as, a *dilapidated* house. (*di*, asunder.)

PETRA, a stone or rock. (L.) Hence,

*Petrify*, 1. To become stone. \* 2. To convert into stone. (*fy*, from L., *facio*, to make.)

*Petrifaction*, 1. The act of chang-

ing into stone. 2. An organized body that has been rendered hard by the deposition of stony matter in its cavities.

ΛΙΘΟΣ [*Lithos*], a stone. (Gr.) Hence,

*Lithography*, the art of tracing letters or designs on stone, and of transferring them to paper by impression. (Gr., γραφω [*grapho*], to write or delineate.)

*Monolith*, a column of a single stone. (Gr., μνος [*monos*], one.)

### 4. Of the Precious Stones.

The PRECIOUS STONES are hard mineral substances, which, on account of their beautiful colors, are worn as ornaments.

A GEM is a precious stone of any kind. (L., *gemma*, a bud.)

A JEWEL is an ornament of dress, in which the precious stones form a principal part.

QUARTZ is pure silex, occurring in pellucid, glassy crystals, having the form of a six-sided prism, terminated at each end by a pyramid; and also in masses of various colors, more or less transparent to opaque.

JASPER is a silicious mineral of various colors; sometimes spotted, banded, or variegated. It takes a fine polish, and the variety and richness of its colors render it useful in the ornamental arts.—*Brande*.

The SAPPHIRE is a very hard gem, consisting essentially of crystallized alumina. It is of various colors; the blue variety being generally called the sapphire; the red, the oriental ruby; the yellow, the oriental topaz. *Brande*.

The CHALCEDONY is a semi-transparent, silicious mineral, of various colors, and often banded. The finest specimens are said to have been originally found at *Chalcedon*, in Asia.—*Brande*.

The EMERALD is a mineral of a beautiful green color, which occurs in prismatic crystals, and is much valued for ornamental jewelry.—*Brande*.



The CARNELIAN is a red, or flesh-colored chalcedony.—*Brande.*

The SARDONYX is a reddish-yellow, or orange-colored chalcedony; it is often blood-red by transmitted light. *Brande.*

The SARDIUS is a precious stone mentioned in REV. xxi.

The SARDINE is the same with *Sardius*. One of the stones set in Aaron's breastplate was a sardine. Ex., xxviii. (From *Sardis*, a city in Asia Minor.)

The CHRYSOLITE is a crystallized mineral, often of a golden-yellow color.—*Brande.* (Gr., χρυσος [*chry-sos*], gold, and λίθος [*lithos*], a stone.)

The BERYL is a mineral of great hardness, occurring in green, or bluish, six-sided prisms. It is identical with the emerald, except in color, the latter having a purer and richer green color, proceeding from a trace of the oxyd of chrome. The coloring matter of the beryl is oxyd of iron.—*Dana.*

The TOPAZ occurs in rhombic prisms, and is generally of a yellowish color and pellucid; but it is also met with colorless, and of greenish, bluish, or brownish shades.—*Dana.*

The CHRYSOPRASUS is a pale, green, silicious mineral, generally semi-transparent. It is tinged by oxyd of nickel, and is much esteemed for ornamental purposes.—*Brande.*

The JACINTH, or HYACINTH, is a red variety of zircon, sometimes used as a gem.—*Dana.*

The AMETHYST is purple rock-crystal, or crystallized quartz.—*Brande.*

The GARNET is a mineral, of which there are several varieties. The precious garnet is transparent, and in crystals or rounded grains. It is a silicate of alumina and iron, and is used for ornamental jewelry.—*Brande.*

The CARBUNCLE is a gem mentioned in ancient authors, and probably corresponds with our precious garnet. *Brande.*

## OF PLANTS.

A PLANT is an organic body destitute of sense and spontaneous motion.

BOTANH [BOT'-A-NE], a plant (Gr.) Hence,

*Botany*, the science of plants.

PHYTON [PHYTON], a plant. (Gr.) Hence,

*Phytography*, 1. The science of describing plants in a systematic manner. 2. A description of plants. (Gr., γραφω [*grapho*], to describe.)

*Phytology*, 1. A discourse or treatise on plants. 2. The science of plants. (Gr., λογος [*logos*], a discourse.)

*Phytophagous*, eating or subsisting on plants. (Gr., φажω [*phago*], to eat.)

*Zöophyte*, the coral animal, thus called from its propagating its kind by offshoots, after the manner of certain plants. (Gr., ζων [*zö-on*], an animal.)

VIGEO, to grow. (L.) Hence,

*Vegetate*, to grow after the manner of plants.

*Vegetation*, 1. The process of growing, after the manner of plants. 2. Plants in general.

An HERB is a plant with a soft, succulent (*juicy*), stem, which dies to the root every year.

*Herbage* is, 1. Herbs collectively. 2. Grass or green food for cattle.

*Herbal*, pertaining to plants.

A *Herbal* is a book that contains the names and descriptions of plants with an account of their qualities.

A *Herbalist* is, 1. A person skilled in plants. 2. One who makes collections of plants.

A *Herbarium* is a collection of plants dried and preserved.

*Herbaceous*, having the nature of an herb; as, *herbaceous* plants.

*Herbescient*, growing as an herb; as, a *herbescient* plant.

*Herbivorous*, subsisting on herbs. (L., *voro*, to eat.)

A **TREE** is a large plant that has a woody stem, sustains itself in an upright position, and continues to live and grow for many years.

A **SHRUB** differs from a tree only in size, a shrub being smaller than a tree.

NOTE.—Any woody, perennial plant that does attain a height exceeding six or eight feet, may be called a *shrub*.

*Shrubbery* is shrubs in general.

A *Shrubbery* is a plantation of shrubs.

A **BUSH** is, 1. Either a shrub, or a tree of shrub-like size. 2. A thicket of trees or bushes.

A bird in the hand is worth two in the *bush*.

A **SAPLING** is a young tree. (Thus called from its abounding in *sap*.)

A **FOREST** is a large tract of ground covered with trees.

A **WOOD** is a small forest.

The *Woods* are an indefinite extent of forest-covered country.

A **GROVE** is a small collection of trees.

A **CLUMP** is a cluster of trees or shrubs closely set.

**ARBOR**, a tree. (L.) Hence,

*Arbor*, a frame of lattice-work covered with vines, branches of trees, or other plants.

*Arborescent*, resembling a tree.

*Arboret*, 1. A small tree or shrub. 2. A place planted or overgrown with trees.

*Arborist*, one who makes trees his study.

*Arbiculture*, the art of cultivating trees and shrubs for timber and ornamental purposes.

A **BOWER** is a shelter or covered place in a garden, made with boughs of trees bent and twined together.

The **VINE** is that woody, climbing plant, which produces grapes.

A *Vine* is any climbing or trailing plant.

The **ROOT** is that part of a plant which fixes itself in the earth.

**RADIX**, a root. (L.) Hence,

*Radicle*, a small fibriform root.

*Radical*, pertaining to the root or origin; as, a *radical* error; a *radical* difference.

*Radicate*, to plant deeply and firmly; as, *radicated* opinions.

*Eradicate*, *lit.*, to pull up by the roots. Hence, to destroy thoroughly; as, to *eradicate* weeds; to *eradicate* errors, vice, or disease. (*e*, out.)

A **STEM** is, 1. The body of a plant. 2. The support of flower or fruit.

A **STALK** is an upright stem of a plant.

A **TRUNK** is the stem of a tree.

**STIRPS**, the stem and root of a plant. (L.) Hence,

*Extirpate*, *lit.*, to pluck up by the roots. Hence, to root out, or destroy wholly; as, to *extirpate* error.

**BRANCHES** are the smaller portions into which a stem divides itself.

A *Branchlet* is a small branch.

A **SHOOT** is a young branch.

A **TWIG** is, 1. A small branch. 2. A seedling tree.

Just as the *twig* is bent the tree's inclined.

A **SPRIG** is a small twig or shoot of a tree or other plant.

**RAMUS**, a branch. (L.) Hence,

*Ramify*, to separate into branches.

*Ramification*, 1. The act of separating into branches. 2. A branch.

*Ra'mose*, or *Ra'mous*, branchy.

**BARK** is the covering of plants, and corresponds to the skin of animals.

The **RIND** is, 1. The skin of a fruit. 2. The bark of a plant.

**CORTEX**, bark. (L.) Hence,

*Cortical*, belonging to or consisting of bark.

*Decorticate*, to strip off the bark.

The **PITH** is the soft spongy substance in the center of plants.

A **LEAF** is an organ of a plant, usually flat and membranous, but sometimes linear, cylindric, etc.

A *Leaflet* is a small leaf constituting a division of a compound leaf.

**FOLIUM**, a leaf. (L.) Hence,

*Foliaceous*, 1. Having leaves intermixed with flowers; as, a *foliaceous* spike. 2. Pertaining to leaves; as, *foliaceous* glands. 3. Separating into

leaves or thin laminæ; as, *foliaceous* spar.

*Foliage*, leaves in general.

*Foliate*, leafy; as, a *foliate* stalk.

*Exfoliate*, in surgery, to come off in thin scales, as carious bone.

A **BUD** is a small protuberance on a plant, containing the rudiments of future leaves, or of a flower.

NOTE.—*Buds* are of three kinds: that containing the flower; that containing leaves; and that containing both flowers and leaves.

An **EYE** is a bud.

To **BOURGEON** is to put forth buds.

(Fr., *bourgeon*, a bud.)

To **Inoculate** is to insert the bud of a tree or plant in another tree or plant. (L., *in*, upon, or into; and *oculus*, an eye or bud.)

A **SPROUT** is, 1. A shoot of a plant.

2. A shoot from a seed.

A **GERM** is, 1. That portion of a seed in which the rudiments of a new plant are wrapped up. Hence, 2. That from which anything springs. (L., *germen*, a bud.)

To **Germinate** is to sprout, as a seed.

A **FLOWER**, or **BLOSSOM**, is a bud expanded, and containing the rudiments of the future fruit.

To **BLOOM** is, 1. To bear flowers. 2, and *fig.*, To be healthful and beautiful; as, *blooming* youth.

To **Blow** is to unfold flowers.

**FLOS** [*floris*], a flower. (L.) Hence,

*Flora*, 1. The goddess of flowers.

2. The plants of a particular region.

*Floral*, pertaining to flowers.

*Florist*, a cultivator of flowers.

*Florid*, 1. Of a lively red color; as, a *florid* countenance. 2. Embellished to excess with the flowers of rhetoric; as, a *florid* style.

A **POSY** is a bunch of flowers.

A **NOSEGAY** is a bunch of flowers used to regale the sense of smelling.

A **BOUQUET** (*boo-ka'*) is a bunch of flowers employed as an ornament.

The **FRUIT** is a vegetable production consisting of the seed and its coverings.

**FRUCTUS**, fruit. (L.) Hence,

*Fructify*, to make fruitful.

*Fructification*, 1. The act of making fruitful. 2. The fruit organs of a plant.

The **SEED** is a body consisting of the germ together with a portion of starchy matter designed for the first nourishment of the young plant, the whole being incased in a skin, hull, or shell.

A **GRAIN** is a small seed, as that of wheat.

A **NUT** is a large seed covered with a shell.

A **KERNEL** is a seed divested of its covering.

A **SHELL** is a hard covering of the kernel of a seed.

A **HULL** is an outer covering which incloses the seed.

A **HUSK** is a loose, membranous, outer covering of seeds, as the *husks* of maize.

**CHAFF** is the covering of such grains as wheat, rye, etc.

**SEMEN**, seed. (L.) Hence,

*Seminary*, a plot of ground where seed is sown to produce plants for transplantation.

*Seminiferous*, seed-bearing. (L., *fero*, to bear.)

*Disseminate*, to scatter, as seeds.

**MILDEW** is a thin, whitish coating, with which the leaves of vegetables are sometimes covered, occasioning disease, decay, and death. (Ger., *mehl*, meal, from the circumstance that the plants have the appearance of being sprinkled with *meal*.)

**BLIGHT** is the sudden death of plants, and also the drying up and withering of their branches.—*Brande*.

To **BLAST** is to check the growth and prevent from coming to maturity.

To **WITHER** is to become dry; as leaves or flowers.

To **WILT** is to begin to wither.

**RIPE**, brought to perfection in growth; as, *ripe* fruit.

**MATURUS**, ripe. (L.) Hence,

*Mature*, ripe; as, *mature* fruit; *mature* years.

*Maturity*, ripeness; as the *maturity*



of a fruit; the *maturity* of the mental powers; the *maturity* of a promissory note.

**PRECOCIOUS**, ripe too soon; as, a *precocious* youth. (L., *præ*, too soon; and *coquo*, to cook; that is, to ripen.)

**Precociousness**, or *Precocity*, is a state of ripeness in the young, attained before the proper period.

**GREEN**, not having yet attained to maturity; as, *green* fruit.

**THRIFTY**, growing rapidly and vigorously. (From *thrive*.)

**LUXURIANT**, developing itself in a copious growth.

**RANK**, largely developed by growth; as, *rank* seeds.

## OF ANIMALS.

### 1. General Terms.

An **ANIMAL** is an organized body endowed with sensation, and capable of voluntary motion.

NOTE.—The animal kingdom is divided into four provinces or sub-kingdoms, to wit: *vertebrata*, *mollusca*, *articulata*, and *radiata*.

The **VERTEBRATA**, or **VERTEBRATE ANIMALS**, are those which have a back bone. (L., *vertebra*, a backbone.)

The **MOLLUSCA**, or **MOLLUSKS**, are animals which have soft bodies, like the oyster and snail. (L., *mollis*, soft.)

The **ARTICULATA** are characterized by a *jointed*, or articulated covering, consisting of a series of rings, as the bee or the spider. (*Articulus*, a joint.)

The **RADIATA** are animals whose parts are arranged around an axis, and on one or several *radii*, or on several lines extending from one pole to the other.—*Cuvier*.

NOTE.—The *Vertebrata* are divided into four classes, namely, *mammals*, *birds*, *reptiles*, and *fishes*.

**MAMMALS** are animals that nourish their young with milk. (L., *mamma*, an organ for the secretion of milk.)

A **QUADRUPED** is a four-footed mammal. (L., *quatuor*, four; and *pes* [*pedis*], a foot.)

A **BEAST** is, 1. Any four-footed animal which may be used for labor, food, or sport. (Usually applied to large animals.) 2. A man who is filthy and debased in his manners and habits.

*Beastly*, coarse and filthy.

*Bestial*, 1. Belonging to the class of beasts. 2. Having the qualities of a beast.

*Bestiality*, in man, consists in beastly manners and habits.

To *Bestialize* is to make like a beast.

**BRUTUS**, irrational. (L.) Hence,

*Brute*, 1. Unconscious; as, *brute* matter. 2. Irrational; as, a *brute* beast. 3. In common with the beasts; as, *brute* violence.

A *Brute*, 1. Any animal destitute of reason, consequently any animal except man. 2. One of the larger quadrupeds. 3. A low-bred, unfeeling man.

*Brutal*, 1. Pertaining to the brutes; as, *brutal* nature. 2. Befitting a brute; as, a *brutal* temper; *brutal* manners.

*Brutality*, insensibility to pity or shame.

To *Brutalize*, to make brutal.

A **BIRD**, or **FOWL**, is an individual belonging to a class of warm-blooded vertebrate animals, characterized by oviparous generation, a covering of feathers, a beak, the posterior extremities organized as feet, and the anterior extremities as wings, generally formed for flight.—*Webster*.

**AVIS**, a bird. (L.) Hence,

*Aviary*, a house or inclosure for keeping birds confined.

**OPNIS** (*ορνιθες*) [**ORNIS** (*ornithos*)], a bird. (Gr.) Hence,

*Ornithology*, the science of birds. (Gr., *λογος* [*logos*], a discourse.)

The **REPTILES** constitute a class

including all such animals as are cold-blooded, vertebrated, and breathe air; as, tortoises, lizards, frogs, etc.—*Webster*. (L., *repto* [*reptum*], to creep.)

FISHES are a class of animals which breathe by means of gills, swim by the aid of their tail and caudal fins, and are oviparous.—*Webster*.

ΙΧΘΥΣ [ICHTHYS], a fish. (Gr.) Hence,

*Ichthyology*, the science of fishes. (Gr., *λογος* [*logos*], a discourse.)

MALACOLOGY is the science of molluscous animals. (*μαλακος* [*malacos*], soft; and *λογος* [*logos*], a discourse.)

CONCHOLOGY is that department of malacology which treats of the nature, formation, and physiological relations of the hard parts or skeletons of the molluscous animals; or, in other words, conchology is the science of shells.—*Brande*. (Gr., *κογχη* [*conche*], a shell; and *λογος* [*logos*], a discourse.)

The ARTICULATA are divided into five classes, to wit: *crustaceans*, *arachnids*, *insects*, *annelids*, and *cirripeds*.

The CRUSTACEANS are a class of articulated animals, including lobsters, shrimps, and crabs; so called from the crust-like shell with which the body and legs are covered.—*Dana*.

The ARACHNIDANS are a class of articulate animals with legs, but without wings, including spiders, mites, and scorpions.—*Webster*. (Gr., *αράχνη* [*arachne*], a spider.)

INSECTS constitute a class of articulated animals, having the body composed of three distinct parts, the head, the corselet, or thorax, and the abdomen; the legs, six in number, with usually two or four wings attached to the thorax; and along the sides of the abdomen, minute punctures, called *spiracles*, by means of which the respiration takes place.—*Dana*. (L., *insecta*, cut in, from the appearance of the body.)

ENTOMOLOGY is the science of insects. (Gr., *εντομω* [*entomon*], an insect; and *λογος* [*logos*], a discourse.)

The ANELIDS are a class of articu-

late animals, characterized by an elongated body, formed of numerous rings or annular segments, including the earthworm and various other animals.—*Webster*. (L., *anellus*, a little ring.)

The CIRRIPEDS are animals of the barnacle kind. Their feet are long and slender, and curve together in a kind of curl.—*Webster*. (L., *cirrus*, a lock of hair.)

## 2. The Horse.

A STEED is a horse for state or war.

A CHARGER is a war horse. (From *charge*, to attack.)

A COURSER is a race-horse. (From *course*, a running.)

A PALFREY is a lady's horse.

A PONY is a small horse.

A ROADSTER is a horse fit for traveling. (From *road*.)

A DRAUGHT HORSE is a horse used for drawing. (From *draught*, a drawing.)

A BARB is a horse from Barbary. (Contracted from *Barbary*.)

A NAG is a horse, in familiar language.

A HOBBY is a wooden horse for the amusement of children. *Fig.*, a favorite pursuit. (*Primarily*, an Irish or Scotch pacing horse.)

A MARE is the female of the horse kind.

A BROOD MARE is a mare kept for breeding.

A FOAL is the young of a mare or she-ass.

To *Foal* is to bring forth a foal.

A COLT is a young horse.

A FILLY is a young mare.

EQUUS, a horse. (L.) Hence,

*Equine*, denoting the horse kind.

*Equestrian*, pertaining to horses or to horsemanship.

*Equestrianism*, the art of riding on horseback.

*Equitation*, a riding on horseback.

*Equitant*, riding a-straddle. (A botanical term denoting the position

of the unexpanded leaves of certain plants.

ἵππος [HIPPUS], a horse. (Gr.)

Hence,

*Hippodrome*, anciently a circus, or place in which horse-races were performed and horses exercised. (Gr., ἵππος [dromos], a course, or running.)

*Hippocentaur*, a fabulous monster, half man and half horse. (Gr., κεντέον [centeo], to spur.)

*Hippopotamus*, the river-horse. (πταμός [potamos], a river.)

*Hippogriff*, a winged horse. (Gr., γρύψ [gryps], a griffin.)

CABALLUS, a horse. (L.) Hence, *Cavalcade*, a procession on horseback.

*Cavalry*, horse troops.

*Cavalier*, 1. An armed horseman.

2. A knight.

CHEVAL, a horse. (Fr.) Hence,

*Chevalier*, a knight.

*Chivalry*, knighthood. (See Art. *Knighthood*.)

A GROOM is a man who has the charge of horses.

An *Hostler* (osler) is a man who has the care of horses at an inn. (Fr., *hostelier*, an innkeeper. See *Hotel*.)

An *EQUERRY* is an officer of nobles or princes who has the care and management of their horses.

NOTE 1.—In the British Court an *equerry* is a subordinate officer, under the master of the horse. There are four equeries in ordinary, and an equerry of the crown stable. A queen consort has three equeries.—*Brande*.

NOTE 2.—The *equeries* ride in the leading coach on all great occasions, and have a table provided for them by themselves.—*Webster*. (See *Esquire*.)

THE MANEGE (*manazhe'*) is the art of horsemanship, or of training horses. *Brande*.

A MANEGE is a school for teaching horsemanship and for training horses. *Webster*. (Fr., *manier*, to manage.)

A STUD is a collection of breeding horses and mares, or the place where they are kept.

### 3. The Dog.

The DOG is a species of quadrupeds belonging to the genus *canis*,

which includes three species—the dog, the wolf, and the jackall.

The MASTIFF is a large variety of dog, remarkable for strength and courage.

The HOUND is a variety of the dog used in the chase. The hound is characterized by a light and slender form, and has long, pendulous ears. (Ger., *hund*, a dog.)

The SPANIEL is a dog used in sports of the field, remarkable for his sagacity and obedience.—*Webster*. (From *Hispaniola*.)

A TERRIER is a small dog that creeps into the ground after animals that burrow. (L., *terra*, the ground.)

A HARIER, or HARRIER is a hound used for hunting hares.

The WATER DOG is a dog thus named from his readiness in entering the water to bring game, etc., to his master.

The NEWFOUNDLAND DOG is a very large dog, with the hair long and somewhat curled.

NOTE.—The readiness with which the Newfoundland dog takes to the water, his aptitude to fetch and carry, and his powerful and active swimming, have been the means of preserving the lives of many human beings.—*Brande*.

The SHEPHERD'S DOG is a large dog, employed by shepherds to guard sheep.

The POODLE is a small dog resembling the water-dog, covered with long, silky hair, either wholly white, or with black patches.—*Partington*.

A PUG is a small dog with a face and nose like those of a monkey.

A BULL-DOG is a large dog, remarkable for his strength and courage. (Probably thus called from his having been employed in baiting bulls.)

A CUR is a degenerate dog. *Fig.*, A worthless man.

CANIS, a dog. (L.) Hence, *Canine*, pertaining to dogs; as, a canine appetite, canine madness.

ΚΥΩΝ [CYON, cynos], a dog. Hence, *Cynic*, or *Cynical*, having the qualities of a surly dog. See the Term *Cynics*.



## OF MANKIND.

1. *Man.*

HOMO [hominis], man. (L.)  
Hence,

*Homicide*, the act of killing a man.  
(See *Cædo*.)

*Human*, pertaining to the race of man; as, the *human* form, *human* nature.

*Humane*, having a disposition to treat others with kindness, because such a disposition distinguishes, or should distinguish man from the savage beast.

*Humanity*, 1. The nature of man.  
2. Kindness of disposition.

ΑΝΘΡΩΠΟΣ [ΑΝΘΡΩΠΟΣ], man.  
(Gr.) Hence,

*Anthropology*, the science of human nature. (Gr., *λογος* [*logos*], a discourse.)

*Anthropophagi*, man-eaters. (Gr., *φαγω* [*phago*], to eat.)

*Philanthropy*, the love of mankind.  
(Gr., *φιλεω* [*phileo*], to love.)

*Philanthropic* or *Philanthropical*, loving the whole human race.

*Philanthropist*, one who wishes well to his fellow-men.

*Misanthropy*, a hatred or dislike to mankind. (Gr., *μισω* [*miseo*], to hate.)

*Misanthrope*, or *Misanthropist*, a hater of mankind.

VIR, a male of the human species of mature age. (L.) Hence,

*Virile*, manly; as, *virile* age; *virile* strength.

*Virility*, manhood.

*Vira'go*, a bold, masculine woman.

2. *Woman.*

A WOMAN is a female of mature age, belonging to the human species.

FÆMINA, a woman. (L.) Hence,

*Feminine*, 1. Pertaining to woman, or to women; as the *feminine* sex.

2. Suited to the nature of woman; as *feminine* graces.

3. destitute of manly qualities. Nimias was no man of war, but altogether *feminine*, and subject to ease and delicacy.—*Raleigh*.

*Effeminate*, *lit.*, made to resemble a woman. Hence, soft and delicate to a womanly degree.

*Effeminacy*, unmanly delicacy. (*Lit.*, the condition of being made to resemble a woman.)

MULIER, a woman. (L.) Hence,

*Muliebrity*, the state of being a woman; that is, a state in females corresponding to *virility* in man.

## OF THE YOUNG.

1. *The Young of the Inferior Animals.*

A COLT is a young animal of the horse kind.

A FILLY is a female colt.

A FOAL is a suckling colt.

A CALF is a young animal of the ox kind.

A HEIFER is a young cow.

A LAMB is a young sheep.

A *Lambkin* is a small lamb.

A WHELP is the young of any of the larger carnivorous animals, as the dog, the lion, the bear, etc.

A CUB is the young of the bear or fox.

A PUPPY, or PUR, is the young of the dog kind.

A KITTEN is the young of the domestic cat.

A PIG is the young of the swine.

A FAWN is a young deer.

A CHICKEN is the young of the domestic hen.

A GOSLING is the young of the goose.

A DUCKLING is a young duck.

A NESTLING is a young bird in the nest.

A *Fledgling* is a young bird just fledged (covered with feathers).

GRUBS are the young of insects.

The CATERPILLAR is the young of the butterfly.

A LARVA or LARVE is an insect in the grub or caterpillar state. (L., *larva*, a mask, because the true form of the insect is concealed.)

The CHRYS'ALIS is the second state of a metabolan, or changeable insect, in which it becomes inactive, takes no food, and is inclosed in a transparent covering, which, in many instances, reflects a metallic luster; whence the name. (Gr., *χρυσος* [*chrysos*], gold).—*Brande*.

AURE'LIA is of the same signification with *chrysalis*. (L., *aurum*, gold.)

A LITTER consists of the entire number of young brought forth at one time, by those quadrupeds which usually produce several young at a birth; as a *litter* of pigs, kittens, etc.

A FARROW is a litter of pigs.

A BROOD is, 1. A set of young birds. 2. The young of animals in general.

## 2. The Young of Human Species.

A CHILD is a young being of the human species.

AN INFANT is a young child. (L., *in*, not; and *fans*, speaking.)

Infancy is the first part of life, beginning at birth.

NOTE.—Infancy does not extend beyond the first year or two of life.

Childhood usually extends to the twelfth or fourteenth year, at which time youth begins.

A BANTLING is a young child.

A BRAT is a child in contempt.

A BOY is a male child.

PUER, a boy. (L.) Hence,

*Puerile*, boyish; as, *puerile* amusements.

A *Puerility* is an expression or conception which is insipid or childish.

A GIRL is a female child. *Colloquially*, a young unmarried woman.

YOUTH is the period of life which intervenes between childhood and manhood or womanhood. See Art. *Time*.

## OF SPIRITUAL BEINGS.

### 1. Deity.

GOD is the Supreme Being.

A God is any object of religious worship.

Godhead consists in an assemblage of those attributes which are essential to the being of a God.

JEHOVAH is the scripture name of the Supreme Being.

DEUS, God. (L.) Hence,

*Deity*, Godhead.

*The Deity*, the true God.

A *Deity*, any object of religious worship.

*Deist*, one who believes in the existence of God, but denies the inspiration of the Bible.

*Deify*, to raise to the rank of a god. (L., *facio*, to make.)

DIVUS, a god. (L.) Hence,

*Divine*, 1. Pertaining to God; as, the *divine* perfections. 2. Godlike.—To err is human; to forgive is *divine*.

*Divinity*, 1. Godhead. 2. The Deity.

'Tis the *Divinity* that stirs within us.—*Addison*.

3. A false god; as, the heathen *divinities*. 4. Science of *divine* things; as, a system of *divinity*.

ΘΕΟΣ [THEOS], God. (Gr.) Hence,

*Theist*, one who believes in the existence of God.

*Atheist*, one who denies the existence of a God. (Gr., *a* [*a*], not.)

*Polytheist*, one who believes in the existence of many gods. (Gr., *πολυς* [*polys*], many.)

*Monotheist*, a person who believes in the existence of one God only. (Gr., *μνος* [*monos*], one.)

*Pantheist*, one who believes that the universe is God. (Gr., παν [pan], all.)

*Pantheon*, a temple in ancient Rome dedicated to all the gods.

### 2. Of Celestial Spirits.

AN ANGEL is, 1, and *lit.*, A messenger. 2. A celestial spirit; because celestial spirits are employed by the Deity in the administration of human affairs. (Gr., αγγελος [angelos], a messenger.)

An Archangel is a chief angel. (Gr., αρχος [archos], chief.)

A SERAPH (plu. *seraphs*, or *seraphim*,) is an angel of the highest order.

As full, as perfect in vile man that mourns,  
As the rapt seraph that adores and burns.—*Pope*.

A CHERUB (plu. *cherubim*, or *cherubs*,) is, 1. A spirit next in order below a seraph. 2. A beautiful child.

### 3. Of Evil Spirits.

A DEVIL is, 1. A fallen spirit. 2. A very wicked person. (Gr., διαβολος [diabolos], an accuser.)

*The Devil* is the chief of the fallen angels.

SATAN is the proper name of the Evil One.

NOTE.—*Satan* is a Hebrew term signifying an adversary.

LUCIFER is one of the appellations of the Evil One. See Art. *Light*.

BEELZEBUB is the prince of the devils.

A DEMON is an evil spirit.

A *Demoniac* is a person possessed by an evil spirit.

To EXORCIZE is to cast out evil spirits by religious ceremonies. (Gr., εξοριζω [exorcizo], to adjure.)

A FIEND is a malignant spirit. (Ger., feind, an enemy.)

DIABOLUS, the devil. (L.) Hence, *Diabolical*, horribly wicked; as, a *diabolical* scheme.

### 4. Of Fairies, Genii, etc.

The FAIRIES are a kind of fabulous beings of a diminutive human figure, inhabiting lonely places, and endowed with the power of rendering themselves visible or invisible at

pleasure. They danced on the greens by moonlight, performed acts of kindness in behalf of those who had their good will, annoyed others by mischievous pranks, and sometimes stole children for whom they took a fancy.

A *Fairy*, in poetic language, is a beautiful little girl.

*Fairyland* is the imaginary home of the fairies.

*Fairy*, exquisitely beautiful; as, a *fairy* scene.

A *Fay* is a fairy.

An ELF is, 1. A fairy. 2. A mischievous person. (Plu., *elves*.)

*Elfin*, pertaining to the elves.

An *Elfin* is a little urchin.

MAB is the queen of the fairies.

A BANSHEE is an Irish fairy.

The DEMONS of the ancient Greeks were spirits holding a middle place between men and the gods. They were called *Cacodemons*, or *Agathodemons*, according as their influence was evil or beneficent. (Κακος, evil; and αγαθος, good.)

The GENII (sing., *genius*,) are a sort of imaginary beings intermediate between men and angels.

The SYLPHS are a kind of imaginary beings inhabiting the air.

A *Sylph*, in the poetic style, is an exquisitely graceful female.

A *Sylphid* is a little sylph.

The SALAMANDERS are a kind of imaginary beings inhabiting fire as their natural element.

The GNOMES are a kind of imaginary beings inhabiting the inner parts of the earth.

NOTE.—According to Pope, the spirits of gentle and amiable females, at death, become *sylphs*; "the spirits of fiery termagants in flame mount up, and take a *salamander's* name;" while the spirits of the morose and gloomy assume the name, and enter the abodes of the *gnomes*. See the poem entitled "*The Rape of the Lock*."

A GHOLE, or GHOUL, is an imaginary demon among Eastern nations, who was supposed to prey on dead bodies.

An OGRE is a hideous giant of fairy tales, who lives on human beings.—*Arabian Nights*.

An *Ogress* is a female ogre.



5. *Of Ghosts and Apparitions.*

A GHOST was originally a spirit of any kind. In present usage,

A *Ghost* is a departed human spirit, returning to the earth, and rendering itself visible.

*Ghostly*, spiritual; as, *ghostly* enemies, a *ghostly* father.

*Ghostly*, 1. Like a ghost in appearance. Hence, 2. Very pale; as, a *ghostly* countenance. 3. Shocking; as, a *ghostly* wound.

A SPECTER is, 1. The appearance of a person who is dead. 2. Any supernatural appearance. (L., *spectrum*, an appearance.)

*Spectral*, *ghostly*; as, *spectral* forms.

A SHADE is a departed spirit.

MA'NES is a Latin word signifying the spirit of a deceased person.

A GOBLIN is an evil spirit visibly manifesting itself.

A *Hobgoblin* is a spirit of a frightful form visibly manifested.

AN APPARITION is any supernatural appearance.

A PHANTOM is an apparition that has form, but no tangible substance.

A SPOOK or SPUKE, is a ghost or hobgoblin. (Ger.)

A WRAITH is, 1. An apparition of a person in his exact likeness, seen a little before his death, or soon after. 2. A genius, or spirit, presiding over some one of the elements of nature.

By this the storm grew loud apace,  
The water-wraith was shrieking.

Campbell.

## OF MAGIC AND WITCHCRAFT.

MAGIC is the pretended art or science of producing wonderful effects by the aid of superhuman beings.

A *Magician* is one skilled in the art of producing wonderful effects by the aid of superhuman beings.

THE BLACK ART is the art of the magician.

NOTE.—*Magic* is called the *black art*, because the persons practicing it were supposed to be aided by the devil.

TO CONJURE (kun'-jur,) is to perform magic ceremonies. (L., *conjuro*, to summon in a sacred name.)

A *Conjurer* is one who practices magic.

A WIZARD is a conjurer. (From *wise*.)

A WITCH is a woman in compact with the devil, who is supposed to aid her in effecting her purposes.

*Witchcraft* is the art of effecting one's purposes by the aid of evil spirits.

SORCERY is witchcraft.

A *Sorcerer* is a man who effects his purposes by the aid of evil spirits.

A *Sorceress* is a witch.

TO ENCHANT is to effect by magic

arts. (Fr., *chanter*, to sing; because magicians and witches sometimes accompanied their ceremonies with the singing of certain set forms of words.)

AN *Enchanter* is a magician.

AN *Enchantress* is, 1. A sorceress. 2. A woman, whose beauty or excellencies give her an irresistible power.

*Enchantment* is the act of producing wonderful effects by the aid of superhuman beings.

A CHARM is, 1. *and properly*, A form of words in verse, to be sung or rehearsed in magic ceremonies. Hence, 2. Any magic ceremony. 3. Any object possessing supernatural virtues in the way of curing disease, or warding off evil, etc. (L., *carmen*, a song.)

TO *Charm* is, 1. To affect by magic influence. 2. To fortify with charms against evil.

I have a *charmed* life which must not yield.—  
Shakspeare.

3. To delight exceedingly, as if by magic influence. 4. To subdue by secret power, like that of magic.

Music the fiercest grief can *charm*.—Pope.

INCANTATION is the act of repeating certain forms of words for the pur-

pose of raising the spirits. (L., *incanto*, to sing.)

A *SPELL* is, 1. A form of words, or some ceremony, of magic virtue. 2. Magic influence; as, to be under a *spell*.

*Spellbound*, under the influence of a spell, so as not to be able to move or exert one's faculties.

To *FASCINATE* is, 1. To operate upon by a secret and irresistible influence. Serpents are said to have the power of *fascinating* other animals, and even persons. The animal under the influence of the *fascination* loses the power of voluntary motion, and a bird or other small animal becomes the victim of the serpent. 2. To captivate by some powerful charm, as that of beauty.

An *AMULET* is something worn as a preservative against witches, evil spirits, etc.

A *TALISMAN*, among the Eastern nations, was a figure cut in metal, stone, etc., with certain superstitious ceremonies, and supposed to be endowed with the virtue of averting disease, and of controlling evil spirits, etc.

NOTE.—The *amulet* and the *talisman* are similar in their nature, but the latter is believed to possess more extensive powers than the former.

*NECROMANCY* is, 1, and properly, The art of revealing future events by a pretended communication with the dead. 2. The practice of witchcraft.

NOTE.—The second of the foregoing definitions is now the more usual sense of the term. See *Art. Time*, Sec. *To Foretell*.

## OF THE GRECIAN AND ROMAN MYTHOLOGY.

*MYTHOLOGY* is the collective body of the traditions of any heathen nation respecting its gods, and other fabulous and supernatural beings.—*Worcester*. (Gr., *μῦθος* [*mythos*], a fable; and *λόγος* [*logos*], a discourse.)

*CHAOS* (*Confusion*) and his wife *Nox* (*Night*), were the original progenitors of the race of the gods.

*CÆLUS* (*HEAVEN*) and his wife *TERRA* (*EARTH*), were the children of *Chaos* and *Nox*.

*SATURN* was one of the sons of *Cælus* and *Terra*.

*JUPITER*, a son of *Saturn*, was the supreme deity among the Greeks and Romans.

*JUNO*, a daughter of *Saturn*, was the wife of *Jupiter*.

*NEPTUNE*, a son of *Saturn*, was the god of the ocean. Hence,

*Neptunian*, pertaining to the ocean, or to water; as, the *Neptunian* theory in geology, which refers to the formation of all rocks and strata to the action of water. ✕ *Plutonian*.

*PLUTO*, a son of *Saturn*, was the god of the infernal regions. Hence,

*Plutonian*, one who maintains that the unstratified rocks have been formed by the action of fire.

*VULCAN*, the son of *Jupiter* and *Juno*, was the god who presided over the working of the metals. Hence, blacksmiths are called the *sons of Vulcan*.

*VENUS*, the wife of *Vulcan*, was the goddess of beauty and love.

*CUPID*, the son of *Venus*, was the god of love. He is represented as being equipped with a bow and a quiver filled with arrows, with which he pierced the hearts of those whom he wished to affect with the passion of love.

*MARS* was the god of war. Hence, *Martial*, warlike.

*BELLONA* was the goddess of war. (L., *bellum*, war.)

*CERES* was the goddess of husbandry.

*Cereal*, pertaining to *Ceres*.

The *Cereal Grains* are wheat, rye, barley, etc., *Ceres* having first taught men the use of these grains.

*BACCHUS* was the god of wine. Hence,

*Bacchanal*, or *Bacchanalian*, one who indulges in drunken revels.

PAN was the god of shepherds.

MERCURY was the god of eloquence and commerce.

APOLLO, or PHŒBUS (the Sun), was the presiding deity of archery, prophecy, medicine, and music, and was the president and protector of the Muses.—*Brande*.

DIANA, or PHŒBE (the Moon), was the goddess of hunting.

MINERVA was the goddess of wisdom.

ÆOLUS was the god of the winds, Hence,

*Eolian*, played upon by the winds; as, the *Eolian* harp.

The MUSES were nine sisters, the daughters of Apollo and Mnemosyne (Memory). Their office was to preside over the liberal arts. The poets were in the habit of invoking the Muses to inspire them in their compositions.

NOTE.—The muses were nine in number. They were

1st. CALLIOPE, who presided over lyric poetry and eloquence.

2d. Clio, who presided over history.

3d. MELPOMENÉ, who presided over tragedy.

4th. EUTERPE, who presided over music.

5th. ERATO, who presided over tender and amorous poetry.

6th. TERPSICHORE, who presided over dancing.

7th. URANIA, who was the muse of astronomy.

8th. THALIA, who was the patroness of comedy.

9th. POLYHYMNIA, or POLYMNIA, who presided over singing and rhetoric.

PARNASSUS was a mountain in Greece, sacred to the Muses. Hence, in the following, by the term *Parnassus* is meant the entire body of rhymesters, or pretended votaries of the Muses:

The Dog-star rages, nay, 't is past a doubt,  
All Bedlam or Parnassus is let out.—*Pope*.

The AONIAN MOUNT was Mount Helicon, also sacred to the Muses. To soar above the *Aonian Mount* is to take a higher flight than had ever been taken by the poets of Greece and Rome, in consequence of having a loftier theme and a higher source of inspiration.

Or if Sion hill, and Siloa's brook that flowed  
Fast by the oracle of God, delight thee more,  
I thence invoke thy aid to my adventurous song,  
That with no middle flight intends to soar  
Above the *Aonian Mount*.—*Milton*.

The PIERIAN SPRING was a spring sacred to the Muses. Hence, to drink at the *Pierian Spring* is to devote one's-self to literature and philosophical studies.

Drink deep or taste not the *Pierian Spring*.—*Pope*.

The NYMPHS were goddesses presiding over the mountains, forests, meadows, and waters.

NOTE.—The principal classes of nymphs were the following:

1st. The DRYADS, which were wood-nymphs.

(Gr., *ῥῦς*; [*dryis*], an oak.)

2d. The ŌREADS, which were mountain nymphs. (Gr., *ὄρος*; [*oros*], a mountain.)

3d. The NAIADS, which were water-nymphs.

(Gr., *ναῖα* [*nato*], to swim.)

4th. The NEREIDS, which were sea-nymphs. They were the daughters of the sea-god Nereus, and hence their name.

A *Nymph*, in poetical language, is a young woman.

The GORGONS were three sisters whose features were so terrific as to turn the beholders into stone. Hence,

A *Gorgon* is anything very ugly or horrid.

The FURIES were three sisters, the goddesses of revenge. They were represented as having their heads covered with snakes instead of hair. Hence,

A *Fury* is a stormy, turbulent, and violent woman.

The GRACES were three beautiful sisters who waited upon Venus.

The FATES were three sisters who determined the destiny of every person at his birth.

The SIRENS were three monsters inhabiting a rock in the sea. In the upper part of their bodies they had the form of a woman, and in the lower part, the form of a fish. They enticed mariners by the charms of their singing to approach the rock, and then seized and devoured them. Hence,

A *Siren*, in a secondary sense, is any mischievous enticer.

The HARPIES were fabulous winged



monsters, ravenous and filthy, having the face of a woman and the body of a vulture, with their feet and fingers armed with sharp claws. They were three in number, and were represented as being very rapacious. Hence,

A *Harpy*, in a figurative sense, is an extortioner.

The CENTAURS were monsters half man and half horse.

The CHIMERA was a monster vomiting flames, having the head of a lion, the body of a goat, and the tail of a dragon. Hence, in modern use,

A *Chimera* is a creature of the imagination.

The HYDRA was a many-headed serpent, slain by Hercules. At first, for each head that he cut off, two others immediately sprouted out; but having bethought himself of cauterizing the wounds with firebrands, he succeeded in subduing the monster.

Hence, in a figurative sense, we speak of a *hydra-headed* evil.

The GRIFFIN, in the natural history of the ancients, was an imaginary animal, represented with four legs, wings, and a beak, the upper part resembling an eagle, and the lower part, a lion. It was supposed to watch over mines of gold, and hidden treasures.

AUGEAS was a king of ELIS. This

prince had a stable which had not been cleansed for thirty years, ten thousand oxen having been kept in it during this entire period. Hercules having undertaken to cleanse the stable, accomplished the task in a single day, by causing the rivers Alpheus and Peneus to flow through it. Hence, *Augean*, very filthy. Politicians sometimes call a corrupt administration an *Augean* stable, and each one would be glad to have an opportunity of signalizing himself as a Hercules in cleansing it.

ARGUS was a being who had a hundred eyes, and was endowed with the faculty of watching with a portion of them while he slept with the rest. Hence,

*Argus-eyed*, very keen-sighted and vigilant.

The CORNU-COPLE, or HORN OF PLENTY, was a horn that supplied the possessor with everything that he desired. In paintings all kinds of fruits are represented as pouring forth at the larger end of the horn.

AMBROSIA was the celestial food on which the gods were supposed to subsist, and to which, along with nectar, they were believed to owe their immortality. (Gr., *αμβροτος*: [*ambrotos*]. immortal.)—*Anthon*.

NECTAR was the beverage of the gods.

## OF MORALS.

### 1. Terms relating to the general idea of *Morals*.

MOS, [*moris*], manner or custom. (L.) Hence,

*Moral*, 1. Pertaining to the actions of men as being either right or wrong.

NOTE.—The moral quality of actions may be either good or bad.

2. Acting conformably to the rule of right; as, he is a *moral* man.

*Morals*, the customary actions of a person in reference to right and

wrong; as, a man of correct *morals*; a man of loose *morals*.

*Morality*, 1. The practice of the moral duties. 2. The quality of an action which makes it either good or bad.

ΗΘΟΣ [*Ethos*], a custom. (Gr.) Hence,

*Ethics*, the science of morals.

*Ethic*, or *Ethical*, pertaining to, or treating of the science of morals; as, an *ethical* discourse; an *ethical* writer.

The MORAL LAW is the law which prescribes our duties to God, and to our fellow-man.

2. *Conformity to the Moral Law, or to the Standard of Right.*

VIRTUE consists in the practice of the moral duties, and in abstaining from vice.

HONESTY consists in an indisposition to take advantage of others in the intercourse of business.

UPRIGHTNESS is the principle that prompts a man to do to others in his dealings with them, as he would that they should do to him.

PROBITY consists in a strict and conscientious regard for the rights of others.

INTEGRITY consists in a firmness of moral principle, which enables its possessor to withstand the temptation to do wrong when self-interest conflicts with the rights of others.

RIGHT, as it should be, either physically or morally.

A RIGHT is a title or claim which is in accordance with that which is *right*.

*Righteous*, 1. In accordance with the standard of *right*; as, a *righteous* act. 2. Governed by right principles; as, a *righteous* man.

JUST, 1. Giving to others their due; as, a *just* man. 2. Due, or deserved; as, a *just* punishment.

JUSTICE is, 1. That which is due to every one. 2. The giving to others their due.

ÆQUUS, equal. (L.) Hence,

*Equity*, the distribution of equal and impartial justice to all.

*Iniquity* (for *inequity*), *lit.*, inequality. Hence, 1. A violation of the principles of equal and impartial justice. Hence, 2. Wickedness in general.

*Iniquitous*, *lit.*, unequal. Hence, 1. Unjust; as, an *iniquitous* decision. 2. Wicked; as, an *iniquitous* scheme.

FAIR, affecting all parties alike.

PARTIAL, favoring one party at the expense of another.

*Impartial*, treating all parties alike.

3. *Non-Conformity to the Moral Standard.*

BAD, either physically or morally defective; as, *bad* air; a *bad* man.

WRONG, not right. See Art. *To Twist*.

SIN is a want of conformity to the divine law. See Art. *Religion*.

WICKED, sinful. See Art. *Religion*.

NAUGHTY, disposed to be perverse, or to practice mischief; as, a *naughty* boy.

PRAVUS, *lit.*, crooked; *fig.*, wicked. (L.) Hence,

*Deprave*, to make bad or worse, in a moral sense; as, to *deprave* manners, morals, the heart, etc.

*Depravation*, 1. The act of making bad or worse. 2. The state of being made bad or worse.

*Depravity*, corruption of moral principles.

CORRUPT, *lit.*, rotten. Hence, utterly depraved.

DEGENERATE, having, as a race of plants or animals, become deteriorated. Hence, *fig.*, having become deteriorated in point of moral excellence.

DEGRADED, *lit.*, removed from a higher to a lower round on a ladder. Hence, *fig.*, brought down from a higher to a very low degree in the scale of moral excellence. See *To Degrade*.

BASE, *lit.*, low in place. (Not used at present in the literal sense.) *Fig.*, low in a moral sense; as, a *base* fellow.

MEAN, *lit.*, middle. Hence, *fig.*, occupying, at the best, but a *middling* position between the highest and the lowest. A *mean* fellow was, therefore, anciently, a *middling* sort of fellow; but modern usage has brought him down very near to the bottom of the scale.

VILIS, cheap, or low-priced. (L.) Hence,

*Vile*, morally cheap, or held in low estimation by the good; as, a *vile* man.

*Vilify*, and *Reville*, to attempt to cheapen a good man's character by means of abusive language.

ABANDONED, wholly given up to vice and wickedness. See *To Abandon*.

TURPIS, base. (L.) Hence, *Turpitude*, baseness of words or actions.

A KNAVE, who was, originally, a boy, is, at present, a dishonest man. (Ger., *knabe*, a boy.)

A RASCAL was formerly a servant, as in Wickliffe's translation of the Bible: "I, Paul, a *rascal* of Jesus Christ." At present, a *rascal* is a trickish, dishonest fellow.

A VILLAIN, in the feudal ages, was an humble but honest man who held lands by a servile tenure. At present, a *villain* is a man who is extremely depraved and capable of great crimes. (L., *villa*, a village.)

A ROGUE is one who cheats or defrauds in dealing.

A SCOUNDREL is, 1. A consummate villain. 2. A man without honor or virtue.

Go, if your precious but ignoble blood  
Has crept through *scoundrels* ever since the flood.  
Pope.

A SCAMP is a great rascal.

A SCAPE-GALLOWS is one who has narrowly escaped the gallows for his crimes.

A FAULT is, properly, something done amiss through error or mistake. (L., *fallo*, to fail or err.)

NOTE.—*Fault* implies wrong, and often some degree of criminality.—*Webster*.

CULPA, a fault. (L.) Hence,

*Culpable*, deserving of blame.

*Inculcate*, to blame or censure.

*Exculpate*, to clear by words from a charge or imputation of guilt. (*ex*, out of.)

A CRIME is the violation of a law.

*Criminal*, 1. Guilty of a crime. 2. That violates a law; as, a *criminal* act. 3. Relating to crimes; as, a *criminal* code. ✕ *Civil*.

A *Criminal* is a person who has violated a law.

To *Criminate* is to charge with a crime.

To *Recriminate* is to criminate in return.

To ACCUSE is to charge with a crime before a tribunal.

To *Excuse* is to pardon or overlook a fault.

To ACQUIT is to release from a charge or suspicion. A jury *acquits* a prisoner. We *acquit* a person of evil intentions.

To OFFEND is to transgress or violate; as, to *offend* against the laws. (L., *ob*, against; and *fendo* [*fensum*], to hit or strike.)

An *Offense* is the transgression of a law.

A MISDEMEANOR, in *law*, is an offense less atrocious than a crime. (*Mis*, ill; and *demean*, to behave one's-self.)

A FELONY is any crime that is punishable with death.

A *Felon* is a person who is guilty of felony.

A PECCADILLO is a slight crime. (Span., dim. of *peccado*, from the L. *peccatum*, sin.)

GUILT is the state of a moral agent which results from the commission of crime.

HEINOUS (pron. *hanus*), *properly*, hateful or odious; hence, aggravated or enormous; as, a *heinous* crime. (Fr., *haine*, hatred.)

ATROCIOUS, horribly wicked; as, an *atrocious* crime.

*Atrocity*, horrible wickedness; as, the *atrocity* of a crime.

FLAGITIOUS, 1. Grossly and shamefully wicked; as, a *flagitious* action.

2. Guilty of enormous and shameful crimes; as, a *flagitious* person.

NEFARIOUS, wicked in the extreme. (Too wicked to be uttered. *Ne*, not; and *fari*, to utter.)

An OUTRAGE is an act of injurious violence.

A CULPRIT is, 1. A person arraigned in court for a crime. 2. A criminal.

NOTE.—The term *culprit* is supposed to be formed from *cul*, for *culpable*, and *prit*, ready; certain abbreviations used by clerks in noting the arraignment of criminals; the prisoner is guilty, and the king is ready to prove him so.—*Blackstone*.



A **CONVICT** is one who has been convicted or found guilty of a crime.

A **PRISONER** is one who is held in legal custody, either under the charge of having committed a crime, or in consequence of having been found guilty.

An **ACCOMPLICE** is a partner in crime.

To **ABET** is to encourage, aid, or countenance in the commission of crime.

An **Abettor** is one who aids or encourages another to commit a crime.

A **PRINCIPAL** is the absolute perpetrator of a crime.

An **ACCESSORY** to an offense is one who is not the chief actor, or present at its performance, but is concerned therein either before or after the fact. *Brande.*

**INNOCENT**, not guilty. (L., *in*, not; and *nocens*, doing harm.)

**HARM**, 1. Physical injury. 2. Moral wrong.

**MISCHIEF**, something done amiss either in a physical or moral sense. (*Mis*, wrong; and the root of the Fr. *achever*, to do.)

**BAD**, 1. Physically defective. 2. Morally depraved.

**ILL**, contrary to good, physical or moral.

**EVIL**, 1. Having bad qualities of a natural kind. Some *evil* beast hath devoured him.—*Gen. xxxvii.* 2. Unhappy; as, *evil* tidings; *evil* days. 3. Having bad qualities of a moral kind; as, *evil* thoughts; *evil* deeds.

**Natural Evil** is anything which produces pain, distress, loss, or calamity, or which in any way disturbs the peace, impairs the happiness, or destroys the perfection of natural beings.—*Webster.*

**Moral Evil** is any deviation of a moral agent from the rules of conduct prescribed to him by God, or by legitimate human authority.—*Webster.*

#### 4. Specific Crimes.

**MURDER** is the killing of a person with malice prepense, or aforethought.

**MANSLAUGHTER** is the unlawful killing of another without malice, expressed or implied.

To **STEAL** is to take, secretly and unlawfully, the goods of another.

**THEFT** is the crime of stealing.

A **Thief** is one who is guilty of the crime of stealing.

To **Thieve** is to practice theft.

**LARCENY** is the legal designation of theft.

**Grand Larceny** is the crime of stealing an article or articles exceeding in value an amount specified by the law.

**Petty Larceny** is the crime of stealing a thing, the value of which falls below a certain specified amount.

To **PURLOIN** is to take by theft.

To **PILFER** is to practice petty theft.

To **FILCH** is to steal something of little value.

To **EMBEZZLE** is to appropriate, fraudulently, to one's own use that which is intrusted to one's care. Dishonest officers sometimes *embezzle* the public funds.

To **PECULATE** is to defraud the public by embezzlement.

**PLAGIARISM** is the purloining of another's writings.

A **Plagiary**, or **Plagiarist**, is one who purloins the writings of another.

To **POACH**, *in England*, is to steal game.

To **ROB** is to deprive another of his property by illegal force, or by putting him in fear.

To **PILLAGE** is to strip of money or goods by open violence. Troops *pillage* the camp or the towns of an enemy.

*NOTE.*—*Robbery* may be committed by a single individual, whereas *pillaging* is usually the act of bands or numbers.—*Webster.*

To **PLUNDER** is to take by pillage or open force.

**BOOTY** is that which is obtained by plundering.

**PREDA**, booty. (L.) Hence,

**Predaceous**, subsisting by plunder; as, *predaceous* animals.

**Predatory**, characterized by plundering; as, a *predatory* band.

A HIGHWAYMAN is one who robs on the public road, or who lurks in the highway for the purpose of robbing.

A FOOTPAD is a highwayman who robs on foot.

A BANDIT is properly an outlaw or banished person. Hence, A robber. (Plu., *bandits*, or *banditti*.)

A PIRATE is a robber on the high seas.

*Piracy* is the crime of robbing on the high seas.

The BUCCANEERS were a set of piratical adventurers, chiefly English and French, who infested the West Indies and the coast of South America during the 17th and 18th centuries.

FILLIBUSTER was originally a designation applied to the buccaneers. In recent usage the term *fillibusters* is applied to bodies of armed men who unlawfully invade the territory of a friendly power for the purpose of revolutionizing the government.

SMUGGLING is the offense of secretly importing and exporting goods without the payment of the duties to which they are subject.

ARSON is the malicious burning of a dwelling-house or out-house of another man. (L., *ardeo* [*arsum*], to burn.)

TREASON is the crime of levying war against the government of one's country, or of adhering to its enemies.

#### 5. Duty.

OUGHT was formerly used as the past tense and past participle of *owe*.

"The love and duty I long have ought you."—*Spelman*.

"That followed, sir, which to myself I ought."—*Dryden*.

NOTE.—*Ought* is, at present, used both in the present and past tenses, and signifies to be held, as it were, by the obligation of a debt.

DUTIES are debts of moral obligation which we owe to others. (Fr., *du*, participle of *devoir*, to owe.) See Art., *Debt*.

DELINQUENT, failing in the performance of duty. (L., *delinquo* [*delictum*], to leave undone.)

A *Delinquent* is one who fails to perform his duty.

*Delinquency* is, 1. Failure or neglect in the performance of duty. 2. A crime.

A MONITOR is one who warns of faults or informs of duty. (L., *monéo* [*monitum*], to remind.)

A *Monition* is a reminding of duty.

To *Admonish* is, 1. To notify of a fault. 2. To reprove mildly. 3. To counsel against wrong practices. (*ad*, to, and *monéo*, to call the attention.)

*Admonition* is, 1. Giving the reproof. 2. A warning against evil practices.

#### 6. Accountability.

AN ACCOUNT is, 1. A statement and summing up of debts and credits. Hence, 2. A balancing of debts and credits on the score of the duties which we owe to a superior.

*Accountable*, liable to be called to an account in regard to the manner in which one has performed some duty.

A RECKONING is, *literally*, a casting up of accounts in common business. *Figuratively*, a summing up of the items on the debt and credit sides of a moral score.

ANSWERABLE or RESPONSIBLE, liable to answer for the manner in which duties have been performed. (L., *respondeo* [*responsum*], to answer.)

AMENABLE, liable to be called to an account. Every man is *amenable* to the laws. (Fr., *à*, to, and *mener*, to lead.)

#### 7. Desert.

TO DESERVE is to be entitled to by virtue of one's actions or moral qualities; as, to *deserve* praise or censure; to *deserve* reward or punishment. (L., *deservio*, earn by service.)

*Desert'* is that which gives a right to reward, or which renders liable to punishment.

TO MERIT is to deserve, either in a favorable or in an ill sense. The diligent and orderly pupil *merits* the

praise of his teacher. Every sin *merits* God's displeasure.

*Merit* is goodness or excellence which entitles to commendation or reward.

*Meritorious*, well-deserving.

### 8. Reward.

A REWARD is, 1. An equivalent return for good done, for kindness, for services, etc. The laborer is worthy of his *reward*.—1 *Tim.*, v. 2. A just return of evil or suffering for wickedness. "Only with thine eyes shalt thou behold and see the *reward* of the wicked."

A RECOMPENSE is, 1. An equivalent returned for anything given, done, or suffered; as a *recompense* for services, for damages, for loss, etc. 2. A return of evil or suffering. See Art., *Weight*.

To *Compensate* is to make amends, or to supply an equivalent; as, to *compensate* a person for loss, suffering, or services.

To REQUITE is, 1. To repay either good or evil. "I will also *requite* you this kindness."—2 *Sam.*, ii. "Joseph will certainly *requite* us all the evil which we did to him."—*Gen.*, i.

To RETALIATE is to return like for like. Generally used in a bad sense; that is, to return evil for evil; as, to *retaliate* injuries. (L., *re*, back, and *talis*, like.)

TIT-FOR-TAT is the retaliation of injuries.

To REMUNERATE is to pay an equivalent for service, loss, or expense. (L., *re*, back, and *munus*, a gift.)

RETRIBUTION is, *lit.*, a giving back. Hence, a return either of good or evil. (L., *re*, back, and *tribuo*, to give.)

*Retributive* or *Retributory*, rewarding for good deeds and punishing for offenses; as, *retributive* justice.

### 9. Punishment.

To PUNISH is to afflict with pain, loss, or calamity, for a crime or fault.

To CHASTISE is to inflict pain by stripes or otherwise, for the purpose

of punishing an offender and recalling him to his duty. Parents *chastise* their children.

To *Chasten* is to correct or free from faults by means of punishment. God *chastens* his faithful people to cleanse them from their transgressions.—*Crabbe*. (L., *castigo*, compounded of *castus*, pure; and *ago*, to make.)

To *Castigate* is, 1. To punish by stripes. 2. To rebuke severely.

PENAL, pain, or punishment. (L.) Hence,

*Penal*, 1. Enacting punishment; as, a *penal* statute. 2. Inflicting punishment.

Adamantine chains and *penal* fire.—*Milton*.

3. Subject to, or incurring punishment; as, a *penal* act.

*Penalty*, the suffering in person or property which is annexed by law or judicial decision to the commission of a crime, offense, or trespass, as a punishment. 2. The suffering to which a person subjects himself by covenant or agreement in case of the non-fulfillment of his stipulations.—*Webster*.

### 10. Specific Punishments and Instruments of Punishment.

A ROD is a long twig of a woody plant sometimes used as an instrument of punishment.

A WHIP is an instrument for driving horses or other teams, consisting of a *lash* tied to a handle or rod.

To *Whip* is to strike with a whip.

A LASH is the thong or braided cord of a whip.

To *Lash* is to strike with a *lash* or anything pliant.

A SCOURGE is, 1. A lash consisting of a strap or cord. 2. A punishment. Famine and plague are sent as *scourges* for amendment.—*Esdra*s.

To *Scourge* is, 1. To whip severely. 2. To afflict for sins or faults, and with the purpose of correction. Whom the Lord loveth he chasteneth and *scourgeth* every one whom he receiveth.—*Heb.* xii.

To FLAGELLATE is to whip a



scourge. (L., *flagellum*, a whip, scourge, or flail.)

To FLOG is to beat with a rod or whip.

The CAT-OF-NINE-TAILS, or CAT-O'-NINE-TAILS, is an instrument of punishment, consisting of nine pieces of line or cord fastened to a piece of thick rope, and having three knots at intervals, used to flog offenders on board of ships.—*Webster*.

The KNOT is an instrument of punishment, in Russia, consisting of a strap of leather about half an inch wide, with which stripes are inflicted on the bare back.—*Webster*.

A FERULE is a little wooden pallet or slice, used to punish children in school by striking them on the palm of the hand.—*Webster*.

To BASTINADE, or To BASTINADO, is to beat with a stick or cudgel.

A *Bastinado* is a sound beating with a stick or cudgel.

NOTE.—This name is given to a punishment, in use among the Turks, of beating an offender on the soles of his feet.—*Webster*.

To DRUB is to beat with a stick.

To TROUNCE is to beat severely.

The STOCKS are a machine consisting of two pieces of timber, in which the legs of criminals are confined by way of punishment.—*Webster*.

A PILLORY is a frame to confine criminals by the neck and head.

A JAIL, or PRISON, is a building in which criminals, and persons charged with crimes, are confined.

A PENITENTIARY is an institution designed not only for the punishment, but also, as its name implies, for the reformation of criminals.

A FINE is a sum of money paid by way of punishment for an offense.

To MULCT is to impose a fine.

An AMERCEMENT is a pecuniary penalty inflicted on an offender at the discretion or mercy of the court. (Fr., *à*, at; and *merci*, mercy.)

### 11. Reputation.

The CHARACTER consists in the aggregate of the moral qualities, by

which an individual is distinguished. See *To Engrave*.

REPUTATION is the estimate in which a person's character is held by others. (L., *re*, again; and *puto*, to think.)

*Repute* is the opinion entertained by people in regard to any person, practice, or thing; as, a man of *repute*, of good *repute*, of no *repute*, of bad *repute*.

*Reputable*, being in good *repute*.

*Disreputable*, being in bad *repute*; as, a *disreputable* action.

FAME is, 1. Public report or rumor. 2. Report that exalts the character. (Gr., *φημι* [*phemi*], to speak.) *Famous*, much talked of and praised.

RENOWN is exalted reputation on account of great achievements or accomplishments. (Fr., *re*, again; and *nommer*, to name.)

### 12. Regard.

REGARD is a feeling excited by estimable qualities. (Fr., *regarder*, to look at.)

RESPECT is a feeling which is excited by a view of moral excellence. (L., *re*, again, and *specio* [*spectrum*], to look.)

ESTEEM is the value which we set upon moral worth. See Art., *Value*.

To REVERE is to regard with mingled respect and affection. (L., *re*, and *vereor*, to fear.)

*Reverence* is respect mingled with fear.

*Reverend*, worthy of reverence.

*Reverent*, expressing reverence; as a *reverent* posture in prayer.

*Reverential*, mingled with reverence; as, *reverential* fear, a *reverential* regard.

To VENERATE is to have a deep feeling of regard for that which we look upon as sacred. We *venerate* age, ancient institutions, the rites of religion, etc.

*Venerable*, worthy of being looked upon with a deep feeling of regard, on account of age, or sacredness of character.

TO HONOR is to manifest a high regard for.

TO WORSHIP is to treat with divine honors.

### 13. To Praise.

TO PRAISE is to speak favorably of.

TO COMMEND is, *properly*, to commit to the good opinion of others. (L., *commendo*, to commit or intrust.) Hence, to mention with approbation.

TO RECOMMEND is, *literally*, to commend again. Hence, to press upon the notice, confidence, or kindness of others, by favorable representations.

PLAUDO [*plausum*], to clap the hands. (L.) Hence,

*Applaud, lit.*, to clap the hands at; as, when the spectators in a theater are pleased with a performer. Hence, to praise earnestly. (*ad, at*.)

*Applause, originally*, a clapping of the hands at a performance that pleased the spectators. Hence, hearty praise.

*Plaudite*, clap your hands.

NOTE.—At the close of a performance in the Roman theaters, praise was solicited by one of the performers crying out, *Plaudite!* Hence,

*Plaudit*, contraction of *plaudite*. Praise bestowed by clapping, stamping, or shouting.

*Plausible, lit.*, that may be applauded. Hence, apparently right; as, a *plausible* argument, a *plausible* pretext.

ACCLAMATION is, *lit.*, a crying out to a thing. (L., *ad, to*, and *clamo*, to cry.) Hence, a shout of praise.

AN ENCOMIUM is a particular expression of praise.

NOTE.—*Encomiums* may be bestowed either upon the productions of genius, or upon whatever is worthy in the characters and actions of men.

EULOGY is, *lit.*, a speaking well of. (Gr., *eu* [*eu*], well, and *λογία* [*logia*], a speaking.) Hence, praise bestowed upon the virtues and meritorious actions of men.

A *Eulogy* is a speech or writing in which a person is highly commended.

A PANEGYRIC, among the Greeks, was an oration in praise of an individual, delivered in an *assembly* of all the people. (Gr., *παν* [*pan*], all, and *αγυρίς* [*aggyris*], an assembly.) Hence,

*Panegyric* is praise bestowed on a person.

A *Panegyric* is an encomiastic speech or writing.

LAUDO [*laudatum*], to praise. (L.) Hence,

*Laud*, to praise.

*Laudation*, the act of praising.

*Laudable*, praiseworthy.

*Laudatory*, expressing praise; as a *laudatory* speech.

TO COMPLIMENT is to bestow delicate and respectful praise suited to the person and the occasion. (L., *complaceo*, to please greatly.)

TO EXTOL is to exalt with praises. (L., *extollo*, to lift up.)

TO PUFF is to bestow empty and unmerited praise. (From *puff*, to blow.)

TO FLATTER is to go beyond the truth in praising. (L., *flatus*, a puff of wind.)

TO ADULATE is to praise excessively and servilely.

NOTE.—*Adulation* is commonly offered to the great. (L., *adoleo*, to offer incense.)

A SYCOPHANT was originally an informer against those who exported figs unlawfully from the territory of Attica, in Greece. (Gr., *συκος* [*sycos*], a fig, and *φαίνο* [*phaino*], to discover.) Hence, 1. A talebearer. 2. A mean flatterer of the great.

A PARASITE is, *lit.*, one who dines with others. (Gr., *παρά* [*para*], by, and *σιτος* [*sitos*], food.) Hence, 1. A hanger-on at the tables of the great, where he earns his welcome by base and servile flattery. 2. A plant that is not fixed in the earth by a root of its own, but derives its nourishment from some other plant to which it attaches itself.

TO PALAVER a person is to treat him with gross flattery. (From *palaver*, idle talk, from the Spanish *palabra*, a word.)

To BLARNEY is to treat with smooth and deceitful flattery.

To CAJOLE is to deceive by flattery.

To FAWN is, *lit.*, to show attachment by frisking about one. A dog *fawns* on his master. Hence, to court favor by mean and servile flattery.

To BLANDISH is to flatter by kind words or affectionate actions.

#### 14. To Find Fault.

To BLAME is to charge as guilty of a fault.

To CENSURE is to express one's disapprobation of something that has been done by another.

*Censorious*, addicted to censure.

To CONDEMN is to pronounce an act to be wrong.

To REPROVE is to tell a person of his faults with a view of inducing amendment.

To TWIT is to remind ill-naturedly of faults.

Esop minds men of their errors without *twitting* them with what is amiss.—*L'Estrange*.

To REPROACH is to charge with a fault in severe terms.

To UPBraid is, 1. To reprove with severity. 2. To assail with bitter reproaches.

To REPREHEND is to censure moderately.

*Reprehension* is moderate censure.

To REBUKE is to reprove.

A REPRIMAND is a severe rebuke administered by a superior to an inferior.

To CHIDE is, 1. To reprimand with asperity. 2. To scold. 3. To quarrel.

To SCOLD is to find fault with rude clamor.

To RAIL is to utter reproaches.

To CARP is to censure ill-naturedly. (*L., carpo*, to pluck or tear.)

CAPTIOUS, disposed to find fault. (*L., capto*, to catch at.)

To REPROBATE is to disapprove with marks of extreme dislike.

A SATIRE is a composition, commonly in poetry, in which vice or folly is exposed with severity.

*Satire* is keenness and severity of remark.

IRONY is disguised satire in which a person seems to praise that which he means to condemn.

SARCASM is bitter and personal satire. (Gr., *σαρκάζω* [*sarcazo*], to tear the flesh.)

A LAMPOON is a personal satire in writing.

A PASQUINADE is a short piece of personal satire.

To INVEIGH is to utter censorious and bitter language against any one. (*L., in*, against; and *veho*, to carry.) Hence,

*Invective*, severe censure.

OBLOQUY is reproachful language. (*L., ob*, against; and *loquor*, to speak.)

The PHILIPPICS are certain orations delivered by Demosthenes to excite the Athenians against Philip, king of Macedon. Hence, the word *philippic* is used to denote any discourse full of acrimonious invective.

#### 15. Abusive Language.

To REVILE is to treat with opprobrious language. (*re* and *vile*.)

SCURRILITY consists in low, vulgar, and abusive language, such as is used by buffoons and jesters. (*L., scurra*, a buffoon.)

A BLACKGUARD is one who uses scurrilous language. (For *blackard*, a fellow of the *black* kind.)

CONTUMELY consists in insolent and contemptuous language or actions. (*L., con*, and *tumeo* to swell. "Contumely is the insolent swelling of an unworthy person against merit in distress."—*Crabbe*.)

#### 16. To Speak-ill of Falsely.

To SLANDER is to speak ill of falsely and knowingly.

CALUMNY is a false accusation of a crime or offense, made knowingly and maliciously.

To ASPERSE is, *lit.*, to sprinkle upon. Hence, To bespatter the moral character of another with foul re-



ports. (L., *ad*, upon; and *spargo* [*sparsum*], to sprinkle.)

To DETRACT is, *lit.*, to take away from. Hence, to take away from the sum total of the good qualities in another. (L., *de*, away; and *traho* [*tractum*], to take.)

To DEFAME is to say something falsely to the prejudice of the fair fame of another. (*de*, from.)

To TRADUCE is willfully to misrepresent. (L., *trans*, over; and *duco*, to lead; that is, to *transpose* facts and circumstances.)

To VILIFY is to attempt to degrade by slander. (L., *vilis*, mean; and *facio*, to make.)

To REVILE is to treat with opprobrious and contemptuous language.

To MALIGN is falsely and *malig-nantly* to speak ill of another.

To VITUPERATE is to censure or denounce with great severity

### 17. Disgrace.

DISGRACE is the disesteem consequent upon ill-doing. (*dis*, privative; and *grace*, favor.)

IGNOMINY is public disgrace. (L., *in*, privative; and *nomen*, honor.)

*Ignominious*, very disgraceful; as, *ignominious* conduct; *ignominious* punishments.

OPPROBRIUM is reproach mingled with contempt or disdain.

*Opprobrious*, 1. Reproachful and contemptuous; as, *opprobrious* language. 2. Deserving reproach and contempt; as, *opprobrious* conduct.

INFAMY is deep disgrace incurred by great crimes. (L., *in*, privative; and *fama*, fame.)

*Infamous*, 1. Having a reputation of the worst kind; as, an *infamous* liar. 2. That renders a person infamous; as, an *infamous* vice.

SCANDAL is, 1. Something uttered which is false, and injurious to the reputation. 2. Shame or disgrace. (Gr., *σκανδαλον* [*scandalon*], a stumbling block. The term *scandal* was figuratively applied to the unworthy conduct of a church member, because such conduct was a cause of *stumbling* to others. But such conduct being a *shame* to the person guilty of it, the term *scandal* came, in process of time, to be used in the sense of *shame* or disgrace.)

A STIGMA is a mark of infamy. (Gr., *στιγμα* [*stigma*], a brand-mark made with a hot iron.)

To *Stigmatize* is to mark or brand with infamy.

## OF RELIGION.

### 1. Sundry Terms.

RELIGION consists in a system of belief, observances, and duties, which have God as their object, and are in accordance with his will.

A *Religion* is any system of belief and observances that have reference either to the true God or to false deities.

NOTE.—Cicero derives the term from *religere*, to reconsider. According to this etymology, *religion* is the careful study of things pertaining to the worship of God.

Servius derives the term from *religare*, to bind fast. According to this etymology, *religion* is something that binds the mind, and produces in it a fixed principle.

SUPERSTITION is, 1. False religion. 2. Groundless notions in regard to

the agency of spirits, or a belief in omens and prognostics.—*Webster*.

NOTE.—*Superstition* is derived from the Latin *superstes*, a survivor; from *super*, over; and *sto*, to stand or remain. "Cicero says that the term refers to those persons who were accustomed to pray that their children might survive them."

"One of the Christian fathers ascribes the peculiar meaning of the term to the fact that the children who outlived their parents, were accustomed to pray to their departed spirits, thinking of, and acting toward them, as if they were a sort of lesser deities."

BIGOTRY is a blind and obstinate attachment to a particular creed.

ΕΝΘΟΥΣΙΑΣΤΗΣ [ENTHOUSIASTES], one who is inspired, or under a divine influence. (*εν* [*en*], in; and *θεος* [*Theos*], God.) Hence,

*Enthusiast*, 1. One who imagines

that he has supernatural converse with God, or receives special communications from him. Hence, 2. One whose mind is highly excited by the love, or in the pursuit, of some object.

A **FANATIC** is one who indulges in wild and extravagant notions in religion, or in regard to questions relating to morals.

**NOTE.**—The term *fanatici* was applied anciently to a set of prophetic priests who performed the sacrifices in a wild and extravagant manner.—*Brande.* (L., *fanum*, a temple; the *fana* or temples having been the places where the extravagances of these priests were practiced.)

**PIOUS**, 1. Reverencing and honoring the Supreme Being in heart, and in the practice of the duties he has enjoined. 2. Careful of the duties due to parents.

**PIETY** is, 1. Discharge of duty to God. 2. Duty to parents.

A **VOW** is, 1. A solemn promise made to God. 2. Any solemn promise; as, *vows* of unchangeable love and fidelity.

To **DEVOTE** is, 1, and properly, To appropriate by a religious vow. Hence, 2. To give wholly up; as, to *devote* one's-self to study; to *devote* one's-self to pleasure; to *devote* one's-self to religion.

**DEVOUT**, 1. *Devoted* to religion. Simeon was a just man and *devout*. 2. Having a solemn and reverential frame of mind when engaged in prayer or other religious exercises.

**DEVOTION** is, 1. The state of being solemnly set apart for a particular purpose. 2. External worship. 3. Attachment manifested by constant attention.

A **DEVOTEE** is, 1. One who is wholly devoted; particularly, one who is wholly given to religion. 2. One who is superstitiously given to religious duties and ceremonies.

## 2. Holy.

**HOLY**, 1. Free from sin. 2. Devoted or set apart to the purposes of religion.

**Holy of Holies**, the innermost chamber of the tabernacle, and, in

after times, of the temple, among the Jews, in which was kept the ark of the covenant, and which was regarded as the especial residence of, the Most High. See *Ex. xxvi*, 33; and *Heb. ix*.

To **Hallow** is, 1. To make holy. 2. To treat as holy; as, to *hallow* the Sabbath. 3. To honor as sacred.

*Hallowed* be thy name.—*Lord's Prayer.*

**SANCTUS**, holy. (L.) Hence,

**Sanctity**, holiness.

**Saint**, a holy person.

**Sanctify**, to make holy.

**Sanctimony**, an appearance of sanctity.

**Sanctimonious**, having an appearance of sanctity.

**THE Sanctuary**, the Jewish Holy of Holies.

A **Sanctuary**, 1. Any holy place, as a church. 2. A place of refuge.

**NOTE.**—This last meaning of the word *sanctuary* originated in the circumstance that *holy places*, that is, temples and churches, have been used as places of refuge to which criminals might retreat, and be secure from the vengeance of those whom they had injured.

**Sanctum Sanctorum**, the Holy of Holies.

## 3. Sacred.

**SACRED**, pertaining to or connected with religion. From

**Sacer**, sacred. (L.) Hence,

**Sacrifice**, a sacred rite consisting in an offering made to God upon an altar. (L., *facio*, to perform.) See *Art. Worship*.

**Sacramentum**, the military oath taken by every Roman soldier, by which he swore to obey his commander, and not desert his standard. Hence,

**Sacrament**. See *Art. Worship*.

**Sacrilege**, the crime of violating sacred things. (L., *lego*, to steal; the stealing of the sacred utensils of a church or temple being one species of sacrilege.)

**Sacristan**, an officer who has the charge of the sacred utensils of a church. (Corrupted into *Sexton*.)

**Consecrate**, to devote to a sacred use.

**Desecrate**, to divest of a sacred character. (*de*, from.)

*Execrate*, primarily, to exclude from the privilege of a participation in sacred rites, etc. Hence, the signification, To curse. (*ex*, from or out.)

NOTE.—In its primary sense, “To execrate” is synonymous with “To excommunicate.”

PROFANE, destitute of the attributes of sacredness. (L., *pro*, before; and *fanum*, the temple.)

NOTE.—The *profani* were persons who, from not being duly purified, were not permitted to enter the temples, but were obliged to stand without during the performance of the rites of worship.

ἹΕΡΟΣ [HIEROS], sacred. (Gr.) Hence,

*Hierarchy*, 1. Dominion or government in sacred things. 2. The various orders of the Christian ministry, considered collectively, in those churches where subordination of rank among the clergy exists. 3. The *celestial hierarchy* comprehends the various ranks and orders of angels. (Gr., ἀρχή [*arche*], government.)

*Hierarch*, one who rules or has authority in sacred things.

*Hieroglyphics*, the sacred writing of the ancient Egyptians.

NOTE.—According to Champollion, the Egyptian hieroglyphics consisted of three different kinds of characters: 1. The hieroglyphics, properly so called, in which the object is represented by a picture. 2. Symbolical, in which an idea is expressed by some visible object which represents it, as adoration by a censer containing incense. 3. Phonetic characters, in which the sign represented, not a visible object, but a sound.—*Branda*. (γλυπτω [*glypto*], to carve, because the specimens of hieroglyphical writing from which we have obtained our knowledge of the art, consist mainly of characters sculptured on monuments.)

#### 4. Of Sin.

SIN consists either in the doing of things that are contrary to the divine law, or in neglecting to do things which that law enjoins.

WICKED, 1. Contrary to the divine law; as, a *wicked* deed. 2. Not acting conformably to divine law; as, a *wicked* person. 3. Grossly immoral.

TRANSGRESSION is the act of passing beyond any law or rule of moral duty. (L., *trans*, beyond; and *gradior* [*gressum*], to go.)

To TRESPASS is, *lit.*, to pass beyond. Hence, *primarily*, To pass over the

boundary of another man's land. Hence, *in a religious sense*, To transgress any divine law or command. (Norman Fr., *tres*, beyond; and *passer*, to pass.)

PECCO [*peccatum*], to sin. Hence, *Peccant*, sinning; as, *peccant* angels.—*Milton*.

*Impeccable*, not liable to sin.

#### 5. Of Repentance.

To REPENT is, 1. To feel pain, sorrow, or regret for something done or spoken. 2. To feel sorrow for sin, with a purpose of amendment. (L., *pœna*, pain.)

*Repentance* is, 1. Sorrow for anything done or said. 2. Sorrow for sin, accompanied with a purpose of amendment.

*Penitent*, feeling sorrow, with a purpose of amendment.

*Penitence*, or *Penitency*, sorrow on account of sin, with a purpose of amendment.

*Penitential*, proceeding from, or expressing sorrow for sin; as, *penitential* tears.

CONTRITE, broken by sorrow for sin; as, a *contrite* heart. (L., *contero* [*contritum*], to break or bruise small.)

*Contrition* is a sorrow for sin, founded on the love of God.

REMORSE is a keen pain or anguish excited by a sense of guilt. (L., *re*, again; and *mordeo*, to gnaw.)

COMPUNCTION is the pricking or sting of conscience, proceeding from a conviction of having violated a moral duty. (L., *con*, and *pungo*, [*punctum*] to prick.)

*Compunctions*, pricking the conscience.

Let no *compunctions* visitings of nature  
Shake my fell purpose.—*Shaks*.

To OWN is to assent to the truth of a charge that is made against us.

To ACKNOWLEDGE is to own under the influence of a consciousness of guilt. I *acknowledge* my transgressions, and my sin is ever before me. *Ps. li*.

To CONFESS is to own under the influence of a feeling of penitence.



6. *Of Pardon.*

To FORGIVE is to give up one's claim on another for satisfaction on account of a debt or offense. (*for*, up.)

To PARDON is to give up one's claim for satisfaction on account of an offense. (*Fr.*, *par*, up; and *donner*, to give.)

NOTE.—When God forgives or pardons, he does so in consequence of satisfaction rendered to the violated law, but not by the offender.

To REMIT is, *lit.*, to send away. (*L.*, *re*, away; and *mitto* [*missum*], to send.) Hence,

To *Remit a penalty* is to forbear to exact it, and, as it were, to send it away.

The *Remission of sins* is an elliptical expression for the *remission*, or *non-infliction*, of the punishment due to the sins.

To ABSOLVE is to loosen or set free, as from an obligation or liability. (*L.*, *ab*, from; and *solvo* [*solutum*], to untie.) Hence,

*Absolution* is, *lit.*, a loosening or setting free. Hence, 1. *In the civil law*, a sentence of the judge declaring the accused person innocent. 2. *In the canon law*, a remission of sins pronounced by a priest in favor of a penitent.

7. *Atonement.*

To ATONE (compounded of *at* and *one*) primarily signifies to reconcile parties who were at variance, and to cause them to be *at one* with each other. According to the present usage of the term, to *atone* is to make satisfaction for an offense by which reconciliation is procured between the offended and the offending parties.

To EXPIATE is to make satisfaction for; as, to *expiate* a crime. (*L.*, *ex* and *pio*, to atone for by *pious* observances.)

*Expiation* is the act of atoning for guilt.

*Expiatory*, having the power to make atonement or expiation; as, an *expiatory* sacrifice.

PROPTIOUS, 1. Favorable or kind.

2. Disposed to be gracious or merciful.

To *Propitiate* is to appease one offended, and render him favorable.

*Propitiation* is, 1. The act of appeasing or rendering favorable. 2. The atoning sacrifice which procures the divine favor to guilty man.

8. *To Bless.*

To BLESS is, 1. To make happy by bestowing good.

NOTE.—To *bless*, in the sense of to make happy, is an act of the Deity.

2. To pray for a blessing on any one. And Isaac called Jacob and *blessed* him.—*Gen. xxviii.* 3. To make and pronounce holy.—And God *blessed* the seventh day and sanctified it.—*Gen. ii.* 4. To consecrate by prayer. And Jesus took the five loaves and the two fishes, and, looking up to heaven, he *blessed* them.—*Luke ix.* 5. To *bless* God is to thank him from our inmost heart for benefits received.—*Bless* the Lord, O, my soul; and all that is within me, *bless* his holy name.—*Ps. ciii.*

A BENEDICTION is a prayer invoking the divine blessing on any person or thing. (*L.*, *bene*, well; and *dico* [*dictum*], to speak.)

9. *To Curse.*

To CURSE is, 1. To pray for mischief or injury to fall upon. 2. To harass or torment with great calamities.

A MALEDICTION is a curse invoked or pronounced. (*L.*, *male*, ill; and *dico* [*dictum*], to speak.)

To IMPRECATE is to pray that a curse or calamity may fall upon one's-self or upon another person. (*L.*, *in*, against; and *precor* [*precatum*], to pray.)

To EXECRATE is to curse with a feeling of utter detestation or abhorrence. See *Sacred*.

10. *Systems of Religion.*

MOHAMMEDANISM is a religious system established by *Mohammed*, who was born at Mecca, in Arabia, in the year 571.

A MUSSULMAN (plural, *mussulmans*.) is a Mohammedan.

ISLAM is the religion of Mohammed, and also the whole body of those who profess it throughout the world.—*Brande*.

*Islamism*, the true faith, according to the Mohammedans.

THE KORAN, or ALKORAN, is the book containing the Mohammedan doctrines of faith and practice.

A FAKIR, or DERVISE, is a Mohammedan monk or hermit.

BRAHMINISM, or HINDOOISM, is a system of religion which prevails in Hindoostan.

NOTE 1.—*Brahm*, the highest divinity of the Hindoos, is said to have given birth, simultaneously, to *Brahma*, *Vishnu*, and *Siva*; and to have allotted to the first the province of creating; to the second, that of preserving; and, to the third, that of destroying.—*Brande*.

NOTE 2.—Beside the foregoing, the Hindoos believe in many inferior deities.

A SHASTER is a book among the Hindoos, containing the dogmas of their religion.

SUTTEE is the religious rite of the burning of a widow upon the funeral pile of her husband, as practiced among the Hindoos.

THE GRAND LAMA is a Tartar prince who resides at Lassa, in Thibet, and is worshiped by certain tribes of the Tartars as a god. When he dies he is supposed to pass to another body in which to be born again; and the new Lama can only be discovered by a certain favored class among the priests.—*Brande*.

BUDDHISM is the religion of China, Japan, and of India beyond the Ganges. The founder of this religion was an Indian prince, to whom the title of Buddha, or "The Sage," is assigned by his worshipers. The Buddhists hold that the human soul is an emanation from Deity; that, after death, it will again be bound to matter, and subjected to the miseries and accidents of this life, unless the individual to whom it belongs, by the attainment of wisdom through prayer and contemplation, succeeds in liberating it from that necessity, and secures its

absorption into the divine essence from which it sprang.—*Brande*.

FETICHISM (*fet'ishism*), is the worship of inanimate objects among the negroes of Africa.

A *Fetich* (*fee'tish*) is a stone, tree, weapon, vessel, or any other inanimate object, worshiped by the negroes of Africa.

IDOLATRY is the worship of images as gods. (Gr., εἰδωλον [*eidolon*], an image; and λατρεία [*latreia*], worship.)

SABIANISM was the worship of the sun, moon, and stars.

PAGANISM is the worship of false gods. (L., *pagani*, the inhabitants of villages, from *pagus*, a village.)

NOTE.—After Christianity had been introduced into towns and cities, the inhabitants of the villages continued for some time to adhere to their idolatrous practices. Hence, the term *pagan*, a villager, came to signify an *idolater*.

HEATHENISM includes all religious systems that do not recognize the true God.

THEISM is a belief in the existence of a God. (Gr., Θεος [*Theos*], God.)

DEISM acknowledges the existence of a God, but denies revelation. (L., *Deus*, God.)

ATHEISM denies the existence of a God. (Gr., [α] a, privative, and Θεος [*Theos*], God.)

POLYTHEISM, a belief in the existence of many gods. (Gr., πολλοι [*polys*], many.)

PANTHEISM, the doctrine that the universe is God. (Gr., παν [*pan*], all.)

THE GOSPEL is, *lit.*, the good news of the coming of the Messiah. Hence, the Christian religion.

A GOSPEL is a history of the life, doctrines, death, resurrection and ascension of our Savior.

EVANGELIC, or EVANGELICAL, in accordance with the gospel. (Gr., ευαγγελιον [*euangelion*], good news.)

To *Evangelize* is to convert to the faith of the gospel.

An *Evangelist* is, 1. A writer of the history of our Savior. 2. A preacher or publisher of the gospel of Jesus Christ, licensed to preach, but not having charge of a particular church.

JUDAISM is the religion of the Jews.

### 11. Religious Belief.

A FAITH is a system of religious belief; as, the Christian *faith*.

A CREED is a formula of religious belief; as, the Apostles' *Creed*. (L., *credo*, I believe.)

ORTHODOX, sound in the Christian faith. (Gr., *orthos* [orthos], right; and *doxa* [doxa], an opinion.)

*Orthodoxy*, soundness of faith.

HETERODOX, holding opinions contrary to the faith and doctrines of the true church. (Gr., *heteros* [heteros], other; and *doxa* [doxa], an opinion.)

*Heterodoxy*, the holding of a doctrine or opinion contrary to the doctrines of the Scriptures, or contrary to those of an established church.

HERESY is the holding fundamental error in religion. (Gr., *hairesis* [haire-sis], a choice.)

A *Heretic* is one who holds religious opinions that are fundamentally erroneous.

A PROSELYTE is a convert to any religious faith. (Gr., *pros* [pros], to; and *elyteo* [elyteo], to come.)

AN APOSTATE is, 1. One who after having professed, renounces the Christian faith. The Emperor Julian, after having made a profession of Christianity, again returned to idolatry, and has hence been surnamed the *Apostate*. (Gr., *apo* [apo], from; and *histemi* [histemi], to stand.)

A RENEGADE, or RENEGADO, is one who *denies* again the faith which he has once professed. (L., *re*, again; and *nego*, to deny.)

AN INFIDEL is one who rejects Christianity. (*Literally*, an unbeliever, from *in*, not; and *fides*, faith.)

*Infidelity* is a rejection of Christianity.

A DOGMA is a doctrinal notion, particularly in matters of faith and philosophy; as, the *dogmas* of the church; the *dogmas* of Plato.—*Webster*. (Gr., *dokeo* [dokeo], to think.)

A TENET is any religious or philosophical principle or doctrine which

a person holds as true. (L., *teneo*, to hold.)

A DOCTRINE is any principle that is taught by an instructor in religion or philosophy. (L., *doceo*, to teach.)

### 12. Of Worship.

WORSHIP (for *worship*) is, *lit.*, the condition of being *worthy*. Hence, 1. Respect paid to *worth*. Hence, 2. Homage paid to God, and consisting in outward observances.

ADORATION is the service of the heart paid to the Supreme Being. (L., *ad*, to; and *oro*, to pray.)

A RITE is a religious ceremony or observance.

A RITUAL is a book containing the rites to be observed, or the manner of performing divine service in a particular church or communion.

A LITANY is a solemn form of supplication used in religious worship. (Gr., *litaneuo* [litaneuo], to pray.)

A LITURGY is the entire ritual for public worship in those churches which use written forms. (Gr., *leitros* [leitros], public, and *ergon* [ergon], a work.)

SERVICE is public worship. (From *serve*.)

MATINS are morning service in the Catholic Church. (Fr., *matin*, the morning.)

VESPERS are evening service in the Catholic Church. (L., *vesper*, the evening.)

AN OFFERING is anything offered to God, or to the service of religion.

AN OBLATION is anything presented for the service of religion, as tithes, first fruits, etc. (L., *offero* [oblatum], to offer.)

A SACRIFICE is, *generally*, any offering made to God; but, *more properly*, that of a victim upon an altar, accompanied by customary ceremonies and forms of prayer, with the idea of gratifying God, or averting his displeasure.—*Brande*.

To *Sacrifice* is to consume partially, or totally, on the altar of God, either as an atonement for sin, or to



procure favor, or to express thankfulness.—*Webster*.

NOTE.—As the act of sacrificing involved the destruction of the thing sacrificed, hence, *figuratively*,

To *Sacrifice* is to destroy, surrender, or suffer to be lost, for the sake of obtaining something.

To *IMMOLATE* is to sacrifice by destroying the life. (L., *in*, and *mola*, meal, from the practice of sprinkling meal and salt on the head of the victim.)

An *ALTAR* was an elevated structure, usually of stone, on which sacrifices were offered. (L., *altus*, high.)

*INCENSE* is, 1. The odors of spices and gums burnt in religious rites. 2. The materials burnt for making perfumes. (L., *incendo* [*incensum*], to burn.)

A *Censer* is a vase or pan in which incense is burned.

A *SACRAMENT* is an outward or visible ordinance or sign instituted by Christ, and representing an inward or invisible grace.

NOTE.—The Catholic Church holds to seven sacraments, namely:—baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony. The Protestants hold that there are only two sacraments, namely:—baptism and the Lord's Supper.

*BAPTISM* is the rite of initiation into the visible church of Christ by the use of water.

*SPONSORS*, in some Christian communions, are persons who, at the baptism of infants, profess the Christian faith in their name, and guarantee their religious education. (L., *spondere* [*sponsum*], to promise.)—*Brande*.

A *Godfather* is a man who becomes sponsor for a child at baptism.

A *Godmother* is a female sponsor.

A *Godchild* is one for whom a person becomes sponsor at baptism.

*CONFIRMATION* is the rite of laying on of hands, in which one who has been baptized takes upon himself the vows made for him by his sponsors.

The *EUCCHARIST*, or *LORD'S SUPPER*, in Protestant Churches, is the solemn ceremony of commemorating the death of the Saviour in the use of bread and wine as emblems of his flesh and blood.

The *EUCCHARIST*, in the Catholic Church, is held to be the body and blood of Christ under the appearance of bread and wine. (Gr., *ευχαριστια* [*eucharistia*], to give thanks.)

The *COMMUNION* is the sacrament of the Lord's Supper. (From *commune*, to take part with others; from L., *communis*, common.)

The *MASS*, in the Catholic Church, is the consecration and oblation of the host.—*Murdock*.

The *HOST*, in the communion service of the Catholic Church is the element of bread transubstantiated, as the Catholics hold, into the body and blood of Jesus Christ. (L., *hostia*, a victim or sacrifice.)

*PENANCE*, as a sacrament, consists, on the part of the penitent, in contrition, confession, and satisfaction; and on the part of the priest, in absolution.

*EXTREME UNCTION* is the rite of anointing, with consecrated oil, the five senses of the sick in danger of death.

*CHRISM* is an ointment made of oil of olives and balsam, blessed by the bishop. (Gr., *χρυσμα* [*chrisma*], an anointing.)

*CONSECRATION* is the act or ceremony of separating from a common to a sacred use, or of devoting a person or thing to the service and worship of God.

### 13. The Church.

The *VISIBLE CHURCH* comprehends the entire body of true believers throughout the world.—*Brande*.

The *INVISIBLE CHURCH* comprehends, in addition to these, the spirits of the just made perfect.—*Brande*.

A *Church* is, 1. A denominational body of Christians. 2. A body of Christians under the care of the same pastor. 3. A house consecrated to the purposes of Christian worship. (Gr., *κυριακον* [*cyriakon*], from *κυριος* [*kyrios*], Lord.)

*ΕΚΚΛΗΣΙΑ* [*ECCLÉSIA*], an assembly of the people at Athens convoked by heralds. (Gr., *εκ* [*ec*], forth; and *καλεω* [*caleo*], to call.) Hence,

*Ecclesia*, 1. An assembly of Chris-

tians, or a body of Christians in the habit of assembling at the same place.

2. The general body of Christians throughout the world. (L.) Hence,

*Ecclesiastic*, or *Ecclesiastical*, pertaining to the church; as, *ecclesiastical* history.

An *Ecclesiastic*, a person consecrated to the service of the church.

CATHOLIC, universal. (Gr., *κατα* [*cata*], including; and *ολος* [*holos*], the whole.)

The HOLY CATHOLIC CHURCH, in the *Apostles' Creed*, comprehends the entire body of true Christians throughout the world.

NOTE.—The term *Catholic*, as it occurs elsewhere in this work, is used merely as a distinguishing epithet, without reference to the question whether this or that body of professing Christians is the true Universal Church, or a branch of that Church.

A *Communion* is a body of Christians who have one common faith and discipline. (L., *communis*, common.)

EXCOMMUNICATION is ecclesiastical censure by which a person is cut off from communion with his church.

AN ANATHEMA is a curse or denunciation by ecclesiastical authority.

A CANON is a law or ordinance of an ecclesiastical council.

The CANON OF SCRIPTURE signifies the authorized and received catalogue of the sacred books.

CANONICAL HOURS are stated times of the day set apart, more especially in the Catholic Church, for devotional purposes.

CANONIZATION is a ceremony in the Catholic Church, by which holy men deceased are enrolled in the catalogue of the saints.

SECULAR, pertaining to the present world, and not to things spiritual or holy; as, *secular* business; *secular* power. ☩ 1. Spiritual. 2. Ecclesiastical. (L., *sæculum*, the present world.)

*Secularize*, to convert from spiritual appropriation to common use; as, to *secularize* church property.

#### 14. The Clergy.

The CLERGY are a body of men

set apart to officiate in the services of the church. (Gr., *κληρος* [*cleros*], a lot, in allusion, as some suppose, to the lots by which Matthias was chosen by the apostles.)

*Cleric*, or *Clerical*, pertaining to the clergy.

*Clerk*, a writer, from the circumstance that, formerly, the clergy were almost the only persons that could write.

BENEFIT OF CLERGY, in *English law*, was the exemption of the persons of clergymen from criminal process before a secular judge, a privilege which was also accorded to all who could read.

The LAITY are the body of private members of the church, in contradistinction from the clergy. (Gr., *λαος* [*laos*], the people.)

A *Layman* is a private member of the church.

The HOLY ORDERS, in those Protestant Churches which admit of grades in the sacred ministry, are three: to-wit, bishops, presbyters, and deacons. The Catholic Church admits of seven different orders; four minor, which are those of door-keeper, exorcist, reader, and acolyth; and three major, which are those of sub-deacon, deacon, and priest.

To TAKE ORDERS, in the *Episcopal Church*, is to enter the sacred ministry.

A MINISTER is a clergyman. (L., *minister*, a servant, because the clergy are persons engaged in the official service of the church.)

A PASTOR is a minister who has the charge of a congregation. (L., *pastor*, a shepherd, from *pasco* [*pas-tum*], to feed.) See *To Feed*.

A PARISH is a territorial precinct, the inhabitants of which belong to the same church.

PAROCHIAL, belonging to a parish; as, *parochial* clergy; *parochial* duties; *parochial* reports.

A PARSON is, 1. The priest of a parish. 2. Any clergyman.

A RECTOR, in the *Episcopal Church*, is a clergyman who has the charge

and care of a parish. (L., *rector*, a ruler.)

A VICAR is an ecclesiastical personage who has the care of a parish in the place of a lay or collegiate rector. (L., *vice*, in the place of.)

A CURATE is one who has the *cure* (care) of souls, now generally restricted to signify the spiritual assistant of a rector or vicar. (L., *cura*, care.)

A *Curacy* is the office of a curate.

A CHAPLAIN is, 1. The minister of a chapel. 2. A clergyman who belongs to a ship-of-war, to a regiment of soldiers, or to some institution. 3. A clergyman retained to perform divine service in a family.

A *Chaplaincy* is the office of a chaplain.

A PRIEST was originally one who officiated at the altar, and performed the rites of sacrifice.

A *Priest*, in the Latin and Greek Churches, is one who is authorized to consecrate the host and to say mass.

NOTE.—In the Latin and Greek Churches the person who celebrates mass is called a *priest*, in reference to the circumstance that the oblation of the host is regarded as a true sacrifice.

A *Priest*, in the Protestant Episcopal Church, is one who belongs to the intermediate order between bishop and deacon. (Derived from the Gr., *πρεσβυτερος* [*presbyteros*], an elder, by the following process: *Presbyteros*, *presbyter*, *prester*, *priester*, *priest*.)

NOTE.—In the Episcopal Church the same person is called indifferently a *priest*, or *presbyter*, since, according to the foregoing etymology, *priest* and *presbyter* are the same word.

SACERDOS [*sacerdotis*], a priest. (L.) Hence,

*Sacerdotal*, priestly; as, *sacerdotal* robes.

PONTIFEX, a high priest. (L.) Hence, *Pontiff*, 1. A high-priest. 2. A title of the Pope, who is styled "Supreme Pontiff."

*Pontificate*, the office of a pontiff.

*Pontifical*, pertaining to a high priest; as, *pontifical* authority.

*Pontificals*, the dress and ornaments of a high-priest or bishop.

ΕΠΙΣΚΟΠΟΣ [*Episcopus*], an overseer. (Gr., from *επι* [*epi*], over; and *σκοπεω* [*scopeo*], to see.) Hence, *Bishop*, a spiritual overseer.

NOTE.—In the Latin, Greek, and some Protestant Churches, a *bishop* is a person consecrated for the spiritual oversight of a diocese.

A *Bishopric*, or *Diocese*, is the district over which the jurisdiction of a bishop extends. (Gr., *διοικησις* [*diocesis*], administration.)

An *Archbishop* is a chief bishop.

A METROPOLITAN is the bishop who presides over the other bishops of a province. (From *metropolis*, the chief city.)

SUFFRAGANS are the inferior bishops of a province relatively to the archbishop. (L., *suffragor*, to vote.)

NOTE.—Every bishop is said to be a *suffragan* relatively to the archbishop of his province, either on account of the *suffrages* given by them in the provincial synods, or because they can not be consecrated without the aid of the archbishop. Brande.

A PRELATE is a clergyman of a superior order, having authority over the lower clergy. Bishops and archbishops are called *prelates*. (L., *præfero* [*prælatum*], to place before others.)

A PRIMATE is a prelate of superior dignity and authority. In England, the archbishop of York is entitled the *Primate* of England; the archbishop of Canterbury, *Primate* of all England. (L., *primus*, first.)

*Primacy* is the office of a *primate*.

EPISCOPACY is that form of ecclesiastical government in which diocesan bishops are established as distinct and superior to priests or presbyters.

An *Episcopate* is the office of a bishop.

*Episcopal*, belonging to, or vested in, bishops; as, *episcopal* authority.

An *Episcopalian* is one who adheres to the episcopal form of church government.

A SEE is the seat of episcopal power. (Fr., *siège*, a seat.)

A CATHEDRAL is the principal church of a diocese in which is the throne of the bishop. (Gr., *καθεδρα* [*cathedra*], a seat or throne.)

A CHAPTER is a society or commu-



nity of clergyman, belonging to a cathedral, or collegiate church.

A *DEAN*, in *England*, is an ecclesiastical dignitary in cathedral and collegiate churches, and the head of a chapter. (L., *decanus*, from the Gr., *δεκα* [*deca*], ten, because originally he was set over ten canons or prebendaries.)

A *CANON* is a person who possesses a revenue allotted for the performance of divine service in a cathedral or collegiate church.

A *PREBENDARY* is an ecclesiastic who receives a stipend in consideration of his officiating in a cathedral or collegiate church.

A *Prebend* is the share of the estate of a cathedral or collegiate church received by a *prebendary*. (L., *præbenda*, to be given.)

An *ORDINARY*, in the common and canon law, is an ecclesiastical judge.

NOTE.—A bishop is *ordinary* in his own diocese.

The *POPE* is the chief bishop and visible head of the Catholic Church. (Low L., *papa*, a father.)

The *Popedom* is, 1. The spiritual authority of the Pope. 2. The territory governed by the Pope as a temporal prince.

*Papal*, pertaining to the Pope.

The *Papacy* is the office and dignity of the Pope.

A *CARDINAL* is a dignitary, in the Catholic church, next in rank below the Pope. (L., *cardinalis*, chief, from *cardo*, a hinge.)

A *CONCLAVE* is a meeting of the cardinals for the election of a Pope. (L., *conclave*, a private apartment, from *con*; and *clavis*, a key.)

A *DEACON* is a person in the lowest degree of holy orders. (Gr., *διακονος* [*diaconos*], a servant.)

NOTE.—It is the duty of deacons to serve or aid the officiating priest or minister in various ways.

A *PRESBYTER* is, *literally*, an elder or aged man. (Gr., *πρεσβυτερος* [*presbyteros*], elder.)

A *Presbyter* is one who has pastoral charge over a particular congregation.

*Presbytery* is that form of ecclesiastical polity, according to which there is no gradation of order in the church, but which vests the church government in a society of clerical and lay presbyters, or in common phraseology, ministers and lay elders, all possessed officially of equal rank and power.—*Brande*.

A *Presbytery*, in the *Scottish Kirk*, is a district composed of a number of adjacent parishes.—*Brande*.

A *CONGREGATION* is a body of Christians united under one pastor, and meeting for worship at the same house. (L., *con*, and *grex*, a flock.)

*Congregationalism* is that system of church government which vests all ecclesiastical power in the assembled brotherhood of each local church as an independent body.—*Murdock*.

A *COUNCIL* is an assembly of prelates and other spiritual persons for the regulation of ecclesiastical matters. Such councils are either *national* or *œcumenical*; the latter being those in which the whole body of the faithful throughout the world is represented, and are convened for settling points of universal interest.—*Brande*. (Gr., *οἰκουμένη γῆ* [*oïcoumene ge*], the inhabitable world.)

A *SYNOD*, in some churches, is a council or meeting of ecclesiastics only; in others, of ministers and lay members, to consult on matters of religion. (Gr., *συνδος* [*synodos*], a coming together.)

A *CONSISTORY*, in the *English Church*, is a place of justice in the spiritual court, or the court itself; the court of every diocesan bishop, held in their cathedral churches, for the trial of ecclesiastical causes arising within the diocese. The bishop's chancellor, or his commissary, is the judge.—*Blackstone*.

A *Consistory*, in some churches, as the German Reformed, is the lowest tribunal, corresponding to the Presbyterian church session; and in others is composed of ministers and elders, corresponding to a presbytery. *Webster*.

### 15. Of Religious Instruction.

To CATECHISE is to instruct by asking questions, receiving answers, and offering explanations and corrections.

NOTE.—The term *catechise* is used chiefly in reference to religious instruction. (Gr., *κατηχεω* [*catecheo*], to instruct.)

*Catechism* is a form of instruction by questions and answers, particularly in the principles of religion.

*Catechetical*, pertaining to, or receiving instruction by, question and answer, particularly in the first principles of religion; as *catechetical* instruction; a *catechetical* class.

A *Catechist* is, 1. One who instructs by question and answer. 2. One appointed by the Church to give instruction in the principles of religion.

*Catechumens*, in the early ages, were persons undergoing a course of religious instruction, with a view to admission into the Church.

### 16. Religious Orders.

An EREMIT, or HERMIT, was a person who dwelt in a desert, or unfrequented place, for the purpose of devoting himself to prayer and religious contemplation. (Gr., *ερημος* [*eremos*], a desert.)

An ANCHORET, or ANCHORITE, is a person who has retired from the world for the purpose of devoting himself entirely to meditation and prayer. (Gr., *αναχωρεω* [*anachoreo*], to withdraw.)

MONACHUS, or MONK, properly signifies one who lives a solitary life, and was applied, in the first instance, to the numerous individuals who began, in the second and third centuries, to retire from the occupations of the world, and to devote themselves, in the deserts of Egypt and Syria, to a contemplative and religious life.—*Brande*.

A *Monk*, according to the later usage of the term, is a member of an association of religious persons who live together, and have bound themselves by solemn vows to observe certain rules. (Gr., *μονος* [*monos*], alone.)

*Monastery* is the general name for those religious houses appropriated to the reception and maintenance of monks and nuns, but especially of the former. (Gr., *μονος* [*monos*].)

*Monastic*, pertaining to monasteries, monks, and nuns; as a *monastic* life.

*Monachism*, a monastic life.

CENOBITES are monks living in societies, in contradistinction from those who lead the solitary life of hermits and anchorites. (Gr., *κοινος* [*coinos*], common, and *βιος* [*bios*], life.)

NUNS are females devoted to a religious life, and living in seclusion, after the manner of the monks.

A *Nunnery* is a house in which nuns reside.

An ABBOT is the superior of a monastery for men. (*Abba*, father.)

An ABBESS is the governess of a monastery for females.

An *Abbey* was a monastery under the superintendence of an abbot.

A CONVENT is, 1. A body of monks or nuns. 2. A monastery or nunnery. (L., *conventus*, an assembly.)

PRIOR, PRIORESS. The heads of certain convents of monks or nuns.

NOTE.—The prior is inferior in dignity to the abbot.

A *Priory* was a convent of which a *prior* was the superior.

A CLOISTER is literally an inclosed place. Hence, a house inhabited by monks or nuns. (L., *clausus*, shut.)

A RECLUSE is, 1. A person who lives secluded from intercourse with the world. 2. A class of religious persons who lived as hermits in single cells attached to a monastery. (L., *reclusus*, shut up.)—*Brande*.

NOTE.—The monkish system originated in Egypt, where St. Anthony formed several associations of this kind, about the beginning of the fourth century.—*Brande*.

MONKS of ST. BASIL. The earliest comprehension of a number of conventual societies under one rule was effected by St. Basil, archbishop of Cesarea, in Asia Minor, about the year 358.—*Brande*.

The BENEDICTINE MONKS. In the

West, the first order of monks was founded by Benedict of Nursia.

NOTE.—The original inhabitants of monasteries were laymen, the spiritual duties of the institution being performed by the pastor of a neighboring village, or by one or two resident ecclesiastics.—*Brande*.

THE ORDER OF THE AUGUSTINIAN CANONS consisted of persons ordained or destined to the sacred profession. This order originated with St. Augustine, bishop of Hippo, in Africa, about the commencement of the fifth century.

THE MENDICANT ORDERS, in the Catholic Church, professed poverty, chastity, and obedience, and devoted themselves to the promotion of the interests of the Church. (L., *mendico*, to beg.)

A FRIAR is a brother or member of any religious order, but more exclusively applied to those of the Mendicant Orders, of which the four chief

were the Dominicans, Franciscans, Carmelites, and Augustinians.—*Brande*. (Fr., *frère*, a brother.)

THE DOMINICANS, or FRIARS OF THE ORDER OF ST. DOMINIC, were instituted at the beginning of the 13th century.

NOTE.—The Dominicans were called *Black Friars* in England, and *Jacobins* in France, from the situation of the principal convent near the Rue St. Jacques, in Paris.

THE ORDER OF THE FRANCISCANS was founded by St. Francis, of Assisi, in Umbria, in the year 1209.

THE CARMELITES derived their name from Mount Carmel, in Syria, where the order originated.

THE JESUITS, or the SOCIETY OF JESUS, the most celebrated of the Roman religious orders, was founded, in 1534, by Ignatius Loyola, a Spaniard, in connection with Francis Xavier and seven others, students at the university of Paris.

## SCHOOLS AND SYSTEMS OF PHILOSOPHY.

A SYSTEM, in science, morals, or religion, consists in a methodical classification of the principles relating to the general idea which is the basis of the system. (Gr., *συν* [*syn*], together; and *ἵστημι* [*histemi*], to place.)

A SCHOOL, in philosophy or religion, embraces those who adopt the system of any particular teacher or leader.

NOTE.—The use of the term *school*, in the foregoing sense, had its origin in the circumstance that, among the ancient Greeks, whenever an individual wished to promulgate a new system, he opened a *school* in which he taught his principles, by oral lectures, to all who chose to attach themselves to him as *disciples*, or learners.

ΕΞΩΤΕΡΟΣ [EXOTEROS], exterior. (Gr.) Hence,

*Exoter'ic*, public.

*Exoter'ic Doctrines*, the doctrines which the founder of a school, or his successors, taught publicly.

*Exoter'ics*, *lit.*, outsiders. Hence, those who listened to, and adopted the public doctrines of a philosoph-

ical teacher, but were not permitted to listen to his private instructions.

ΕΣΩΤΕΡΟΣ [ESOTEROS], interior. (Gr.) Hence,

*Esoter'ic*, private.

*Esoteric Doctrines*, the private doctrines of a teacher of philosophy among the ancient Greeks.

NOTE.—Only a favored few were instructed by the ancient philosophers in the *esoteric* doctrines of their respective schools.

*Esoter'ics*, *lit.*, insiders. Hence, in the ancient schools of philosophy, those who enjoyed the privilege of listening to the private instructions of their master.

THE IONIC PHILOSOPHERS were the earliest among the Greek schools of philosophy. The fathers of the Ionic school were Thales and his disciple, Anaximenes. Thales held that the first principle of natural bodies, or the first simple substance from which all things are formed, is water. Anaximenes taught that the first principle of all things is air. He



held the air to be God. He taught that all minds are air; and that fire, water, and earth, proceed from it by rarefaction or condensation. Heraclitus, another philosopher of the same school, held that "fire is the ground and principle of all things. By this term Heraclitus understood, not elemental fire or flame, but a warm, dry vapor, which, therefore, as air, is not distinct from the soul or vital energy, and which, as guiding and directing the mundane development, is endowed with wisdom and intelligence."—*Anthon*.

The PYTHAGOREANS were the followers of Pythagoras, who was born at Samos, B. C., 570.

Pythagoras conceived God to be a soul pervading all nature, of which every human soul is a portion. He taught the doctrine of *metempsychosis*, or the transmigration of souls; and, for this reason, his followers abstained from animal food, and from animal sacrifices. He symbolized the laws of the universe by numbers. "The *Monad* (or the number *One*), denoted the active principle in nature, or God; the *Duad* (or the number *Two*), the passive principle, or matter; the *Triad* (or the number *Three*), the world formed by the union of the two former; and the *Tetractys* (or the number *Four*), the perfection of nature."—*Anthon*. Pythagoras also taught the doctrine of "the music of the spheres." "He conceived that the celestial spheres in which the planets move, striking upon the ether through which they pass, must produce a sound, and that this sound must vary according to the diversity of their magnitude, velocity, and relative distance. Taking it for granted that everything respecting the heavenly bodies is adjusted with perfect regularity, he further imagined that all the circumstances necessary to render their sounds harmonious were fixed in such exact proportions, that perfect harmony was produced by their revolutions."—*Anthon*.

NOTE.—The authority of Pythagoras among his disciples was such, that in every dispute *αὐτός ἐστι, ipse dixit*, ("he himself," i. e., the master "said so,") was a decisive and unanswerable argument. Hence, the common expression, "*the ipse dixit*" of this or that individual, implying an assertion without proof.

The ELEATIC PHILOSOPHY was a system owing its origin to Xenophanes, a native of Elea, who lived about the year, B. C., 530. Xenophanes and his disciples confined their thoughts to what they conceived to be the only objects of real knowledge, the ideas of God, or Being, as it is in itself. The world of succession and change they held to be utterly vain and illusory. Time, space, and motion they regarded as mere phantasms, generated by the deceiving senses, and incapable of scientific explanation. They were, consequently, led to distinguish between the pure reason, the correlative of being, and, in one sense, identical with it, and opinion, or common understanding, the faculty which judges according to the impressions of sense.—*Brande*.

SOPHIST, a Greek word, originally signifying a person of talents and accomplishments, (from, *σοφία* wise). It was afterward restricted to a bad sense, and applied to a class of persons who arose in Greece, in the fifth century, B. C., and taught in the principal cities various arts and acquirements for hire. The leading feature of the sophistic doctrine was a dislike to everything fixed and necessary, in ethics as well as in philosophy. Prescription was represented as the sole source of moral distinctions, which must, consequently, vary with the character and institutions of the people. The *useful* was held to be the only mark by which one opinion could be distinguished from another. An absolute standard of truth is as absurd a notion in speculation as an absolute standard of morals in practice; that only is true which seems so to the individual, and just as long as it so seems.—*Brande*.

NOTE 1.—From the name and character of the

ancient sophists have been derived the English terms:

*Sophistry*, fallacious reasoning.

*Sophism*, a fallacious argument.

*Sophisticate*, 1. To pervert.

Strong passions *sophisticate* the understanding.—*Hooker*.

2. To corrupt with something spurious.

They purchase but *sophisticated* wares.—*Dryden*.

NOTE 2.—The first Greek who assumed the name of *sophist* was Protagoras, a native of Abdera, who flourished about the year 440 B. C. *Brande*.

THE SOCRATIC PHILOSOPHY. The Ionian and other earlier philosophers of Greece confined themselves chiefly to speculations on the origin and nature of things, and paid but little attention to the subject of man's moral nature. The sophists, who afterward sprang up, labored directly to confound the distinctions between right and wrong. Archelaus, one of their number, declared reason to be simply a power of nature, and right to have no other foundation than might. It was a desire to counteract the pernicious influence of the teachings of the sophists that induced Socrates to assume the character of a moral philosopher.

NOTE.—Socrates was born near Athens, B. C. 469.

CYNICS, a sect of philosophers among the Greeks, so called from their snarling humor, and their disregard for the conventional usages of society; the name being derived from *κυν* [*cyn*], a dog.—*Brande*.

NOTE 1.—This sect is not so much to be regarded as a school of philosophers, as an institution of manners. It was formed rather for the purpose of providing a remedy for the moral disorders of luxury, ambition, and avarice, than with a view to establish any new theory of speculative opinions.—*Anthou*.

NOTE 2.—The sect of the *cynics* was founded by Antisthenes, a disciple of Socrates. The most famous individual of this sect was Diogenes, a cotemporary of Alexander.

*Cynic*, or *Cynical*, morosely austere, like the ancient cynics.

PLATONISM was the doctrines of Plato and his followers. Plato believed God to be an infinitely wise, just, and powerful spirit, and that he formed the visible universe out

of preëxistent amorphous matter, according to perfect patterns, or ideas, preëxistent in his own mind. Philosophy he considered as being a knowledge of the true nature of things, as discoverable in those eternal ideas after which all things were fashioned. In other words, it is in the knowledge of what is eternal, exists necessarily, and is unchangeable; and, of course, it is not obtained through the senses; neither is it the product of the understanding, which concerns itself only with the variable and transitory; nor is it the result of experience and observation. But it is the product of our *reason*, which, as partaking of the Divine nature, has innate ideas resembling the eternal ideas of God. By contemplating these innate ideas, reasoning about them, and comparing them with their copies in the visible universe, reason can attain that true knowledge of things which is called *philosophy*.—*Murdock*.

ACADEMICS, a name given to a series of philosophers who taught in the Athenian Academy, the scene of Plato's discourses. They are commonly divided into three sects, which go under the names of the Old, the Middle, and the New Academy.—*Brande*.

The Stoics were a celebrated sect of antiquity, so called from the *stoa*, or porch, in Athens, which was the scene of the discourses of their founder, Zeno of Citium. (B. C., 360.)—*Brande*.

According to the Stoics, the universe, though one whole, contains two principles, distinct from elements, one passive and the other active. The passive principle is pure matter without qualities; the active principle is reason, or God. All human souls have originally proceeded from, and will at last turn into, the Divine nature. To live according to nature is virtue, and virtue is, in itself, happiness. Wisdom consists in distinguishing good from evil. Good is that which produces happiness according to the nature of a rational

being. Since those things only are truly good which are becoming and virtuous; and virtue, which is seated in the mind, is alone sufficient for happiness; external things contribute nothing toward happiness, and, therefore, are not in themselves good. Pain, which does not belong to the mind, is no evil. The wise man will be happy in the midst of torture. All external things are indifferent, since they can not affect the happiness of man. Every virtue is a conformity to nature, and every vice is a deviation from it.—*Anthon.*

*Stoic, or Stoical*, manifesting indifference to pleasure or pain.

The EPICUREANS were the followers of the tenets of Epicurus, who lived from B. C., 337, to B. C., 270, and taught during the latter half of his life at Athens. The name of Epicurean has become the general designation of all those who, either theoretically, make pleasure the chief end of life or the standard of all virtue. Truth is, with him, not an object worth pursuing for its own sake, but only so far as it contributes to the peace of mind of its pos-

essor. Sensation, according to Epicurus, consists in the influx of extremely fine films, which are perpetually, as it were, sloughed off from external objects, and find their way through the organs of sense to the soul. The gods of the Epicureans are beings sprung, like men, from the concourse of atoms, and differing from them only in their superior blessedness and tranquillity, shown in their entire aloofness from the care and government of the world.—*Brande.*

*Epicure*, a lover of good eating.

The PERIPATETICS were that school of ancient philosophers which derived its origin from Aristotle. The name was given from the Greek *peripatōi*, or *walks* in the Lyceum, the scene of Aristotle's instruction.

Aristotle divides the whole circle of human knowledge into three great provinces: Metaphysics, or the *Philosophia Prima*, (First Philosophy,) including as its instrument, logic; physics, or the second philosophy; and, thirdly, ethics or the science which treats of the conduct and duties of man, regarded both as an individual and a citizen.—*Brande.*

## THE MIND.

### 1. General Terms.

MENS [*mentis*], the mind. (L.)

Hence,

*Mental*, pertaining to the mind.

*Dement*, to deprive of mind. (*de*, privative.)

ΦΡΗΝ [*PHREN*], the mind. (Gr.)

Hence,

*Phrenology*, the science of the human mind, as connected with the organs of the brain, on which the different mental faculties are supposed to depend. (Gr., *λογος* [*logos*], a discourse.)

*Phrensy*, violent madness.

*Phrenitis*, an inflammation of the brain, the disease deriving its name from the circumstance of its being

accompanied with a disordered state of the mental faculties.

### 2. Of Ideas.

An IDEA is an impression remaining on the mind after the cause which produced the impression has ceased to act. (Gr., *εἶδεν* [*eidea*], a visible form; from *εἶδω* [*eideo*], to see.)

NOTE.—In popular use, the term *idea* signifies notion, conception, thought, opinion, and purpose.

*Ideal*, 1. Existing in idea; as, *ideal* excellence. 2. Existing only in idea; as, *ideal* good.

*Idealism* is a philosophical theory that makes everything to consist in



ideas, and denies the existence of material bodies.

To PERCEIVE is to take into the mind through the medium of the senses. (L., *per*, through; and *capio*, to take.)

*Perception* is the act of taking into the mind through the medium of the senses.

### 3. *Imagination.*

To IMAGINE is to form ideas or representations in the mind by modifying conceptions.—*Stewart*. (From *image*.)

*Imagination* is the will working on the materials of memory; not satisfied with following the order prescribed by nature, or suggested by accident, it selects the parts of different conceptions, or objects of memory, to form a whole more pleasing, more terrible, or more awful, than has ever been presented in the ordinary course of nature.—*Ed. Ency.*

*Imaginary*, existing only in imagination. ✕ Real.

*Imaginative*, full of imagination. Witches are *imaginative*, and believe oft-times they do that which they do not.

### 4. *Fancy.*

FANCY is the faculty by which the mind forms images or representations of things at pleasure. It is often used synonymously with *imagination*; but imagination is rather the power of modifying and combining our conceptions.—*Stewart*.

A *Fancy* is, 1. An opinion or notion. I have always had a *fancy* that learning might be made a play and recreation to children.—*Locke*. 2. Taste or conception. The little chapel called the Salutation is very neat, and built with a pretty *fancy*.—*Addison*. 3. Inclination or liking; as, this suits his *fancy*. 4. Caprice or whim; as, a strange *fancy*. (Gr., *phantasia*, to appear.)

*Fanciful*, 1. Guided by the imagination rather than by reason and experience. A *fanciful* man forms visionary projects. 2. Dictated by

the imagination; hence, wild or visionary; as, a *fanciful* scheme.

*Phantasy*, and *Fantasy*, are ancient forms of the word *fancy*.

*Fantastic*, 1. Existing only in imagination. 2. Whimsical; as, *fantastic* minds.

The CHIMERA, in *fabulous history*, was a monster vomiting flames, with the head of a lion, the body of a goat, and the tail of a dragon. Hence,

A *Chimera* is a vain or idle fancy.

*Chimerical*, 1. Merely imaginary; as, *chimerical* existences. 2. Wildly extravagant; as, a *chimerical* scheme.

### 5. *To Understand.*

To UNDERSTAND is, 1. To have just and adequate ideas of; as, to *understand* a problem. 2. To receive the ideas intended to be conveyed by a speaker or writer, or by signs.

INTELLIGO [*intellectum*], to understand. (L.) Hence,

*Intelligent*, 1. Endowed with understanding. Man is an *intelligent* being. 2. Well-informed; as, he is an *intelligent* man.

*Intelligence*, 1. Understanding. 2. Information communicated in regard to things distant or unknown. 3. An *intelligent* being. Spirits and the rational creatures that inhabit the various worlds are *intelligences*.

*Intellect*, the faculty of thinking.

*Intellectual*, pertaining to the mind.

To APPREHEND is to take hold of with the understanding. (L., *ad*, upon; and *prehendo* [*prehensum*], to seize.)

To COMPREHEND is to grasp with the understanding. (L., *con*, fully; and *prehendo*, to seize.)

PLAIN, easy to be understood. (L., *planus*, level.)

To *Explain* is, *lit.*, To free a surface from inequalities. Hence, To remove the difficulties that are in the way of the ready understanding of a subject.

CLEAR, transparent to the eye of the understanding.

OBSCURE, too much in the shade to be plainly discerned by the mental

eye. (L., *obscurus*, imperfectly illuminated.)

INTRICATE, *lit.*, entangled by many convolutions. (L., *in*, and *trices*, the small hairs that are used to ensnare birds.) Hence, *fig.*, Difficult to be unraveled by the understanding.

*Intricacy* is the condition of being entangled, either in the *lit.* or *fig.* sense.

TO PERPLEX is, *lit.*, to cause a thread to pass irregularly through its own convolutions. (L., *per*, through; and *plecto*, to knit.) Hence, to distress the mind with a sense of its inability to disentangle a difficult subject.

TO PUZZLE is to cause to make unsuccessful attempts to comprehend a difficult subject.

A *Puzzle* is something that is hard to be understood.

A MYSTERY is, 1. A profound secret. 2. Something unintelligible.

A RIDDLE is a puzzling question proposed for solution by conjecture. *Example*: What creature is that which is four-footed in the morning, two-footed at noon, and three-footed in the evening? *Answer*: The creature is man, because in infancy he creeps, in middle age he walks upright, and in old age he uses a cane.

An ENIGMA is, 1. A riddle. 2. A saying in which some hidden meaning is designedly concealed under obscure language. (Gr., *αἰνιγμαῖς* [*ainittomai*], to hint.)

#### 6. To Render Intelligible.

TO EXPOUND is to set forth the meaning; as, to *expound* the Scriptures. (L., *ex*, forth; and *pono* [*positum*], to set.)

An *Expositor* is one who sets forth the meaning of an author.

An *Exposition* is a setting forth of the meaning of an author.

TO INTERPRET is, 1. To explain the meaning of words to a person who does not understand them; as, to *interpret* French to an Englishman. 2. To unfold the meaning of prophecies, dreams, etc. 3. To explain

something that is not understood; as, to *interpret* signs, looks, etc.

TO ELUCIDATE is to bring forth into the light, in a *fig.* sense. We shall, in order to *elucidate* this matter, subjoin the following experiment.—*Boyle*. (L., *e*, forth; and *lux*, the light.)

TO ILLUSTRATE is to cast light upon in a *fig.* sense; as, to illustrate a principle by an example. (*in*, upon; and *lustrō*, to cast light.)

A NOTE is an explanatory remark written in the margin of a book.

TO COMMENT is to write notes on an author for the purpose of explaining or illustrating particular passages.

A COMMENTARY is a book of comments.

EXEGETICS is the science of interpretation, especially of the scriptures.

An *Exegesis* is an exposition. (Gr., *ἐξηγεῖται* [*exegeomai*], to explain.)

#### 7. To Think.

TO THINK is to revolve ideas in the mind.

*Thought* is the act of thinking.

A *Thought* is any particular idea existing in the mind.

COGITO [*cogitatum*], to agitate in the mind. (L., from *con*, together; and *agito*, to shake.) Hence,

*Cogitation*, 1. The act of thinking.

2. Thought directed to an object.

*Excogitate*, to find out by thinking. (*ex*, out.)

TO CONTEMPLATE is to fix the attention on some object that is present either to the bodily or to the mental eye. (L., *contemplor* [*contemplatum*], to gaze upon.)

TO MEDITATE is, 1. To dwell on anything in thought. The ways of Providence are fit subjects for *meditation*. 2. To plan by revolving in the mind; as, to *meditate* mischief.

TO MUSE is to think in silence on any occurrence or circumstance that excites an interest in our minds.

TO CONSIDER is to think on with care. (L., *consideo*, to sit by.)

TO PONDER is, *lit.*, to weigh. Hence, to weigh, as it were, in the mind;

that is, to consider. Mary kept all these things and *pondered* them in her mind.—*Luke ii.* Ponder the paths of thy feet.—*Prov. iv.*

To DELIBERATE is to balance in the mind the reasons for and against the doing of a proposed act. (L., *libra*, a balance.)

To REFLECT is, 1. To turn the thoughts back upon the past operations of the mind, or upon past events. We *reflect* on our past follies. 2. To consider attentively; as, to *reflect* on a subject. (L., *re*, back; and *flecto*, to bend.)

A REVERIE, or REVERY, is a loose or irregular train of thought. (Fr., *rêver*, to dream.)

To CONCEIVE is, 1. To form in the mind. They *conceive* mischief and bring forth vanity.—*Job. xv.* 2. To comprehend. We cannot *conceive* the manner in which spirit operates upon matter. 3. To think, or form ideas. *Conceive* of things clearly and distinctly.—*Watts.* (L., *con*, together; and *capio* [*captum*], to take or put.)

*Conception* is, 1. The act of forming in the mind; as, the *conception* of a design. 2. The idea formed by the mind of an absent object. 3. A general idea representing a class of objects; as, the *conception* of a house.

A NOTION is an ill-defined, and, frequently, an ill-founded conception or idea.

AN OPINION is the judgment which the mind forms of any proposition, statement, theory, or event, the truth or falsehood of which is supported by a degree of evidence that renders it probable, but does not produce absolute knowledge or certainty.—*Webster.* (L., *opinor*, to regard as probable or true.)

SENTIO, [*sensum*], 1. To feel. 2. To feel with the mind; that is, to think. (L.) Hence,

*Sentiment*, 1. A quiet feeling which has its seat in the soul. Gratitude, esteem, veneration, etc., are *sentiments*. 2. A decision of the mind formed by deliberation or reasoning;

as to entertain *sentiments*; to express one's *sentiments*.

*Sense*, 1. The power of perceiving by means of the bodily organs. 2. The power of perceiving intellectually; as, common *sense*; sound *sense*. 3. Meaning; as, the *sense* of a word or phrase.

*Sentence*, an assemblage of words forming complete sense.

For other derivatives from *sentio*, see Art. *Sensation*.

To SPECULATE is, *lit.*, to view. Hence, to view mentally in different aspects and relations; as, to *speculate* on political events; to *speculate* on the cause of a phenomenon. (L., *speculator*, to view.)

### 8. Of Comparison.

To COMPARE is to bring things side by side, either locally or mentally, and to examine them in order to ascertain their agreement or disagreement.

To DISTINGUISH is, 1. To perceive a difference between two or more things. 2. To indicate a difference by some mark. (L., *dis*, separately; and *stinguo*, [*stinctum*], to mark by pricking.)

To *Discriminate* is, 1. To observe the difference between. 2. To make a difference between. (L., *discrimen*, a difference.)

### 9. To Judge.

To JUDGE is to compare facts or ideas, and perceive their agreement or disagreement.

THE *Judgment* is the faculty of the mind by which man is enabled to compare ideas.

A *Judgment* is an act of judging.

NOTE.—*Judge* is, primarily, a legal term derived from the Latin *judico*, which is compounded of *jus*, the law, and *dico*, to pronounce.

### 10. Reason.

REASON is a faculty whose office is to distinguish the true from the false, right from wrong, and to combine means for the attainment of particular ends.—*D. Stewart.*

THE REASON. In the human mind



there are certain necessary and universal principles, which, shining with the intrinsic light of evidence, are themselves above proof, but the authority for all mediate and contingent principles. That which is thus above reasoning is *THE Reason*.—*Brande*.

*THE REASON* is the faculty by which the mind comprehends its own operations.—*Hickok*.

A *REASON* is, 1. That which is thought or alleged, as the ground or cause of opinion, conclusion, or determination. 2. A cause.

*RATIO*, reason. (L.) Hence.

*Rational*, 1. Endowed with reason; as, man is a *rational* being. 2. Agreeable to reason; as, a *rational* conclusion; *rational* conduct.

*Rationality*, 1. The power of reasoning. 2. Reasonableness.

*Rationalism*, a system of opinions deduced from reason, as distinct from inspiration, or opposed to it.

*ABSURD*, opposed to manifest truth. That a part is equal to the whole, is an *absurd* proposition.

### 11. Of Propositions.

A *PROPOSITION* is a sentence in which something is affirmed or denied. (L., *propono* [*propositum*], to lay down, or state.)

To *PREDICATE* is to affirm one thing of another. (L., *præ*, concerning, and *dico*, to say.)

The *SUBJECT* of a proposition, is that of which something is affirmed or denied.

The *PREDICATE* of a proposition is that which is affirmed or denied of the subject.

The *ATTRIBUTE* is the property which is declared to belong, or not to belong to the subject.

The *COPULA* is some form of the verb to be, used to connect the attribute with the subject.

NOTE 1.—In the sentences, snow is white; gold is a metal; snow and gold are the subjects; *is* *white*, and *is* a *metal*, are the predicates; *white* and *metal* are the attributes; and *is* is the copula.

NOTE 2.—In the sentence, birds fly, the predicate *fly*, may be resolved into *are flying*, where *flying* is the attribute, and *are* is the copula.

### 12. To Reason.

To *REASON* is to pursue a train of thought, by which, commencing with obvious and acknowledged truths, and advancing by successive steps, we become assured ourselves, or are able to convince others of truths which are less obvious.

Logic is the science and the art of reasoning.

To *ARGUE* is to express a train of reasoning in words for the conviction of others.

To *PROVE* is to establish the truth of a proposition.

*PROOF* is, 1. The establishment of the truth of a proposition. 2. The means by which the truth of a proposition is established.

A *SYLLOGISM* is an argument stated in due form. (Gr., *συν* [*syn*], together, and *λογος* [*logos*], a discourse.)

NOTE.—Every syllogism consists of three propositions; the first and second of which are called the *premises*, and the third, the *conclusion*.

The *PREMISES* are the propositions on which the argument is based. (L., *præ*, beforehand, and *mitto* [*misum*], to lay down.)

The *CONCLUSION* is the proposition or truth established by the argument, thus called because it *closes* the argument. (L., *concludo*, to close.)

#### Examples of Syllogisms.

1. Whatever discovers marks of design must have had an intelligent author: the world discovers marks of design; therefore the world must have had an intelligent author.

2. All tyrants deserve death; Caesar was a tyrant, therefore he deserved death.

NOTE.—In the second example, "he deserved death," is the *conclusion*: "All tyrants deserve death," is the *major premise*; and "Caesar was a tyrant," is the *minor premise*.

An *ENTHYME* is a syllogism, in which one of the premises is suppressed, and is to be supplied in the mind. Example: "The world discovers marks of design, and it must, therefore, have had an intelligent author." Here the major premises: "Whatever discovers marks of design must have had an intelligent author," is suppressed. (Gr., *ἐν* [*en*], in, and *θυμος* [*thymos*], the mind.)

A FALLACY is a deceptive argument. (L., *fallō*, to deceive.)

A SOPHISM is a specious but fallacious argument. (From *Sophist*. See Art. *Schools of Philosophy*.)

To QUIBBLE is to evade the point in question by artifice.

To CAVIL is to advance futile objections, or to frame sophisms for the sake of victory in an argument.—*Webster*.

To CONFUTE is to prove to be fallacious; as, to *confute* an argument. (L., *con*, against; and *futo*, to argue.)

To REFUTE is to prove to be erroneous or false; as, to *refute* a doctrine; to *refute* a charge.

To REBUT is to oppose by argument or countervailing proof.

REFRAGABLE, that may be refuted. (L., *re*, again; and *frango*, to break.)

IRREFRAGABLE, that cannot be refuted; as, an *irrefragable* argument.

To DISPUTE is to contend in argument. (L., *dis*, differently; and *puto*, to think.)

To DEBATE is to maintain a cause by argument in opposition to others. (Fr., *de*, concerning; and *battre*, to beat or fight.)

To CONTROVERT is to deny and attempt to disprove by argument. (L., *contra*, against; and *verto*, to turn.)

A *Controversy* is an agitation of contrary opinions.

To OPPUGN is to attack by argument; as, to *oppugn* a false doctrine. (L., *ob*, against; and *pugno*, to fight.)

To CONVINCE is to cause to perceive the truth or the falsehood of a doctrine or proposition. (L., *convinceo* [*convictum*], to overcome in argument.)

Conviction is, 1. The act of convincing. 2. The state of being convinced; and, hence, a strong belief on the ground of satisfactory evidence.

To MOOR is to argue or plead on a supposed case, as law students sometimes do by way of exercise.

POLEMIC, or POLEMICAL, controversial; as, a *polemic* discourse; *polemic* divinity. (Gr., *πολεμος* [*polemos*], war.)

A *Polemic Society* is a debating club.

*Polemics* is a designation given to controversial theology.

### 13. To Know.

To KNOW is to have a clear and certain perception of a truth or fact.

*Knowledge* is a clear and certain perception of a truth or fact.

Wise, *properly*, having knowledge. Hence, 1. Having the power of discerning and judging correctly. 2. Discreet and judicious in the use or application of knowledge. (Ger., *wissen*, to know.)

Wisdom is, 1. Learning, or a knowledge of the arts and sciences. Moses was learned in all the wisdom of the Egyptians.—*Acts vii*. 2. The right use or exercise of knowledge.—*Webster*.

SCIO, to know. (L.) Hence, *Science*, knowledge reduced to system.

*Scientific*, pertaining to systematic knowledge.

*Sciolist*, one who knows many things superficially.

*Sciolism*, superficial knowledge.

*Omniscient*, knowing all things. God is *omniscient*. (L., *omnis*, all.)

*Omniscience*, a knowledge of all things.

*Prescient*, foreknowing. (*præ*, beforehand.)

*Prescience*, foreknowledge.

*Conscious*, 1. Endowed with the power of knowing one's own thoughts and actions. Matter is not *conscious*. 2. Knowing by consciousness; as, to be *conscious* of one's own innocence (*con*, within one's-self)

*Conscience*, the faculty by which a person becomes *conscious* to himself of right and wrong.

*Conscientious*, influenced by conscience.

NOSCO [*notum*], to know. (L.) Hence,

NOTA, a mark by which something may be known. (L.) Hence,

Note, 1. A short remark in the margin of a book. 2. A short writing to assist the memory.

To Note, *lit.*, to mark as worthy of

particular attention. Hence, to observe with particular care.

*Notation*, the act of signifying anything by marks or characters.

*Denote*, to indicate by marks.

*Annotation*, a note explanatory of the sense of an author.

*Notable*, 1. Worthy of being noted.

2. Well known; as, a *notable* prisoner.—*Matt. xxvii.*

A *Notable*, a person of *note* or distinction.

*Notary*, one who publicly attests (or notes) documents or writings, chiefly in mercantile matters, to make them authentic in a foreign country; protests foreign bills of exchange, and the like.—*Brande.*

*Notify*, 1. To make known; as, to *notify* a fact to a person. 2. To give notice to. (L., *facio*, to make.)

*Notification*, the act of giving notice.

*Notion*, a mental apprehension of whatever may be known.

*Notorious*, publicly known; as, a *notorious* villain; a *notorious* fact.

*Notoriety*, the state of being publicly or generally known.

*Notice*, 1. Observation by the eye, or other senses, for the gaining of knowledge. 2. Knowledge given or received in relation to any event, fact, or circumstance.

*COGNIZANT*, having knowledge of; as, to be *cognizant* of a fact. (*con* and *nosco*.)

*Cognizance*, judicial notice or knowledge; that is, the hearing, trying, and determining of a cause or action in court.

*Cognition*, knowledge from personal observation or experience.

*Recognize*, *lit.*, to know again. Hence, To recollect that we have known a person before. (*re*, again.)

*Recognition*, the act of recognizing.

*CONNOITRE*, to know. (Fr.) Hence, *Reconnoiter*, *lit.*, to know again.

Hence, to inspect or survey carefully; as, to *reconnoiter* an enemy's camp.

*Reconnaissance*, *lit.*, a knowing again. Hence, a careful survey.

*Gnosis*, knowledge. (Gr., from *γινωσκω* [*gignosco*], to know.) Hence,

*Diagnosis*, the art of distinguishing (or knowing) one disease from another. (*δια* [*dia*], apart.)

*Dia* [*dia*], apart.)  
*Diagnostic*, the sign or symptom by which one disease is distinguished from another.

*Prognosis*, the art of foretelling the course and event of a disease. (*pro*, beforehand.)

*Prognostic*, a sign by which a future event may be foreknown.

*Prognosticate*, 1. To foreshow (to give previous knowledge of) by signs. A clear sky at sunset *prognosticates* fair weather. 2. To foretell.

*SAVOIR*, to know. (Fr.) Hence, *Savant* (*savang'*), a man of extensive and profound knowledge.

To *SMATTER* is to have superficial knowledge.

A *Smatterer* is a superficial pretender to knowledge.

*IGNORO*, not to know. (L., *ig.*, for *in*, not; and *norō*, to know.) Hence, *Ignorance*, a want of knowledge.

*Ignoramus*, 1. In *law*, the indorsement of a grand jury on a bill of indictment when there is not evidence to support the charges. 2. An ignorant pretender to knowledge (*Lit.*, *we do not know*.)

To *Ignore* is, *lit.*, not to know. In *law*, the grand jury are said to *ignore* a bill when they do not find the evidence such as to induce them to make a presentment.

#### 14. To Communicate Knowledge.

To *INFORM* is to communicate a knowledge of facts.

An *Informant* is one who informs for the benefit of others.

An *Informor* is one who informs to the molestation of others.

*Information* is the thing of which one is *informed*.

To *TEACH* is to communicate a knowledge of principles.

*DOCEO*, [*doctum*], to teach. (L.) Hence,

*Docile*, easy to be taught, from having both the capacity and the



disposition to learn; as, a *docile* child. The dog is a very *docile* animal.

*Doctor*, a teacher. See Art. *Literary Schools*.

*Doctrine*, a philosophical or religious principle taught by an instructor or master.

*Document*, a paper embodying information.

To INSTRUCT is to communicate knowledge or skill.

To ACQUAINT is, 1. To impart a knowledge of a person or thing. 2. To communicate a notice to.

*Acquaintance* is, 1. Knowledge of a person or thing. 2. A person or persons well known.

To APPRIZE is to inform a person of a fact in which he has a special interest.

To PUBLISH is to cause to be publicly known.

*Publication* is the act of making publicly known.

A *Publication* is a literary work that has been published.

*Publicity* is the state of being known to the community.

To PROMULGATE, or To PROMULGE, is to make known by an open declaration; as, to *promulgate* a law; to *promulgate* the gospel.

#### 15. To Acquire Knowledge.

To LEARN is to acquire knowledge or skill.

Disco, to learn. (L.) Hence, *Disciple*, a learner.

*Discipline*, a course of instruction and training by which a person is enabled to learn.

APPRENDRE, to learn. (Fr.) Hence, *Apprentice*, the learner of a mechanic art.

#### 16. To Interrogate.

A QUESTION consists of a single sentence by which we express to another a desire for information which we supposed the person addressed to be able to communicate.

To *Question* is to examine by questions. Masters *question* their servants, or parents their children, when they wish to ascertain the real state of any case.

To ASK is to address by question.

To INQUIRE is to seek for information by asking questions.

To INTERROGATE is to examine by asking questions in an authoritative manner; as, to *interrogate* a witness.

*Interrogation* is the act of questioning.

An *Interrogation* is a question.

An *Interrogatory*, a formal question.

To DEMAND is to ask imperatively; as, to *demand* of any one why he has done thus and thus.

A QUERY is a question in relation to some point of doubtful speculation.

To CATECHISE is, 1. To instruct by asking questions, receiving answers, and offering explanations and corrections. 2. To question closely.

A CATECHISM is a form of instruction by questions and answers.

*Catechetical*, pertaining to instruction by questions and answers. See Art. *Religion*.

#### 17. To Answer.

An ANSWER is a return to a question.

To RESPOND is to answer.

A *Response* is an answer.

To REPLY is to answer.

A *Replication*, in law, is the reply of the defendant to the plaintiff's plea.

#### 18. To Seek.

To SEEK is to look for.

QUERO [*quæsitum*], to seek. (L.) Hence,

*Quest*, a seeking after.

*Question*, a seeking after by interrogation.

*Request*, a seeking after by petition.

*Inquire*, 1. To seek for information by asking questions. 2. To seek after truth by investigation. (*in*, into.)

*Inquiry*, 1. The act of seeking for

information by asking questions. 2. A seeking after truth.

*Inquisitive*, inclined to seek for information by asking questions.

*Inquisition*, 1. Judicial inquiry. 2. In some Catholic countries a court or tribunal established for the examination and punishment of heretics.

*Inquest*, an official examination or inquiry.

*Acquire*, to gain by seeking after. (*ad*, after.)

*Acquisition*, 1. The act of gaining by seeking after. 2. The thing gained by seeking after.

*Acquirements*, knowledge or skill sought after and gained.

*Require*, *lit.*, to seek for. Hence, 1. To exact of, as a duty, service, etc. 2. To need. (*re*, again.)

*Requisite*, needed.

*Requisition*, 1. The act of exacting. 2. The thing exacted.

*Exquisite*, *lit.*, sought out. Hence, 1. Very excellent; as, an article of *exquisite* workmanship. 2. Being in the highest degree; as, *exquisite* pleasure or pain. (*ex*, out.)

*Disquisition*, a formal or systematic inquiry into any subject.

*Conquer*, originally to seek after and gain foreign territory. But in gaining foreign territory the resistance of the inhabitants had to be overcome. Hence, To subdue by force.

### 19. To Search.

To SEARCH is to look over or through for the purpose of finding something.

To RUMMAGE is to search among many things by turning them over; as, to rummage a drawer.

To RANSACK is, *primarily*, To pillage completely. Soldiers sometimes ransack a captured city. Hence, To examine every part thoroughly in search of things; as, to ransack a house.

To EXAMINE is, *lit.*, to try the weight of anything with a balance. Hence, To inspect or try carefully. (*L.*, *examen*, the tongue of balance.)

To INVESTIGATE is, *lit.*, to trace the footprints of an animal. Hence, To search carefully into. Magistrates *investigate* doubtful and mysterious affairs. Physicians *investigate* the causes of disease. (*L.*, *in*, after; and *vestigia*, the footprints.)

SCRUTOR, to search among lumber and rubbish. (*L.*, from *scrutum*, rubbish.) Hence,

*Scrutiny*, a critical searching into.

*Scrutinize*, to search critically into.

### 20. To Try.

To TRY is to employ means to find out the quality of a thing.

A *Trial* is the act of trying.

To ASSAY is to try the purity of the precious metals.

TESTA, an earthen pot in which metals are melted for trial and refinement. Hence,

*Test*, a critical trial.

To *Test*, to try critically.

The ORDEAL, in the middle ages, consisted in testing the guilt or innocence of an accused person, by means of fire or water. If the party could walk barefoot over nine red hot plowshares without being burned, he was adjudged to be innocent: or, if, when thrown into the water, he floated, he was regarded as guilty. Hence, in a secondary sense, an *ordeal* is a severe trial, or an accurate scrutiny.

PROBO [*probatum*], 1. To regard as good. 2. To determine the degree of goodness by a trial. (*L.*, from *probus*, good.) Hence,

To *Probe*, to try by a thorough examination and scrutiny. A surgeon *probes* a wound.

A *Probe*, an instrument with which a surgeon examines wounds and ulcers.

*Probation*, a temporary trial of the qualifications of a person who is a candidate for some responsible post, or for admission to membership in a society.

*Probationary*, pertaining to a trial of qualifications. The present life is a *probationary* state.

*Probationer*, one who is undergoing a trial of qualifications.

To *Prove* is, 1. To try the quality. I have bought five yoke of oxen and I must needs go and *prove* them. *Luke, xiv.* 2. To establish a fact in experimental philosophy by repeated trials. Hence, 3. To establish any fact or truth by appropriate evidence.

*Proof*, 1. A trial. 2. The establishment of a fact by trials. Hence, 3. The establishment of a fact or truth by appropriate evidence.

*Probable, lit.*, regarded as capable of being proved. Hence, likely.

APPROBO [*approbatum*], to *subject* to trial. (*ad*, and *probo*.) Hence,

*Approve*, to feel satisfied with that which we have tried either physically or in the crucible of the judgment, and have found to be good.

*Approbate*, to express satisfaction with that which has been tried by the judgment and has been found to be good.

REPROBO [*reprobatum*], to try again. (*re*, and *probo*.) Hence,

*Reprove*, to censure that which, after a careful examination, we find amiss in the conduct of any one.

*Reprobate*, tried again, (or carefully,) and rejected as not coming up to the required standard, as gold or silver which, having been tested, is found not to possess the proper degree of fineness. Hence,

A *Reprobate*, one who has been tried in the crucible by which moral qualities are tested, and has been rejected on account of his utter worthlessness. Hence,

To *Reprobate*, 1. To condemn in severe terms. 2. To doom to destruction.

EXPERIOR [*expertum*], to try. (L.) Hence,

*Experiment*, a trial, or operation, designed to ascertain the properties of a thing.

*Experience*, knowledge gained by trials.

*Expertness*, skill gained by repeated trials in the practice of an art.

## 20. Memory.

MEMORY is the capacity of having, what was once present to the senses or the understanding, again suggested to the mind, accompanied by a distinct consciousness of past existence.—*Brande*.

A *Memorial* is, 1. That which preserves the *memory* of something. 2. A written address *reminding* of facts, and soliciting attention to them.

To *Memorialize* is to address by *memorial*; as, to *memorialize* a legislature.

A *Memorandum* is a note to help the memory. (L., *memorandum*, that should be *remembered*.)

*Memorable*, worthy of being held in remembrance; as, a *memorable* day or event.

A *Memoir* is a written account, designed to preserve the *memory* of persons or transactions.

A *Memento* is a hint to awaken the memory. (L., *memento*, remember thou.)

*Memoriter*, by memory; as, to repeat *memoriter*. (L.)

To *Remember* is to retain in the memory.

*Remembrance* is the having in the mind an idea which had been present before.

A *Remembrancer* is one that revives the remembrance of anything.

To RECOLLECT is to *collect again*, by an effort of the will, the ideas that have once been present to the mind. (L., *re*, again, and *colligo*, to gather up.)

A REMINISCENCE is the recollection of some particular event or transaction of a period long past. (L., *reminiscor*, to recall to mind.)

IMMEMORIAL, that had its origin beyond the memory of man; as, an *immemorial* custom.

A MONUMENT is a structure erected to preserve the memory of some person or event. (L., *moneo*, to remind.)

A RECORD is a writing designed to preserve the memory of a transaction. (L., *recordor*, to remember.)

To REMIND, or to PUT IN MIND, is



to bring to the remembrance of; as, to *remind* a person of his promise.

*ROTE* is, *properly*, a round of words.

To *Repeat by Rote* is to repeat, as words, in their proper order, from memory. (L., *rota*, a wheel.)

*MNEMONIC* (pron. *nemonic*), assisting the memory. (Gr., *μναμναι* [*mnaomai*], to remember.)

*Mnemonics*, or *Mnemotechny*, is the art of memory. (Gr., *τεχνη* [*techne*], art.)

*Mnemosyne* is the goddess of memory.

### 21. To Forget.

To *FORGET* is to permit to escape from the memory.

*OBLIVION* is, 1. A cessation of remembrance. The memory of events may be lost in *oblivion*. 2. A general pardon of political offenses in a state. See *Amnesty*. (L., *obliviscor*, to forget.)

*Oblivious*, 1. Causing forgetfulness. An *oblivious* antidote.—*Shakspeare*.

2. Forgetful; as, to be *oblivious*.

An *AMNESTY* is an act by which a government formally announces its purpose not to remember political offenses. (Gr., *a* [*a*], not, and *μναμναι* [*mnaomai*], to remember.)

*LETHE* was one of the rivers of the infernal regions, whose waters were said to cause a forgetfulness of all past events. Hence,

*Lethean*, inducing forgetfulness; as, a *lethean* draught.

### 22. To Believe.

To *BELIEVE* is to regard as true from some other reason than our own personal knowledge.

*CREDO* [*creditum*], to believe. (L.) Hence,

*Creed*, a system of religious belief.

*Credit*, to believe.

*Credible*, worthy of belief; as, a credible witness.

*Incredible*, not to be believed; as, an *incredible* story.

*Credence*, belief accorded to the testimony or statements of others.

*Credential* or *Credentials*, a letter

entitling the bearer to *credit* or confidence.

*Discredit*, to disbelieve.

### 23. Evidence.

*EVIDENCE* is that which establishes truth.

A *WITNESS* is, 1. One who has a personal knowledge of a fact; as, an *eye-witness*. 2. One who is called upon to make a formal statement of his knowledge of facts.

*TESTIS*, a witness. (L.) Hence,

*Testify*, to bear witness.

*Testimony*, the statements of a witness.

*Testimonial*, a writing testifying to a person's good character.

*Attest*, to bear witness to. (*ad*, to.)

*Testament*, a will, thus called from its having been formally *attested*.

### 24. Proof.

To *PROVE* is, 1. To establish a fact by testimony or other evidence.

2. To establish a truth by argument.

To *DEMONSTRATE* is to prove by argument. (L., *demonstro*, to show.)

### 25. Doubt.

To *DOUBT* is to hesitate to believe. (See *Two*.)

*Dubious*, doubtful.

*Indubitable*, not to be doubted; as, an *indubitable* truth.

### 26. Assurance.

*CERTAIN*, entertaining no doubt of a truth or fact.

*CERTAINTY* is freedom from doubt.

A *Certainty* is a truth or fact of which we are or may be certain.

*SURE*, 1. Knowing with certainty.

2. That may be relied on with certainty; as, a *sure* remedy.

To *ASSURE* is, 1. To make certain by a declaration; as, to *assure* a person of a fact.

2. To embolden. And hereby we shall *assure* our hearts before him. 1 *John*, iii.

*Assurance* is, 1. The state of being sure. 2. Confidence; as, the *assurance* of faith. 3. Excess of boldness,

or impudence; as, his *assurance* is intolerable.

POSITIVE, entertaining a firm persuasion of the truth of what one asserts.

### 27. Probability.

PROBABLE, having evidence that inclines the mind to believe, but leaves room to doubt.

Probability, is the state of being probable.

A *Probability* is something that is probable.

LIKELY, that may reasonably be thought to be true.

VERISIMILITUDE is, *lit.*, the appearance of truth. Hence, probability. (L., *verus*, true; and *similitudo* a resemblance.)

### 28. Truth.

TRUTH is, 1. The real state of things. 2. A statement that is conformable to facts.

VERUS, true. (L.) Hence,

Verity, truth. It is a proposition of eternal *verity* that none can govern while he is despised.—*South*.

Veritable, true.

Indeed! Is't true?

Most *veritable*, therefore look to't well.—*Shaks.*

Verily, in truth.

Verisimilitude, *lit.*, a resemblance of truth. Hence, Probability.

Verify, to prove to be true or correct; as, to *verify* a calculation.

Veracious, habitually disposed to speak truth.

Veracity, habitual observance of truth.

### 29. Falsehood.

FALSE, not conformable to fact; as a *false* statement.

Falsehood is an inconformity to fact or truth.

A LIE is a false statement made with a design to deceive.

A FIB is a little lie.

MENDAX, lying, (L.) Hence,

Mendacious, 1. Given to lying. 2. False.

Mendacity, 1. A disposition to lie. 2. Falsehood.

### 30. To Deceive.

To DECEIVE is, 1. To cause to believe in something that exists only in appearance. 2. To create expectations which we do not design to fulfill. (L., *decipio*, to take by surprise.)

Deception is the act of deceiving.

Deceptive, adapted to deceive.

Deceit is the concealment of selfish purposes under the mask of friendly professions.

DUPLCITY consists in making a profession of sentiments or purposes contrary to those which the party secretly entertains, with a view to the attainment of some private end.

DOUBLE-DEALING consists in professedly favoring some interest while we secretly act in opposition to the same interest.

An ARTIFICE is an artful contrivance to gain some advantage by deceiving another. (L., *ars*, art; and *facio*, to practice.)

A STRATAGEM is, *primarily*, a military artifice. See *Art. Warfare*. *Secondarily*, any artifice.

A RUSE is a crafty stratagem. (Fr.)

To IMPOSE is, *lit.*, to put upon. (L., *in*, upon; and *pono* [*positum*], to put.) Hence, To *put* something upon a person as true, real, or genuine, which is not so.

An *Impostor* is one who imposes upon others with false professions.

Imposition is the act of imposing upon.

Imposture is deception practiced under a false or assumed character.

To DELUDE is to deceive in regard to matters of opinion. (L., *de*, upon; and *ludo* [*lusum*], to play.)

A *Delusion* is a false opinion in regard to matters of a moral nature.

To ILLUDE is to deceive by some artifice. (L., *in*, upon; and *ludo* [*lusum*], to play.)

An *Illusion* is a false appearance by which a person is or may be deceived, or his expectations disappointed.

*Illusory*, deceiving by false appearances.

To *Mock* is to deceive by exciting expectations which we design to disappoint.

To *HOAX* is to deceive in sport by some groundless story.

To *GULL* is to deceive by taking advantage of the excessive credulity of any one.

To *DUPE* is to deceive by taking advantage of the credulity of others to promote one's own private ends.

To *CHEAT* is, 1. To deceive for the purpose of gain. 2. To impose upon by some artifice.

To *COZEN* is to cheat in business transactions.

To *DEFRAUD* is to deprive of right by deception or artifice.

A *HUMBUG* is, 1. An imposition under fair pretenses. 2. A person who imposes on others under fair pretenses.

To *BAMBOOZLE* is, 1. To play tricks upon. They are a set of fellows they call banterers and *bamboozlers*.—*Arbutnot*. 2. To cheat. (A low word.)

To *SWINDLE* is to cheat and defraud grossly; as, to *swindle* a man out of his property.

To *PRETEND* is to hold forth to others certain things as being our sentiments or feelings, when in reality we think or feel otherwise. (L., *præ*, before; and *tendo*, to hold.)

To *FEIGN* is to pretend, in order to gain some end. A person *feigns* sickness in order to be excused from paying a disagreeable visit.

*SHAM*, pretended; as, a *sham* fight. ✕ Real.

A *Sham* is a mere pretense that is designed to deceive.

*COUNTERFEIT*, made in imitation of something else, with a view to defraud by imposing the imitation on others as the original or real article; as, *counterfeit* coin. (Fr., *contre*, in imitation of; and *faire*, to make. ✕ Genuine.

A *HYPOCRITE* is one who attempts to deceive others by a counterfeit

piety. (Gr., *ὑποκριτής* [*hypocrites*], a dramatic actor.)

*Hypocrisy* is a counterfeit piety.

To *SIMULATE* is to feign to be that which one is not. (L., *similis*, resembling.)

To *Dissimulate*, or *Dissemble*, is to conceal one's real, character, or sentiments. (*dis*, different from the reality.)

*FALSE*, *lit.*, adapted to deceive. (L., *falso* [*falsum*], to deceive.) Hence,

1. Not true; as, a *false* statement.

2. Not reliable; as, a *false* friend.

3. Not real; as, a *false* appearance.

### 31. *Charlatanry.*

A *CHARLATAN* is one who prates much in his own favor, and makes unwarrantable pretensions to skill. (Span., *charlar*, to prate.)

A *MOUNTEBANK* is a doctor who *mounts* a *bench* in a market-place, and boasts his infallible remedies and cures. (It., *montare*, to mount; and *banco*, a bench.)

A *QUACK* is a boastful pretender to medical skill which he does not possess. (From *quack*, the cry of a duck.)

### 32. *Sleight-of-Hand.*

*SLEIGHT-OF-HAND* consists in tricks so skillfully performed that the eye of the spectator is deceived. (*Sleight* for *light*.)

*LEGERDEMAIN* is synonymous with *sleight-of-hand*. (Fr., *leger*, light; *de*, of; and *main*, the hand.)

To *JUGGLE* is to play tricks by sleight-of-hand, under the pretense of possessing extraordinary or supernatural powers.

*HOCUS-POCUS* is the art or practice of jugglery.

### 33. *Derangement of the Mental Faculties.*

*INSANE*, not sound in mind. (L., *in*, not, and *sanus*, sound or healthy.)

*CRAZY*, disordered in intellect.

*MAD*, crazy.

To *RAVE* is, 1. To talk irrationally after the manner of a madman. 2. To be furious or raging.



MANIA, madness. (L.) Hence, *Maniac*, a madman.

*Monomania*, derangement of the mind with regard to one particular subject, the mind being sane in regard to other subjects. (Gr., *monos* [monos], one.)

LUNACY is madness, from the idea formerly entertained that certain varieties of madness were influenced by the moon. (L., *luna*, the moon.)

A *Lunatic* is a madman.

A BEDLAM is a madhouse, or receptacle for the insane.

DELIRIUM is a wandering of the mind in fever.

### 34. Intellectual Superiority.

TALENT is eminent ability; as, a man of *talent*.

A *Talent* is any natural gift or endowment.

NOTE.—The foregoing use of the term *talent* is derived from the parable of the *talents* in Matthew's gospel.

GENIUS is uncommon vigor of mind.

A *Genius* is a man of superior intellectual faculties.

PENETRATION is the power of piercing obscure subjects with the intellectual vision, or of detecting plans, etc., which are designedly concealed by others.

ACUTENESS is the faculty of discerning nice distinctions. (L., *acutus*, sharp-pointed.)

ACUMEN is the faculty of nice discrimination. (L., *acu*, a needle.)

SAGE, possessing wisdom acquired by experience and reflection.

Remote from cities lived a swain,  
Unvexed with all the cares of gain;  
His head was silvered o'er with age,  
And long experience made him sage.—*Gay*.

(L., *sagus*, intelligent.)

A *Sage* is a man of gravity and wisdom.

*Sagacious*, having a quick discernment. (L., *sagax*, quick-scented.)

*Sagacity* is quickness of discernment.

SHREWD, of nice discernment; as, a *shrewd* observer of men.

SAPIENT, wise. There the *sapient* king held dalliance.—*Milton*. (L., *sapio*, to be wise.)

NOTE.—*Sapient* is, at present, used chiefly in burlesque.

### 35. Natural Deficiency of Intellect.

SIMPLE, deficient in natural shrewdness. See Art. *To Fold*.

A *Simpleton* is a person of weak intellect.

SILLY, 1. Weak in intellect. 2. Proceeding from want of common judgment; as, a *silly* act.

An IDIOT is one who has been destitute of intellect from his birth.

A FOOL is one somewhat deficient in intellect, but not idiotic.

FATUOUS, idiotic. (L., *fatuus*, silly.)  
*Fatuity*, idiocy.

To *Infatuate*, *lit.*, to render idiotic. Hence, to inspire with an extravagant or foolish passion too obstinate to be controlled by reason.

A NINNY, or NINNYHAMMER, is a simpleton.

DULL, deficient in quickness of apprehension.

A *Dullard* is a dull person.

STUPID, very dull.

A DOLT is a heavy, stupid fellow.

A BLOCKHEAD is one who is incapable of learning or comprehending. (*block* and *head*.)

A DUNCE is, 1. One who is incapable of acquiring school learning. 2. A stupid person.

A DUNDERHEAD, or DUNDERPATE, is a stupid fellow.

A NUMB SKULL is one who is dull of apprehension. (*numb* and *skull*.)

STOLID, exceedingly stupid.

## OF THE WILL.

1. *General Ideas.*

The WILL is the faculty by which we determine either to do or to forbear.

VOLO, to will. (L.) Hence

*Volition*, the power of willing or determining.

A *Volition*, an act of willing.

VOLUNTAS, the will. (L.) Hence,

*Voluntary*, 1. Endowed with a capacity of willing; as, man is a *voluntary* agent. 2. Proceeding from the free exercise of the will; as, a *voluntary* action. 3. Subject to the will; as, *voluntary* motion.

SPONTANEOUS, 1. Proceeding from natural feeling without compulsion or constraint; as, a *spontaneous* gift; the *spontaneous* effusions of the heart. 2. Produced without human labor; as, the *spontaneous* productions of the earth. 3. Acting of itself without external force; as, *spontaneous* motion; *spontaneous* growth. (L., *sponte*, of one's own accord.)

To PREFER is to esteem above another. (L., *præ*, before; and *fero*, to bear.)

*Preference*, is the estimation of one thing above another.

To CHOOSE is to take by preference from two or more things offered.

CHOICE is the power of choosing.

A CHOICE is, 1. An act of choosing. 2. The thing chosen.

*Choice* (*adj.*), 1. Worthy of being preferred; as, *choice* fruit. 2. Particular in choosing; as, to be *choice* of one's company.

To PICK is to choose from among a number.

To CULL is to pick out the best.

LEGO [*lectum*], to choose. (L.) Hence,

*Elect*, chosen; as, the president *elect*.

To *Elect*, to pick out or choose from among two or more that which is to be preferred. (*e*, out.)

*Select*, 1. Taken from a number by

preference. Hence, 2. More valuable or excellent than others. (*se*, apart.)

To *Select*, to take, by preference, from among others.

OPTION is, 1. The power of choosing. 2. A choice or act of choosing. (L., *opto*, to wish.)

*Optional*, left to one's wish or choice.

To *Adopt* is, 1. To choose or take as one's own that which is not naturally so; as, to *adopt* the opinions of others. 2. To take a stranger into one's family as a son and heir.

A MOTIVE is that which moves the will and incites to action. (L., *moveo* [*motum*], to move.)

A REASON is a consideration tending to influence the will.

To DELIBERATE is to weigh opposing reasons previous to making a choice. (L., *libra*, a pair of scales.)

To DECIDE is to put an end to deliberation, or to cut it short, by an act of choosing. (L., *de*, off; and *cædo* [*cæsum*], to cut.)

*Decision* is unwavering firmness in persisting in what we have decided upon.

A *Decision* is an act of deciding.

To DETERMINE is, *lit.*, to limit. Hence, to limit or end the process of deliberation by fixing on the course to be pursued. (L., *terminus*, a limit.)

To RESOLVE is, *properly*, to untie or disentangle the knots of doubt with which our minds are perplexed when considering what is best to be done. Hence, to form a firm purpose. (L., *resolvo*, [*resolutum*], to untie.)

*Resolution* is a firmness of purpose.

An OBJECT is that to which the mind is directed as something to be done or attained.

An END is the final result which we have in view in our actions.

A PURPOSE is that which a person sets before himself as an object to be reached or accomplished. (L., *pro*,

before; and *pono* [*positum*], to place.)

A DESIGN is a plan sketched in the mind, according to which we purpose doing something. (L., *designo*, to mark out, as with a pencil.)

TO INTEND is to stretch the mind toward something which we purpose accomplishing at a future time. (L., *in*, toward; and *tendo*, to bend.)

### 2. Willingness.

DISPOSED, having the faculties set in proper order for the doing of anything; as, he is *disposed* to comply. (L., *dis*, in order, and *pono* [*positum*], to set.)

INCLINED, having a *leaning toward* the doing of a thing. (L., *in*, toward, and *clino*, to lean.)

PLIABLE, having a will that is easily *folded* to suit the purposes of the will of others. (L., *plico*, to fold.)

TO COMPLY is to adapt the *folds* of one's will to suit the purposes of another. (L., *con*, with, and *plico*, to fold.)

TRACTABLE, that may be easily led, taught, or managed; as, a *tractable* child, a *tractable* horse. (L., *tracto*, to handle.)

SUPPLE, compliant. If punishment makes not the will *supple*, it hardens the offender.—*Locke*.

### 3. Unwillingness.

AVERSE, *lit.*, turned from. Hence, Disinclined. (L., *a*, from and *versus*, turned.)

RELUCTANT, *lit.*, struggling against. Hence,

Unwilling. (*re*, against, and *luctor*, to struggle.)

REPUGNANCE is, *lit.*, a fighting against. Hence, Great unwillingness. (L., *re*, against, and *pugno*, to fight.)

OBSTINATE, disposed to persist in a purpose in opposition to the will of others. (L., *ob*, against, and *stino*, for, and *sto*, to stand.)

STUBBORN, having a will that is hard to bend. (*Stub.*, stiff.)

MULISH, characterized by the obstinacy of the mule.

PERTINACIOUS, adhering to an opinion or purpose with obstinacy. (L., *per*, continuously, and *teneo*, to hold.)

CONTRARY, set in one's will in direct opposition to the will of others. (*Contra.*, in opposition to.)

PERVERSE, *lit.*, entirely turned, [in the wrong direction]. Hence, Obstinate in the wrong. (L., *per*, thoroughly; and *verto*, to turn.)

REFRACTORY, *lit.*, that will break sooner than it will bend. Hence, Very stubborn. (L., *re*, off; and *frango* [*fractum*], to break.)

### 4. To Influence the Will.

TO ADVISE is to express our opinion to another as to the course of action or conduct which it would be best for him to pursue in any particular case.

NOTE.—Advice flows from superior professional knowledge, or an acquaintance with things in general.—*Crabbe*.

TO COUNSEL is to give advice, in grave and important matters.

NOTE.—Counsel regards superior wisdom, or a superior acquaintance with moral principles and practice.—*Crabbe*.

TO PERSUADE is to incline the will to a determination, by presenting motives to the mind.

TO DISSUADE is to advise against; as, he *dissuaded* him from his purpose.

TO EXHORT is to endeavor to influence, by an earnest and urgent presentation of motives of duty.

TO COAX is to ply with urgent entreaty and whining supplication. Children *coax* their parents in order to obtain their wishes.

TO WHEELDE is to ply with smooth and winning entreaty. The greedy and covetous *wheelde* those of an easy temper.

TO CAJOLE is to endeavor to turn people to one's selfish purposes by trickery and stratagem, disguised under a soft address and insinuating manners. Knaves *cajole* the simple and unsuspecting.—*Crabbe*.

TO INDUCE is to lead to action by presenting motives. (L., *in*, toward, and *duco*, to lead.)



To PREVAIL UPON is to influence to action by arguments or solicitations. (L., *præ*, beyond; and *valeo*, to be strong.)

To INCITE is to move to action by the influence of the desires. (L., *citus*, stirred up.) We are *incited* by the desire of distinction or the love of gain.

To GOAD is, *lit.*, To prick with the pointed instrument called a *goad*, which is used in driving oxen. Hence, in a *fig.* sense, we speak of a person's being *goaded* by sarcastic remarks, by vehement desire, etc.

To STIMULATE is, *lit.*, to prick, as with a goad or spur. (L., *stimulus*, a goad or spur.) Hence, in a *fig.* sense, to *stimulate* is to excite to vigorous exertion by some pungent motive.

To INSTIGATE is, *lit.*, To prick. (Gr., *σίζω* [*stizo*], to prick.) Hence, in a *fig.* sense, to *instigate* is to incite. (Used only in an ill sense; as, to *instigate* to a crime.)

A BAIT is any substance for food used to catch fish or other animals.

A LURE is a bait. Hence,

To Lure is, *lit.*, To hold out a bait to catch animals. *Fig.*, To present something to please the senses or the understanding.

To ALLURE is to draw gently, by offering some good, either real or apparent. (*ad.* to.)

To TEMPT is to endeavor to influence a person to do wrong by plausible arguments, or by the offer of some pleasure or apparent advantage.

To ENTICE is to influence to that which is wrong, by exciting hope or desire.

To SEDUCE is to draw aside from the path of virtue. (L., *se*, aside, and *duco*, to lead.)

### 5. Restraint.

To RESTRAIN is to hold back by any force, either physical or moral. (L., *re*, back, and *stringo* [*strictum*], to bind.)

*Restraint* is the condition of being held back.

A *Restraint* is that which holds back.

To *Restrict* is to confine within bounds.

*Restriction* is confinement within bounds.

A *Restriction* is a law or regulation that confines the freedom of action within certain bounds.

To CHECK is to diminish motion or the intensity of action.

To CURB, *primarily*, signified to check the speed of a horse by drawing the reins so as to *curve*, or bend his neck. Hence, To hold back anything that is inclined to rush impetuously forward; as, to *curb* a fiery steed; to *curb* an impetuous temper. (Fr., *courber*, to bend, from the L., *curvus*, bent.)

To HINDER is, *lit.*, to cause to be *behind* others. Hence, 1. To retard or keep back in the prosecution of any business. 2. To keep entirely from acting or going forward in any process. (From *hinder*, comparative of *hind*.)

To PREVENT is to keep entirely from doing, being done, or happening, by adopting precautionary measures. (L., *præ*, beforehand, and *venio* [*ventum*], to come.)

To STOP is to cause motion or action to cease.

To IMPEDE is to retard progress of any kind by putting things in the way. (L., *in*, in the way of; and *pedes*, the feet.)

An *Impediment* is that which impedes, or lies in the way.

An OBSTACLE is something that stands in the way. (L., *ob*, against, and *sto*, to stand.)

To OBSTRUCT is to place obstacles in the way of; as, to *obstruct* the march of an army; to *obstruct* the progress of business. (L., *ob*, against, and *struo* [*structum*], to pile up.)

A BAR is a piece of timber placed across a way to prevent animals from passing. Hence, *fig.*, something that effectually stops; as, a *bar* to a claim.

To Debar is to bar, or hinder from;

as, to *debar* from a privilege. (*de*, from.)

#### 6. Constraint.

To **CONSTRAIN** is to urge by irresistible power. (*L., con*, together; and *stringo* [*strictum*], to bind.)

*Constraint* is force, either physical or moral, by which a person is compelled to act against his will.

To **COMPEL** is to drive a voluntary agent to the doing of something against his will. (*L., compello* [*compulsum*], to drive.)

To **OBLIGE** is to bind a moral agent to the doing of something. Hence, in a general sense, To compel. (*L., ob*, down; and *ligo*, to bind.) See Art. *Debt*.

To **FORCE** is, *properly*, to urge forward a mass of unconscious matter by mechanical agency. Hence, To compel.

#### 7. To Act in Opposition.

To **OPPOSE** is 1. To set or place against; as, to oppose one argument or opinion to another; to oppose one force to another. 2. To act against; as, to *oppose* an adversary; to *oppose* a measure. (*L., ob*, against; and *pono* [*positum*], to place.)

An *Opponent* is one who opposes another in a controversy.

An *Antagonist* is one who opposes another in a trial of strength or skill. (*Gr., anti* [*anti*], against; and *agonizomai* [*agonizomai*], to struggle.)

To **ANTAGONIZE** is to act in opposition; as, an *antagonizing* force.

To **COUNTERACT** is to prevent the natural effects of any agency by means of a contrary agency. An antidote *counteracts* the hurtful tendency of a poison. (*L., contra*, against; and *ago* [*actum*], to act.)

To **COUNTERVAIL** is to act against with equal force or power. (*L., contra*, against; and *valeo*, to have power.)

To **COUNTERBALANCE**, or **COUNTERPOISE**, is to act against with equal weight. See Art. *Weight*.

To **WITHSTAND** is, *lit.*, to stand

against. Hence, To maintain a fixed position in opposition to any force. (*with*, against.)

To **RESIST** is, *lit.*, to stand against. Hence, To act in opposition to force. (*L., re*, against; and *sisto*, to stand.)

#### 8. To Strive with or together.

To **STRIVE WITH** is to endeavor to overcome or outdo.

*Strife* is a mutual endeavor of parties to overcome or outdo each other.

To **CONTEND** is to strive together. Armies *contend* in battle. Parties *contend* in a lawsuit. Disputants *contend* in their arguments. See Art. *To Stretch*.

A **CONTEST** is a struggle for superiority. *Lit.*, a contending at law by means of witnesses. (*L., con*, together, and *testis*, a witness.)

**CERTO**, to contend. (*L.*) Hence, *Concert*, *lit.*, and *primarily*, a strife in which opposing parties tried their strength or skill, as in the case of two rival musicians. But after people had become accustomed to the witnessing of these friendly contests, the term *concert* became associated in their minds by degrees with the idea of harmonious and united effort tending to the promotion of some object of common interest. Hence, *To Concert* is to settle or adjust by conference or agreement; as, to *concert* a plan or scheme.

#### 9. To Contend by Physical Force.

##### 1. To Wrestle, etc.

To **WRESTLE** is to contend by grasping and trying to throw down.

To **SCUFFLE** is to struggle with an antagonist in close embrace.

To **TUSSLE** is to pull and twitch each other hither and thither in sport.

##### 2. To Box.

To **Box** is to contend by striking with the fist.

A **PUGILIST** is a professional boxer. (*L., pugil*, a boxer.)

*Pugilism* is the art or practice of boxing.

3. To Fight.

To FIGHT is to employ physical violence in contending with another.

A COMBAT is a fight. (Fr., *con*, together; and *battre*, to beat.)

A CONFLICT is, *lit.*, a violent striking together. Hence, *fig.*, a fierce and sanguinary fight. (L., *con*, together; and *fligo* [*flictum*], to strike.)

AN AFFRAY, *in law*, is the fighting of two or more persons in a public place. (Fr., *effroi*, terror.)

A MELEE' (*mā-lā'*) is a mingled and confused fight. (Fr., *mêler*, to mingle.)

ПУГНА, a fight. (L., from *pugnus*, the fist.) Hence,

*Pugnacious*, inclined to fighting.  
✕ Peaceable.

*Pugnacity*, a pugnacious temper.  
✕ Peaceableness.

*Impugn* (*impune*), *lit.*, to make a hostile attack. Hence, to attack by words or arguments; as, to *impugn* the truth of a statement; to *impugn* the lawfulness of a practice. (*in*, against.) ✕ Defend.

*Repugnant*, *lit.*, fighting against. Hence, contrary; as, sin is *repugnant* to the divine will. (*re*, against.) ✕ Agreeable.

*Repugnance*, *lit.*, a fighting against. Hence, 1. Contrariety. ✕ Agreeableness. 2. A strong feeling against the doing of something. ✕ Willingness.

A CHAMPION is one who undertakes a cause in single combat.

10. Liberty.

FREE, being neither under restraint nor constraint in regard to the exercise of one's powers.

*Freedom* is exemption from restraint and constraint.

LIBER, free. (L.) Hence,

*Liberty*, the condition of being free.

*Liberate*, to set free.

*Libertine*, one who has set himself free from the restraints of virtuous principles.

11. Bondage.

BOND, bound for life to submit to the will of a master. (from *bind*.)

*Bondage* is the condition of being bound for life to submit to the will of a master.

A SLAVE is a person who is wholly subject to the will of another.

*Slavery* is the obligation to labor for the benefit of a master without the consent of the servant.—*Paley*.

SERVUS, a slave. (L.) Hence,

*Servitude*, the condition of a slave.

*Servile*, pertaining to a servant or slave; as, a *servile* condition; *servile* obedience.

A *Serf*, in some countries of Europe, is a slave attached to the soil and transferred with it.

*Serfdom* is the state or condition of serfs.

To EMANCIPATE is to set free from servitude by the voluntary act of the proprietor. (L., *e*, privative; and *mancipium*, a slave;—from *manus*, the hand; and *capio*, to take, slaves having been anciently prisoners taken in war.)

To *Manumit* is to release from slavery by the act of the master. (L., *manu*, from the hand; and *mitto* [*missum*], to send.)

*Manumission* is the act, on the part of a master, of liberating a slave from bondage.

MENTAL STATES.

1. General Ideas.

The DISPOSITION, or TEMPER, is the natural constitution of the mind.

The AFFECTIONS are the various ways in which the mind is affected

by certain objects. Love, fear, hope, etc., are *affections* of the mind.

The PASSIONS are those mental feelings which have a reference to good or evil. (L., *passio*, a suffering.)

NOTE.—The principal passions are love, joy.



desire, hatred, sorrow, and fear. The subordinate passions are anger, envy, emulation, pride, jealousy, shame, despair, ambition, avarice, etc. *Brande.*

AN EMOTION is a transient excitement of any passion or feeling of the soul.

APATHY is, 1. An exemption from passion. Hence, 2. Indifference in regard to any matter that should interest us. (Gr.,  $\alpha$  [*a*], privative and  $\pi\alpha\theta\omicron\varsigma$  [*pathos*], suffering.)

## 2. Pleasure.

AGREEABLE, agreeing or harmonizing with our sentient nature. (Agreeing with, or suiting the feelings.)

TO PLEASE is to affect the mind or senses agreeably.

*Pleasant*, that pleases; as, *pleasant* society.

*Pleasing*, adapted to please; as, a *pleasing* prospect.

*Pleasure*, agreeable emotions or sensations.

GRATUS, pleasing (L.) Hence, *Grateful*, pleasing; as, a *grateful* odor; a *grateful* sensation.

*Gratify*, to please in a high degree.

*Gratulate*, or *Congratulate*, to profess one's pleasure or joy to another on account of an event deemed fortunate.

TO SATISFY is to please to such a degree that nothing more is desired. (L., *satis*, enough; and *facio*, to do.)

*Satisfaction*, 1. The act of pleasing. 2. The state of being pleased.

TO AMUSE is to occupy the attention with agreeable objects.

TO DIVERT is, *lit.*, to turn aside. Hence, to turn the mind from business or study. Hence, to please. (L., *di*, aside; and *verto*, to turn.)

TO ENTERTAIN is, 1. To receive into the house and treat with hospitality. Hence, 2. To please with conversation, music, shows, etc.

TO REGALE is to entertain with something that is highly pleasing; as, to *regale* the eye, the taste, or the ear.

TO DELIGHT is to affect with great pleasure.

*Delectable*, delightful. (L., *delecto*, to delight.)

TO CHARM is to give exquisite pleasure to the mind or senses. See Art. *Magic*.

TO ENCHANT is to delight in the highest degree. See Art. *Magic*.

TO TRANSPORT is to bear away with delight. (L., *trans*, away; and *porto*, to bear.)

TO RAVISH is to transport. (L., *rapiō* [*raptum*], to seize and carry off.)

*Rapture*, a transport of delight.

*Rapt*, transported with delight. See Art. *To Seize*.

ECSTASY, *primarily*, the state of being out of one's-self, or out of one's mind. Hence, a transport of delight so excessive that the individual loses the use of his faculties. (Gr.,  $\xi\sigma\tau\eta\sigma\iota\varsigma$  [*existemi*], to displace.)

*Ecstatic*, rapturous; as, *ecstatic* enjoyment.

A TRANCE is a condition in which the soul has been imagined to have passed, temporarily, out of the body, and to be engaged in the contemplation of scenes in the spirit world. (L., *transitus*, a passing over.)

ENTRANCED, 1. Having the soul temporarily withdrawn and the body left in a state of insensibility. 2. Rendered incapable of exercising one's faculties through excess of delightful emotion.

Joy is the emotion excited by the acquisition or expectation of good.

TO ENJOY is to take pleasure in the possession or experience of.

TO REJOICE is to be affected with a lively sense of pleasure on account of some good that has fallen to our lot.

TO EXULT is to leap for joy. See Art. *To Leap*.

FRUITION is pleasure derived from use or possession. (L., *fruo*, to use or enjoy.)

HAPPINESS consists in the agreeable sensations which spring from the enjoyment of good.

FELICITY is a high degree of happiness. (L., *felix*, happy.)

To *Felicitate* is to express to another the interest which we take in any piece of good fortune which has befallen him.

BLISS is the highest degree of happiness.

To BLESS is, 1. To pronounce a wish of happiness. 2. To make happy.

BEATITUDE is heavenly bliss. (L., *beatus*, blessed.)

To *Beatify*, to bless with the joys of heaven. (L., *facio*, to make.)

A TRIUMPH, among the ancient Romans, was a pompous ceremony performed in honor of a victorious general. Hence, joy or exultation for success.

*Triumphant*, rejoicing as for victory.

JUBILEE, among the Jews, was every fiftieth year, at which time all the slaves were liberated, and the lands, which had been alienated, reverted to their former owners. Hence, a season of great rejoicing.

*Jubilant*, uttering triumphant songs of joy.

GLADNESS is a moderate degree of joy.

HILARITY is a pleasurable excitement of the animal spirits. (Gr., *hilaros* [hilaros], joyful.)

To *Exhilarate* is to enliven the spirits.

MERRY, exhilarated to laughter.

*Merriment* is hilarity accompanied with laughter.

*Mirth* is social merriment.

JOLLY, full of life and mirth.

JOVIAL, full of mirth and good humor.

GAY, full of life and animation.

LIVELY, full of life.

SPRIGHTLY, full of spirits. (From *sprite* for *spirit*.)

VIVACIOUS, lively. (L., *vivax* from *vivo*, to live.)

*Vivacity*, liveliness; as, *vivacity* of temper, deportment, etc.

JOCUND, merry.

Rural sports and *jocund* strains.—*Prior*.

To CHEER is, 1. To salute with shouts of joy. 2. To dispel gloom

or sadness. 3. To gladden. (Gr., *χαίρω* [chairō], to rejoice.)

*Cheer*, 1. Gayety. 2. Provisions served at a feast (because they *cheer*). 3. Temper of mind; as, to be of good *cheer*.

A *Cheer* is a shout of joy.

To COMFORT is, *lit.*, to strengthen. Hence, 1. To strengthen the mind under the pressure of calamity. 2. To cheer. (Low L., *comforto*, to strengthen.)

*Comfort* is, 1. A strengthening of the mind under the pressure of calamity or distress. Hence, 2. Animation of the spirits. 3. That which gives strength or support in distress, etc. Pious children are the *comfort* of their aged parents.

SOLACE [solatum], to assuage grief. (L.) Hence,

*Solace*, comfort in affliction.

*Console*, to alleviate grief, and give refreshment to the mind or spirits.

*Consolation*, comfort in distress.

#### 4. Pain.

PAIN is, 1. Any uneasy sensation. 2. Uneasiness of mind.

An ACHE is a continued pain, moderate in degree.

A STITCH is a local sharp pain.

A TWINGE is a sudden, sharp local pain of a momentary continuance.

A PANG is a sudden paroxysm of extreme pain.

A SMART is a quick, pungent, lively pain.

TORMENT is severe and continued pain.

TORTURE is extreme pain. See Art. To *Twist*.

The RACK was an engine of torture, consisting of a frame, upon which the body of the sufferer was stretched till the joints were dislocated. Hence,

To *Rack*, 1. To stretch upon the rack. 2. To affect with extreme pain.

To EXCRUCIATE is to inflict the most severe pain, like that of crucifixion. (L., *cruz*, a cross.)

AGONY is, *properly*, pain so extreme as to cause contortions of the body

similar to those of persons engaged in wrestling. Hence, extreme pain either of body or mind. (Gr., *agon* [agon], a contest, as of wrestlers.)

ANGUISH is extreme mental pain, as that arising from sorrow, remorse, or despair. (L., *ango*, to choke.)

MISERY is great distress either of body or mind.

WRETCHEDNESS is extreme misery.

A *Wretch* is a person whose condition is extremely miserable.

#### 4. *The Lessening of Pain.*

To EASE is to cause to be less severe; as, to *ease* pain.

To SOOTHE is to soften; as, to *soothe* a bodily smart; to *soothe* mental distress.

To MITIGATE is to render mild; as, to *mitigate* the severity of pain. (L., *mitis*, mild.)

To ASSUAGE is to render moderate; as, to *assuage* grief or affliction.

To ALLAY is to lay to rest; as, to *allay* pain, fever, appetite, thirst, etc. (*al* for *ad*, to or by; and *lay*.)

To ALLEVIATE is to lighten; as, to *alleviate* pain. See Art. *Weight*.

To RELIEVE is to lighten of, either partially or entirely; as, to *relieve* a toothache; to *relieve* a want. See Art. *Weight*.

#### 5. *Grief.*

GRIEF is 1. The pain of mind produced by loss or misfortune. 2. The pain of mind produced by our own misconduct.

To GRIEVE is, 1. To feel pain of mind on account of loss, misfortune, or our own misconduct. (L., *gravis*, heavy. See Art. *Weight*.)

SORROW is a moderate grief.

Sorry, affected with sorrow.

REGRET is sorrow for something that we have lost, have done, or have neglected to do.

To REPINE is to feel discontented and dejected on account of suffering or privation.

To MOURN is to feel grief or sorrow.

To LAMENT is to express grief or sorrow by cries or words.

WEeping consists in the shedding of tears, and is generally an expression of grief.

To WAIL is to grieve audibly.

To BEWAIL is to express sorrow for; as, to *bewail* the misfortunes of a friend.

A MOAN is an audible expression of sorrow or suffering.

To BEMOAN is to express sorrow for; as, to *bemoan* the loss of a son.

To DEPLORE is to feel and express deep and poignant grief for; as, to *deplore* the death of a friend. (L., *de*, concerning; and *ploro*, to weep.)

#### 6. *To Complain.*

To COMPLAIN is to utter expressions of grief, uneasiness, or censure.

A MURMUR is a complaint half suppressed, or uttered in a low muttering tone.—*Webster*.

QUEROR, to complain. (L.) Hence, *Queremonious*, disposed to complain; as, a *queremonious* temper.

Querulous, 1. Habitually complaining; as, a *querulous* man. 2. Expressing complaint; as, a *querulous* tone of voice.

#### 7. *Care.*

CARE implies an apprehension of evil prompting an attention to the means of preventing or avoiding the evil. From

CURA. (L.) Hence,

Cure, to heal by the exercise of medical care.

Cure, a spiritual care or oversight; as, the *cure* of souls.

Accurate, *lit.*, executed with care. Hence, in exact conformity to a standard, rule, or model; as, an *accurate* piece of workmanship; an *accurate* expression.

Accuracy, or *Accurateness*, the precision which results from care.

CONCERN is thoughtfulness in regard to things which affect our interests.

A *Concern* is anything that affects our interests, or which seriously engages our time and attention.

SOLICITUDE is uneasiness occasioned



by the fear of evil and the desire of good.

ANXIETY is a state of painful uneasiness respecting things that are uncertain. (L., *ango*, to choke.)

8. *To Trouble, etc.*

To TROUBLE is to affect either unpleasantly or painfully.

INCONVENIENCE is a slight degree of trouble, arising from the want of a proper adjustment of things, or from the absence of something desirable, or from the presence of something that is in the way. See *Convenient*.

To INCOMMODE is to subject to inconvenience by the presence of things that are undesirable. See *Commodious*.

To DISTURB is to ruffle, or throw out of a tranquil state. (L., *turbo*, to throw into disorder.)

To MOLEST is to render uneasy. (L., *molestus*, oppressive, from *moles*, a heavy mass.)

To ANNOY is to affect disagreeably by continued or repeated acts. (L., *ad*, to, and *noceo*, to do hurt.)

To TEASE is to affect with petty annoyances. We may be *teased* by the buzzing of a fly.

To VEX is, *lit.*, to toss to and fro. The sea is *vexed* by a tempest. Hence, To disquiet by a series of acts or occurrences that are contrary to the wishes. (L., *vexo* [*vexatum*], to toss to and fro.)

To PLAGUE is to annoy exceedingly.

To TORMENT is to annoy beyond endurance. See Art. *Pain*.

To HARASS is, 1. To force to painful exertions, coupled with painful circumstances. The soldier is *harassed* who marches in perpetual fear of an attack from the enemy. 2. To weary with importunity, complaints, or other annoyances.

To AFFLICT is to give either to the body or to the mind pain of some continuance. (L., *ad*, against, [the ground]; and *fligo* [*flictum*], to strike.)

To DISTRESS is to afflict greatly. See *To Bind Tight*.

9. *Weariness.*

WEARINESS is an uneasy sensation arising from the exhaustion of the strength, by severe or continued labor.

To *Weary* is, 1. To exhaust the strength of the body by severe or continued labor. 2. To harass by anything irksome. 3. To exhaust the patience by something continued or frequently repeated.

To *TIRE* is, 1. To render weary. 2. To become weary.

FATIGUE is weariness caused by labor or exertion.

To *JADE* is to weary with forced exertions. The horse is *jaded* which is forced on beyond his strength.

To *FAG* is to labor to weariness.

LAZZITUDE is, 1. A general relaxation of the animal frame which renders a person susceptible of being wearied by slight exertions. 2. The uneasy sensation which is dependent upon a relaxation of the frame, either by excessive exertion, or by incipient disease. (L., *lassus*, for *laxus*, relaxed.)

To *IRK* is to weary the patience in the bearing, or in the doing of a thing.

*Irksome*, wearying to the patience; as, an *irksome* task.

TEDIUM is weariness caused by continuance.

*Tedious*, wearisome by continuance.

10. *Misfortune.*

FORTUNE is whatever happens to us, whether it be advantageous or disadvantageous. (L., *fors*, chance.)

*Misfortune* is ill fortune. (*mis*, ill.)

A *Misfortune* is any untoward event which affects our happiness or prosperity.

A CALAMITY is a great misfortune. (L., *calamus*, a stalk of corn, because hail, or whatever injured the stalks of corn, was termed a calamity.)

A DISASTER is a sudden occurrence seriously affecting the persons or property of individuals. (*dis*, unlucky; and *αστρον* [*astron*], a star,

misfortunes having formerly been supposed to be produced by the influence of unlucky stars.

MISCHANCES and MISHAPS are misfortunes of a trivial nature.

### 11. *Injury.*

INJURY is, 1. What happens contrary to right. 2. Whatever ill befalls an object by the external action of other objects. (L., *in*, privative, and *jus*, right.)

DAMAGE is injury which takes away from the value of a thing. (L., *damnum*, loss.)

HURT is injury which destroys the soundness of a thing.

HARM is injury which is attended with trouble and inconvenience.

MISCHIEF is evil which interrupts the harmony and consistency of things. (Fr., *mis*, amiss, and *chever*, to perform.)

DETIMENT is injury that affects the value of a thing, or the pecuniary interests of a person. (L., *de*, away, and *tero* [*tritum*], to wear by rubbing.)

PREJUDICE is a species of injury which lowers a thing in the estimation of others. (L., *præ*, beforehand, and *judico*, to judge.)

### 12. *Love.*

LOVE is a complex state of mind embracing, 1st. A pleasant emotion in view of the object; and, 2d. A desire to do good to that object.—*Upham*.

ATTACHMENT is a feeling that binds a person to an object. (*Attach*, to join or fasten to.)

To LIKE is to be pleased with in a moderate degree.

TENDER, sensitively alive to whatever affects the happiness or comfort of the object beloved; as, a *tender* regard.

AFFECTION is a tender love.

FOND, 1. Foolishly tender; as, a *fond* mother. 2. Delighted with. A child is *fond* of play.

To *Fondle* is to treat with fondness. A nurse *fondles* her child.

DEAR, tenderly beloved.

To *Endear* is to render dear.

Endearment is, 1. That which excites or increases affection. 2. The state of being beloved.

A DARLING is a dearly-beloved object. (Dim. of *dear*.)

CARUS, or CHARUS, dear. (L.) Hence,

*Caress*, to treat with fondness.

*Cherish*, 1. To treat with affection.

2. To hold as dear.

*Charity*, *lit.*, love or endearment.

Hence, 1. Supreme love to God and universal good-will to men.—1 *Cor.*

*xiii.* 2. A disposition to judge favorably of the words and actions of men. 3. Liberality to the poor.

4. Tenderness springing from natural relations.

By thee,  
Founded in reason, loyal, just, and pure,  
Relations dear, and all the *charities*  
Of father, son, and brother, first were known.—  
*Milton.*

5. The *charities of life* include all the ties of love and friendship, the attachments resulting from kindredship and neighborhood, together with the interchange of kind offices.

A *Charity* is, 1. An act of kindness to the poor. 2. A charitable institution.

To DOTE ON, or UPON, is to love excessively.

FRIENDSHIP is an attachment proceeding from intimacy and an interchange of kind offices.

AMICUS, a friend. (L., from *amo*, to love.) Hence,

*Amity*, friendship.

*Amicable*, friendly.

To ESTRANGE is to cause those who have been friends to feel toward each other as strangers.

To ALIENATE is to estrange; as, to *alienate* the heart or affections. (L., *alienus*, strange.)

To RECONCILE is to restore good feeling between parties who have been estranged from each other.

### 13. *Kindness.*

KIND, 1. Disposed to do good to others. 2. Proceeding from a desire

to promote the happiness, comfort, or convenience of others; as, a *kind* act.

**HUMANUS**, pertaining to, or suitable to man. (L., from *homo*, a man.) Hence,

*Humane*, disposed to treat others with kindness.

*Humanity*, 1. Kindness of feeling.

2. The exercise of kindness. See Art. *Man*.

**BENE**, kindly. (L.) Hence, *Benevolent*, entertaining kind wishes. (L., *volens*, wishing.)

*Beneficent*, performing kind acts. (L., *facio*, to perform.)

*Benefaction*, a favor conferred. (L., *facio*.)

*Benefit*, 1. An act of kindness. 2. Advantage or profit.

*Benignus*, kindly disposed. (L.) Hence,

*Benign*, of a kind disposition. *Benignity* is kindness of disposition.

**FAVOR** is kindness manifested by acts. (L., *favere*, to befriend or countenance.)

**GRACE** is free and unmerited favor shown by a superior to an inferior or dependent. (L., *gratia*, favor.)

*Gracious*, condescendingly kind to inferiors or dependents; as, a *gracious* sovereign.

**PITY** is an emotion excited by the distress of another.

**COMPASSION** is, *lit.*, a suffering with another. (L., *con*, together; and *patior*, to suffer.) Hence, a sensation of sorrow excited by the distress or misfortunes of another.

**SYMPATHY** is a sharing in the feelings of another. (Gr., *συν* [*syn*], together; and *πάθος* [*pathos*], an affection or feeling.)

**NOTE**.—We may *sympathize* with another, either in his joys or his sorrows; yet, the terms *sympathy* and *sympathize* are more commonly used in reference to a sharing of the sorrows of others.

**MERCY** is the exercise of forbearance by a superior toward an inferior who has offended him. (L., *misericors*, pitiful.)

**RUTH**, tenderness. (Obsolete.) *Ruthless*, insensible to the miseries of others.

To **COMMISERATE** is to pity. (L., *con*, together; and *miser*, wretched.)

**MILD**, not severe toward offenders. **CLEMENS**, mild. (L.) Hence,

*Clemency*, mildness in the treatment of offenders.

*Charity*, kindness to the poor. See Art. *Love*.

**ALMS** consist in anything gratuitously given to relieve the poor. (Gr., *ἐλεημοσύνη* [*eleemosyne*], pity; from *ἐλεεω* [*eleeo*], to pity.)

*Almoner*, a distributor of alms. *Eleemosynary*, 1. Given in alms; as *eleemosynary* taxes. 2. Relating to alms; as, an *eleemosynary* institution.

14. *Gratitude*.

**GRATITUDE** is a sentiment of good-will toward a benefactor.

*Grateful*, having a due sense of benefits received.

To **THANK** is to express gratitude for favors.

*Thankfulness* is an inclination to give expression to one's feelings of gratitude.

**INGRATE**, unthankful. An *Ingrate* is an unthankful wretch.

An **ACKNOWLEDGMENT** is an expression of thanks.

15. *Cruelty*.

**CRUEL**, disposed to give pain to others.

*Ferocious*, characterized by the cruelty of the beasts of prey; as, a *ferocious* lion, *ferocious* savages. (L., *fera*, a wild beast.)

**SAVAGE**, characterized by the cruelty of wild men; as, a *savage* disposition. (*Savage*, a wild man, from Fr., *sauvage*, wild.)

**BARBAROUS**, characterized by the cruelty of uncivilized nations. (*Barbarous*, uncivilized.)

16. *Self-Esteem*.

**PRIDE** is the valuing of one's self on account of one's talents,



wealth, rank, power, acquirements, etc.

*Proud*, valuing one's-self on account of one's superiority.

VANITY is an empty or frivolous pride.

*Vain*, elated with an empty or frivolous pride.

CONCEITED, entertaining too high an opinion of one's-self.

SELF-CONCEIT is an over-estimate of one's own abilities.

HAUGHTINESS includes a high opinion of one's-self, with a mixture of contempt for others. (Fr., *haut*, high.)

### 17. To Boast.

To BOAST is to speak ostentatiously of what belongs to, or has been performed by, one's-self.

To VAUNT is to boast loudly of one's own worth or achievements.

To GLORY is to hold as being highly to one's credit.

To BRAG is to tell boastful stories; as, to *brag* of an exploit.

A *Braggart* or *Braggadocio* is a boastful fellow.

To SWAGGER is to boast or brag noisily.

A RODOMONT is a vain boaster.

*Rodomontade* is vain boasting.

### 18. Anger.

ANGER is a sudden discomposure of mind produced by some injury received, and usually accompanied with a desire to take revenge, or to obtain satisfaction.

RESENTMENT is a continued anger. (Fr., *ressentir*, from *L.*, *re*, again, and *sentio*, to feel.)

WRATH is a heightened sentiment of anger entertained by a superior toward an inferior.

IRE is wrath. (A word used chiefly by the poets. *L.*, *ira*, anger.)

INDIGNATION is a strong feeling of anger, excited by the unworthy or atrocious conduct of others. (*L.*, *indignus*, unworthy.)

CHOLER is a high grade of angry excitement, accompanied with a de-

rangement of the functions of the animal economy. The visage becomes suddenly pale, the milk of a nurse is rendered poisonous, and an excessive secretion of bile takes place, from which last circumstance the affection derives its name. (Gr., *χολη* [*chole*], bile.)

RAGE is violent anger.

To RAGE is to speak and act from the impulse of violent and ungovernable anger. In a *fig.* sense, a storm rages. We speak, also, of a *raging* fever, a *raging* thirst, etc.

To *Enrage* is to excite to violent anger.

FURY is an excess of rage.

*Infuriate*, excited to fury.

To *Infuriate*, to excite to fury.

*Furious*, transported with fury.

A PASSION is a fit of violent anger.

A PET is a slight fit of anger.

A MIFF is a slight degree of resentment.

SULLENNESS is anger characterized by gloom and silence.

SULKINESS is anger characterized by silence, and an indisposition to be pleased with anybody or anything.

To POUT is, 1. To push out the lips.

2. To look sullen.

### 19. To Quarrel.

To QUARREL is to dispute with loud and angry words.

To WRANGLE is to dispute angrily.

A *Wrangler* is, 1. An angry disputant. 2. At the University of Cambridge, in England, *wranglers* are those who attain the highest honors in the public mathematical examinations for the degree of bachelor of arts.—*Brande*.

To JANGLE is to dispute ill-humorably.

To ALTERCATE is to dispute with warmth. (*L.*, *altercor*, to debate.)

To BICKER is to engage in petty altercation.

To BRAWL is to quarrel noisily.

To PIQUE is, *lit.*, to prick. Hence, To excite a degree of anger by a personal offense.

To CHAFE is, *lit.*, to irritate the

skin by rubbing. Hence, To excite to anger by repeated acts of a disagreeable character.

A BROIL is a noisy quarrel.

A SQUABBLE is a petty quarrel.

A FRAY, or AN AFFRAY is a sudden and violent quarrel. See *To Fight*.

A FEUD is an inveterate and deadly quarrel between two families, or between parties in a state.

To SCOLD is to quarrel clamorously and rudely.

A Scold is a clamorous, rude, foul-mouthed woman.

*Scolds answer foul-mouthed scolds.—Swift.*

A TERMAGANT is a brawling, scolding woman.

A SHREW is a peevish, brawling woman.

A VIXEN is a turbulent, passionate woman.

## 20. To Make Angry.

To DISPLEASE is, *lit.*, to affect unpleasantly. Hence, To make slightly angry.

*Displeasure* is a slight degree of anger.

To IRRITATE is to excite to anger by slight but repeated acts of a displeasing character.

To NETTLE is, *lit.*, to sting with nettles. Hence, To excite a slight and temporary feeling of anger by a pungent remark.

To OFFEND is, *lit.*, to strike against. Hence, To make angry (L., *ob*, against; and *fendo*, to strike.)

*Offense* is moderate anger.

To PROVOKE is to rouse the angry feelings of any one by offensive words or actions. (L., *provoco*, to challenge.)

PROVOCATION, 1. Anything that excites anger. 2. The act of exciting anger.

To EXASPERATE is to make exceedingly angry. (L., *ex*, intensive; and *aspero*, to roughen.)

To AFFRONT is to offend grossly, as if by flinging something into the person's face. (L., *ad*, against; and *frons* [*frontis*], the forehead.)

To INCENSE is to inflame with an-

ger. (L., *incendo*, [*incensum*], to set on fire.)

To INSULT is to offend by treating with indignity. (L., *in*, upon; and *salio* [*sultum*], to leap.)

## 21. To Express Anger.

To FUME is *lit.*, to give vent to smoke. Hence, To manifest anger by noisy and violent language.

To STORM is to send forth a tempest of angry words.

## 22. Susceptibility of being made Angry.

IRRITABLE, easily excited to anger.

TECHY, or TOUCHY, very irritable. (Susceptible of being made angry by a touch.)

IRASCIBLE, very susceptible of anger. (L., *ira*, anger.)

TESTY, easily irritated.

HASTY, *properly*, acting with too great haste. Hence, Prone to be suddenly excited to anger before reflection or reason has time to operate.

PASSIONATE, prone to sudden sallies of anger.

SNAPPISH, *properly*, given to snapping; as, a snappish cur. Hence, Readily provoked to tart or angry replies.

WASPISH, susceptible of being excited to anger by the slightest trifles. (*Wasp*.)

## 23. In Will.

INIMICUS, unfriendly. (L., *in*, not; and *amicus*, friendly) Hence, *Enmity*, a fixed or rooted hatred.

*Enemy*, one who hates another, and wishes him harm, or attempts to do him harm.

*Inimical*, having the temper or disposition of an enemy.

HOSTIS, an enemy. (L.) Hence, *Hostile*, 1. Pertaining to a public enemy; as, a hostile band. 2. Entertaining or manifesting a strong feeling of opposition to persons, measures, or interests.

*Hostility*, 1. The state of war between

nations. 2. Bitter opposition to persons, measures, or interests.

MALEVOLENS, wishing ill. (L., *male*, ill; and *volens*, wishing.) Hence, *Malevolent*, delighting in the sufferings or misfortunes of others.

MALIGNUS, ill-disposed toward others. (*Malus*, evil. L.) Hence,

*Malign*, 1. Ill-disposed; as, *malign* spirits. 2. In *astrology*, Unfavorable; as, planets of *malign* aspect.

*Malignant*, 1. Characterized by extreme malevolence; as, a *malignant* feeling; a *malignant* design. 2. Virulent; as, a *malignant* fever.

*Malignity*, 1. Extreme malevolence. 2. Virulence; as, the *malignity* of a disease.

MALITIA, badness, from *malus*, bad. (L.) Hence,

*Malice*, a disposition to injure others, whether with or without cause.

RANCEO, to grow stale. (L.) Hence, *Rancor*, inveterate (old) and bitter hatred.

SPITE is a petty kind of malice, characterized by a disposition to offend another in trifling matters.

A PIQUE is a spiteful feeling of recent date occasioned by a personal offense.

A GRUDGE is a spiteful or rancorous feeling of long standing, which has had its origin in a personal offense.

SPLEEN is ill humor.

ANIMOSITY is violent hatred leading to active opposition.

GALL is, *lit.*, a bitter liquid secreted by the liver. *Fig.*, Malignity.

VENOM is, *lit.*, a poisonous liquid discharged from the fangs of a serpent in biting. *Fig.*, Malice.

An ADVERSARY is one who is *adverse* to us in feeling or action. (L., *ad*, against; and *versus*, turned.)

A FOE is a malignant enemy.

#### 24. Revenge.

REVENGE is the infliction of injury for injury received.

To *Avenge* is to punish in behalf of another.

To *Revenge* is to punish in behalf of one's self

*Vengeance* is pain inflicted for an injury received or a wrong committed.

To RETALIATE is to return evil for evil, (or like for like.) (L., *re*, back; and *talis*, like.)

*Tit-for-tat* is retaliation, or returning like for like, in an evil sense.

VINDICTIVE, revengeful; as, a *vindictive* spirit.

#### 25. Dislike.

To HATE is to have a strong feeling of dislike toward.

*Hate*, or *Hatred*, is a strong feeling of dislike.

ODIUM, hatred. (L.) Hence, *Odium*, the hatred incurred by some unpopular act.

*Odious*, hateful.

To ABHOR is to start back with horror from the contemplation of something that is repugnant to our moral feelings. (L., *ab*, from; and *horreo*, to shudder.)

To DETEST is to feel a strong dislike toward evil-doing and evil-doers. (L., *detestor*, to call to witness against.)

To ABOMINATE is to hold in religious abhorrence. Swine's flesh is an *abomination* to a Jew. (L., *ab*, against; and *ominor*, to wish ill luck.)

To LOATHE is to regard with a strong feeling of disgust, either physical or moral. The stomach *loathes* offensive food.

They with their filthiness  
Polluted this same gentle soil long time,  
That their own mother loathed their beastliness.—*Spenser*.

AVERSION is, *lit.*, a turning away. Hence, A strong dislike; as, an *aversion* to subjection. (L., *a*, away; and *versus*, turned.)

An ANTIPATHY is, *lit.*, a feeling against. Hence, A natural aversion. The mouse has an *antipathy* to the cat. (Gr., *anti* [anti], against; and *παθεια* [pathēia], a feeling.)

MISEO [Miseo], to hate. (Gr.) Hence,

*Misanthropy*, a hatred of mankind. (Gr., *ανθρωπος* [anthropos], a man.)

*Misogamy*, a hatred of marriage. (Gr., *γαμος* [gamos], a marriage.)



26. *Contempt.*

To CONTEMN is to have a mean opinion of any one.

*Contempt* is a mean opinion of any one.

To DESPISE is to look down upon as mean, or as not worthy of regard. (L., *de*, down; and *specio*, to look.)

To SCORN is to hold in extreme contempt.

To DISDAIN is to consider as unworthy of our notice or regard. (L., *dis*, not; and *dignus*, worthy.)

To SCOFF AT is to treat with insolent ridicule and contumelious language. (Gr., *σκοπτο* [*scopto*], to ridicule.)

To GIBE is to use expressions of mockery and contempt.

To SNEER is to express contempt by turning up the nose.

27. *Emulation.*

To EMULATE is to strive to equal or excel others.

To VIE is to strive for superiority.

To *Outvie* is to surpass.

To RIVAL is to be equal to another in any excellence.

*Rivals* are persons who strive for the attainment of an object which can be possessed only by one. (L., *ripa*, the bank of a river.)

NOTE.—The term *rival* derived its origin and signification from the circumstance, that the inhabitants of the opposite banks of rivers frequently entertained hostile feelings toward each other.

To COMPETE is to strive together for the same object. (L., *con*, together; and *peto*, to seek.)

*Competitors* are persons striving for an object which can be obtained only by one.

JEALOUSY is that passion or peculiar uneasiness which arises from the fear that a rival may rob us of the affection of one whom we love, or the suspicion that he has already done it; or it is the uneasiness which arises from the fear that another does or will enjoy some advantage which we desire for ourselves.—*Webster*.

ENVY is pain, uneasiness, mortifica-

tion, or discontent, excited by the sight of another's superiority or success.—*Webster*.

28. *To Laugh.*

To LAUGH is to make the noise that sudden merriment excites.

To TITTER is to laugh with restraint.

To GIGGLE is to laugh with short catches of breath.

To SNICKER, or SNIGGER, is to laugh with small and audible catches of voice.

RIDEA [*risum*], to laugh. (L.) Hence,

To *Ridicule*, to laugh at that which impresses us as being absurd or irrational.

To *Deride*, to laugh at with contempt.

*Derision*, contemptuous laughter.

To Mock is, 1. To make contemptuous sport. 2. To imitate in derision. (Fr., *moquer*, to laugh at.)

29. *To Smile.*

To SMILE is to contract the features of the face in such a manner as to express pleasure, kindness, love, or a slight degree of contempt.

To SMIRK is to smile affectedly.

To SIMPER is to smile in a silly manner.

To GRIN is to set the teeth together, and to withdraw the lips as in mirth, anger, or anguish.

30. *The Causation of Laughter or Mirth.*

LUDICROUS, adapted to excite laughter without contempt. (L., *ludus*, sport.)

Comic, fitted to excite mirth; as, a comic song.

Comical, causing laughter; as, a comical incident.

DROLL, adapted by its oddness to divert.

BURLESQUE' consists in an assemblage of ideas adapted, by their extravagant discordance, to excite laughter.

To *Burlesque* is to turn into ridicule, as by treating a low or trifling

subject with gravity; or, conversely, by treating a grave subject in a ludicrous manner.

To TRAVESTY is to translate into such language as to render ridiculous or ludicrous. (Fr., *tra*, over; and *vestir*, to clothe.)

A BUFFOON is a man whose profession is to make sport by low jests and antic gestures.

A MERRY-ANDREW is one whose business is to make sport for others.

A CLOWN is, *properly*, an awkward countryman. Hence, one who, by feigned awkwardness and rusticity, makes sport for others.

A JEST is something ludicrous uttered and meant only to excite laughter.

A JOKE is, 1. Something said for the sake of exciting a laugh. 2. A trick played on a person.

A PLEASANTRY is a good-natured remark designed to excite a smile at the expense of another person.

RAILLERY is good-humored pleasantry or slight satire.

To RALLY is to attack with raillery.

To BANTER is to joke or jest with another person for the purpose of raising a laugh at his expense.

### 31. Fear.

FEAR is a painful emotion excited by the presence of danger, or the expectation of evil.

*Fearful*, 1. Influenced by fear; as, *fearful* to offend. 2. Entertaining fear; as, to be *fearful* of the consequences of an act. 3. Easily affected with fear. Them that are of a *fearful* heart.—*Isaiah*. 4. Adapted to inspire fear; as, a *fearful* punishment.

To APPREHEND is to feel uneasiness at the thought of possible evil that may befall us. See Art. *To Take Hold of*.

*Apprehension* is uneasiness at the thought of possible evil.

*Apprehensive*, uneasy at the thought of possible evil.

AFRAID, 1. Apprehensive of evil. 2. Lacking courage to meet danger.

DREAD is great fear.

To DREAD, to be in great fear.

Dread, (adj.,) 1. Terrible.

"To stand against the deep, *dread*, bolted thunder."—*Shakspeare*.

2. Awful; as, Jehovah's *dread* tribunal; the *dread* moment of death; a *dread* sovereign; the king's *dread* majesty.

To SCARE is to affect with sudden fear.

FRIGHT is sudden and violent fear.

To FRIGHT, Frighten, or Affright, is to affect with sudden and violent fear.

A PANIC is a sudden fright without cause.

An ALARM is a cry, or other signal, giving notice of danger. *Lit.*, a cry to arms. (Fr., *al*, for, *ad*, to, and *armes*.)

*Alarm* is the sensation excited by any sudden signal announcing the approach of danger.

To DAUNT is to repress the courage by danger.

To DISMAY is to prostrate the courage by sudden and great danger.

TERREO, to frighten. (L.) Hence, *Terror*, extreme fear, excited by the apprehension of some impending catastrophe.

To Terrify, to affect with terror.

To APPALL is to unnerve the mind with extreme terror. Properly, to make pale with fear. (L., *ad*, intensive, and *palleo*, to be pale.)

CONSTERNATION is a mixed emotion of terror and amazement, that confounds the faculties, and incapacitates a person for deliberation or action. (L., *consterno*, to strike down.)

TIMEO, to fear. (L.) Hence,

*Timid*, naturally destitute of courage to meet danger.

*Timorous*, destitute of courage.

*Intimidate*, to make afraid.

TREMO, to tremble. (L.) Hence,

*Tremendous*, that excites trembling. Thunder and lightning may be *tremendous*.

REDOUTABLE, terrible to foes; as a *redoubtable* hero, (Fr., *re*, again, and *douter*, to fear.)

TREPIDO to tremble. (L.) Hence, *Trepidation*, a trembling from fear. *Intrepid*, fearless.

*Intrepidity*, fearlessness.

To Cow is. 1. To sink the courage. 2. To oppress with habitual timidity.

To *Cower* is to bend down through fear.

A *Coward* is a person who wants courage to meet danger.

*Cowardice* is a want of courage to meet danger.

A POLTROON is an arrant coward.

A DASTARD is one who meanly shrinks from danger.

A CRAVEN was formerly one who *craved* or begged for his life, when vanquished in battle. Hence, A cowardly wretch.

FAINT, timorous. "*Faint heart never won fair lady.*"

*Fainthearted*, yielding easily to fear.

CHICKENHEARTED, cowardly.

PUSILLANIMOUS, lacking the strength and firmness of mind which constitute courage. (L., *pusillus*, small or weak; and *animus*, the mind.)

*Pusillanimity* is a want of the strength and firmness of mind which constitute courage.

AWE is fear mingled with reverence.

HORROR is a mingled emotion of fear and detestation, sometimes so violent as to cause a shuddering. (L., *horreo*, to shudder.)

To QUAKE is to tremble, as with violent fear.

To SHUDDER is to be affected with a trembling, combined with a sense of shrinking, caused by dread or horror.

To QUAIL is to be affected with a sudden sinking of the courage in the presence of danger.

SHY, fearful of near approach; as, a *shy* bird.

SKITTISH, easily *frightened*; as, a skittish horse.

### 32. Exemption from Fear.

BOLDNESS is a freedom from fear, arising from a confidence in our own ability to pass safely through the dangers which lie in our way.

COURAGE duly appreciates danger, but confronts it, nevertheless.

BRAVERY encounters danger without waiting to calculate the probable consequences.

VALOR combines the fire of bravery with determination and firmness of courage.—*Crabbe*. (L., *valeo*, to be strong.)

GALLANTRY is extraordinary bravery, or bravery on extraordinary occasions.—*Crabbe*.

To DARE is to have sufficient courage for any purpose.

"I *dare* do all that may become a man." *Shakespeare*.

AUDACITY is great boldness in doing that which is wrong. (L., *audeo*, to dare.)

HARDIHOOD consists in a firm resolution to meet consequences.

TEMERITY is an unreasonable contempt of danger.

### 33. Shame.

SHAME is, 1. A painful sensation excited by a consciousness of having done something which lowers us in the estimation of others. 2. Disgrace.

A *Shame* is a cause of shame.

To BLUSH is to give indications of a feeling of shame by a reddening of the face.

To ABASH is to confuse or confound by exciting suddenly a consciousness of guilt, error, or inferiority.

*Bashful*, easily abashed.

IMPUDENT, shameless. (L., *in*, not, and *pudeo*, to be ashamed.)

BRAZEN-FACED, incapable of blushing, or of being affected by emotions of shame.

### 34. Modesty.

MODESTY is, 1. The temper which disposes us to make a fair and medium estimate of our own ability or importance. 2. Unobtrusive deportment



as opposed to forwardness or impudence. 3. Purity of manners resulting from purity of thought.

DIFFIDENCE is a want of confidence in one's own ability or competency. (L., *dis*, privative, and *fido*, to trust.)

BASHFULNESS is excessive backwardness in speaking or acting in the presence of others.

SHEEPISHNESS is extreme bashfulness.

### 35. *Desire.*

DESIRE is an inclination of the mind toward anything that is adapted to gratify.

A WISH is, 1. A desire. 2. A desire expressed. 3. The thing desired.

A LONGING is an impatient and continued desire. We *long* for the return of an absent friend.

A HANKERING is an habitual desire for that which is out of one's reach, or for a gratification in which the individual does not dare to indulge; as, to *hanker* after fruit or the wine cup.

To CRAVE is to desire with vehemence.

An ITCHING is an impatient or restless desire to do, to say, or to hear.

To COVET is, 1. To desire beyond due bounds.

If it be a sin to *covet* honor, I am the most offending man alive.—*Shaks.*

2. To have a strong and commendable desire. But *covet* earnestly the best gifts.—1 *Cor. xii*: 31.

*Covetous*, inordinately desirous of acquiring money.

SORDID, meanly covetous. (L., *sordidus*, filthy.)

HUNGER is the desire of food.

THIRST is the desire of drink.

APPETITE is, 1. The natural desire of pleasure or good; as, an *appetite* for fame, glory, or riches. 2. A desire of food or drink. (L., *ad*, after; and *peto*, to seek.)

*Appetence*, or *Appetency*, is, 1. Desire. 2. The disposition of organized bodies to select and imbibe such portions of matter as serve to support and nourish them.—*Webster.*

### 36. *To Ask.*

To ASK is to express to another person our desire that he would favor us with something which we suppose to be in the power of the person addressed to grant.

To REQUEST is simply to ask for something.

To PRAY, or To PETITION, is to address a formal request to a superior.

An ORISON is a devotional prayer.

Slowly they bowed adoring, and began  
Their orisons, each morning duly paid.—*Milton.*

To SOLICIT is to ask with some degree of earnestness.

To BEG is to ask with importunity.

To BESEECH is to make an urgent request

To ENTREAT is to request by the force of reasoning and strong representation.

To SUPPLICATE is to ask humbly and submissively. See Art. *To Fold*.

To IMPLORE is to supplicate with tears and other indications of distress. (L., *ploro*, to weep.)

To CRAVE is to ask under the deepest sense of need, and with the greatest vehemence of desire.

To IMPORTUNE is to weary by continued or frequent asking.

PRECOR [*precatum*], to pray. (L.) Hence,

*Precarious*, *lit.*, obtained by prayer or solicitation. Hence, 1. Depending on the will of another; as, a *precarious* tenure. 2. Depending for continuance on unforeseen events. Life and health are *precarious*.

DEPRECATE, to pray that an evil may be removed or averted. (*de*, away.)

*Imprecate*, to pray that a curse or calamity may fall on any one. (*in*, upon.)

### 37. *Hope.*

HOPE is the desire of good, accompanied with, at least, a slight expectation of obtaining it.

SPERO [*speratum*], to hope. (L.) Hence,

*Prosper*, to succeed in business,

etc., according to one's *hopes*. (*pro*, according to.)

*Despair*, the privation of hope. (*de*, noting privation.)

*Desperate*, 1. Hopeless. 2. Prompted by a state of feeling bordering on despair; as, a *desperate* effort.

*Desperado*, one who, from the hopeless state of his fortune, is regardless of his safety or danger.

*Desperation*, 1. The condition of being utterly without hope. 2. Disregard of safety or danger, caused by hopelessness of condition. Soldiers sometimes fight with *desperation*.

DEPENDENCY is a privation of hope, accompanied with a sinking of the spirits. (*de*, privative; and *spondeo*, to promise. *Despondeo*, the Latin word from which *despond* comes, signifies, therefore, to cut off all hope by formally saying to a person that he can not have the thing which he desires.)

NOTE.—*Desperation* impels to greater exertions; *Dependency* unnerves.

### 38. The Love of Property.

ACQUISITIVENESS is a propensity to *acquire*. The bee and the ant

are examples of the *acquisitive* propensity.

COVETOUSNESS is the desire of possession indulged to an inordinate or sinful degree.

AVARICE is a soul-absorbing love of money. (*L*, *aveo*, to crave.)

NOTE.—Avarice disposes us not only for acquisition, but also for hoarding and preserving what we have.

No more thus brooding o'er yon heap,  
With avarice painful vigils keep.

CUPIDITY is an eager desire of possession directed toward a special object. (*L*, *cupio*, to desire.)

A MISER is one who, for the love of money, denies himself the common enjoyments of life. (*L*, *miser*, miserable.)

A NIGGARD is one who, from an inordinate love of money, is meanly close in his dealings and saving in his expenditures.

A STORE is a quantity of something laid up for future use.

A HOARD is a quantity of something laid up for the mere pleasure of accumulating.

NOTE.—Prudence stores. Avarice hoards.

## OF LANGUAGE.

### 1. To Utter.

TO UTTER is to give forth vocal sounds. (For *outer*, to let out.)

TO ARTICULATE is, *lit.*, to connect by joints. Hence, To *joint* together two or more elementary sounds of the human voice, as when we combine the sounds represented by the letters *b* and *a*, so as to form the syllable *ba*. (*L*, *articulus*, a joint.)

TO MUTTER is to utter with imperfect articulations, or with a low murmuring voice.

TO SPUTTER is to utter words hastily and indistinctly.

TO MUMBLE is to utter with a low, inarticulate voice.

TO LISP is to articulate certain elementary sounds imperfectly, especi-

ally to give to *s* the sound of *th*, as when a person says *yeth* for *yes*.

NUNTIO [*nuntiatum*], to utter. (*L*.) Hence,

*Pronounce*, 1. To utter articulate sounds. 2. To utter officially; as, to *pronounce* sentence of death. 3. To utter rhetorically; as, to *pronounce* an oration. 4. To declare or affirm; as, he *pronounced* the bill to be a counterfeit.

*Enunciate*, 1. To utter as articulate sounds. 2. To utter in due form; as, to *enunciate* a proposition or truth. (*e*, forth.)

*Enunciation*, 1. The act of uttering. 2. The manner of uttering articulate sounds.

*Annunciate*, to bring tidings. (*ad*, to.)

*Announce*, to give notice of.

*Denounce*, 1. To proclaim in a threatening manner; as, to *denounce* war, or wrath. 2. To inform against; as, to *denounce* a person for neglect of duty.

*Denunciation*, the proclamation of a threat.

## 2. Of Words.

A **WORD** is either a simple vocal sound, as *a* or *O!*; a single articulation, as *an*; or a combination of articulations, as *animal*, used as a sign of an idea.

A **SYLLABLE** is as much of a word as can be uttered by a single impulse of the voice. (Gr., *συν* [*syn*], together; and *λαμβάνω* [*labein*], to take.)

A **Monosyllable** is a word of one syllable. (Gr., *μονος* [*monos*], one.)

A **Dissyllable** is a word of two syllables. (*di*, two.)

A **Trissyllable** is a word of three syllables. (*tri*, three.)

A **Polysyllable** is a word of many syllables. (*poly*, many.)

**VERBUM**, a word. (L.) Hence,

*Verbal*, 1. Pertaining to words; as, a *verbal* criticism. 2. Spoken (not written); as, a *verbal* message.

*Verbose*, using more words than necessary; as, a *verbose* speaker.

*Verboseness* or *Verbosity*, the employment of a superabundance of words.

*Verbiage*, the use of many words without necessity.

## 3. To Speak.

To **SPEAK** is to utter words.

*Speech* consists in the utterance of articulate sounds for the conveyance of ideas. (from *speak*.)

A **LANGUAGE** is a system of significant vocal sounds used by some particular people. (L., *lingua*, the tongue, because the tongue is a prominent organ of speech.)

A **TONGUE** is a language.

A **DIALECT** is a provincial variety of a language; as, the Scottish *dialect* of the English language.

An **IDIOM** is, 1. A form of expres-

sion peculiar to a language. 2. A dialect (Gr., *ἰδιος* [*idios*], peculiar.)

A **JARGON** is a confused, unintelligible language.

To **GIBBER** is to speak rapidly and inarticulately. Hence,

*Gibberish*, unmeaning words.

To **TALK** is to speak familiarly.

To **CONVERSE** is to talk together.

To **CHAT** is to converse familiarly on some unimportant subject.

To **CHATTER** is to talk rapidly without saying anything of importance or interest.

A *Chatterbox* is an incessant talker.

To **JABBER** is to talk rapidly and indistinctly.

To **BABBLE** is, 1. To talk senselessly and much. Hence, 2. To tell secrets.

3. By the figure of personification the poet speaks of *babbling* brooks.

To **GABBLE** is to talk rapidly and without meaning.

To **PRATE** is to talk to little purpose.

To **PRATTLE** is to talk much and idly, after the manner of children. (Freq. of *prate*.)

**GARRIO**, to prate. (L.) Hence, *Garrulous*, talking much of what one has done, seen, or experienced.

Old age looks out,

And *garrulous* recounts the feats of youth.—  
Thomson.

*Garrulity*, a talking much of what we have ourselves done, or of what has fallen under our own observation.

Pleased with that social, sweet *garrulity*

The poor, disbanded vet'ran's sole delight.—  
Somerville.

To **DISCOURSE** is to communicate thoughts and ideas in a formal manner. (L., *dis*, abroad; and *curro*, to run, implying that discourse takes in a wide range of thought.)

To **ADDRESS** is to speak to.

**ADDRESS**, 1. Manner of addressing; as, a man of a pleasing *address*; a man of an awkward *address*. 2. Skill.

An *Address* consists in words formally *addressed* to a company of hearers.

A **SPEECH** is a formal discourse uttered in public.



A **HARANGUE** is an animated or noisy speech addressed to a popular audience.

A **LECTURE** is a discourse read or pronounced on any subject, for the purpose of communicating information. (L., *lego* [*lectum*], to read.)

A **SERMON** is a discourse explanatory of a text or passage of Scripture.

An **ORATOR** is a public speaker.

An **Oration** is a speech pronounced on some special occasion. (L., *oro*, to utter with the mouth.)

**Oratory** is the art of speaking well in addressing a public audience.

ΡΕΩ [RHEO], to speak. (Gr.) Hence, **Rhetoric**, the science of oratory.

**LOQUTOR** [*locutum*], to speak. (L.)

Hence,

**Loquacious**, indulging in an immoderate propensity to talk. ❧ Taciturn.

In council she gave license to her tongue,

**Loquacious**, brawling, ever in the wrong.—

*Dryden.*

**Loquacity**, immoderate indulgence in a propensity to talk.

Too great **loquacity**, and too great taciturnity by fits.—*Arbutnot.*

**Eloquent**, speaking, fluently, elegantly, and impressively. (e, forth.)

**Colloquy**, a conversation. (con, together.)

**Soliloquy**, a talking to one's-self. (L., *solus*, alone.)

**Grandiloquent**, characterized by a pompous, or bombastic style; as, a **grandiloquent** discourse. (L., *grandis*, lofty.)

**Elocution**, the utterance or delivery of words in public discourses.

**Interlocutor**, one who speaks in a dialogue. (*inter*, between.)

**Circumlocution**, a round about form of expression. (*circum*, around.)

FOR [*fatum*], to speak. (L.)

Hence,

**Ineffable**, that can not be spoken or uttered; as, **ineffable** joys. (*in*, not; and *ex*, out.)

**Infant**, one who is too young to be able to speak. (*in*, not; and *fans*, speaking.)

**Affable**, *lit.*, easy to be spoken to. Hence, condescending to free and

familiar conversation with inferiors; as, an **affable** prince.

**LOGOS**, a discourse. (Gr., from *λεγω* [*lego*], to speak.) Hence, **logue**, a final syllable signifying a *speech*; as in

**Prologue**, a piece spoken before the commencement of a play. (*pro*, before.)

**Epilogue**, a piece spoken after the conclusion of a play. (*epi*, after.)

**Dialogue**, 1. A conversation between two or more persons. 2. A written composition in which two or more persons are represented as speaking together. (*dia*, between.)

**Monologue**, 1. A soliloquy. 2. A scene in which a dramatic performer speaks by himself. (Gr., *μνος* [*monos*], alone.)

**Apologue**, a fable.

**Decalogue**, the Ten Commandments. (Gr., *δεκα* [*deca*], ten.)

**Catalogue**, a list.

Hence, also, **logy**, a termination which may be rendered a *discourse about*, a *treatise on*, the *doctrine of*, the *science of*, etc.; as in

**Zoölogy**, the science of living creatures. (Gr., *ζωον* [*zōon*], a living creature.)

**Ornithology**, a discourse about birds, a treatise on birds, or the science of birds. (Gr., *ορνις* [*ornis*, *ornithos*], a bird.)

**Ichthyology**, the science of fishes. (Gr., *ιχθυς* [*ichthys*], a fish.)

**Entomology**, the science of insects. (Gr., *εντομον* [*entomon*], an insect.)

**Herpetology**, the natural history of reptiles. (Gr., *ερπετος* [*herpetos*], a reptile.)

**Geology**, the science which treats of the structure of the earth, and of the changes which its surface has undergone. (Gr., *γη* [*ge*], the earth.)

**Paleontology**, the science of the fossil remains of animals and plants now extinct. (Gr., *παλαιος* [*palaaios*], ancient; and *ων* [*on*, *ontos*], a being.)

**Astrology**, the pretended science of foretelling events from the aspects or relative positions of the planets. (Gr., *αστρον* [*astron*], a star.)

*Theology*, the science of divine things. (Gr., Θεός [*Theos*], God.)

*Demonology*, a treatise on evil spirits. (*Demon*, an evil spirit.)

*Martyrology*, a history of the martyrs.

*Horology*, the scientific principles on which the construction of instruments for measuring time depends. (Gr., ὥρα [*hora*], time.)

*Archæology*, a discourse on antiquity. (Gr., ἀρχαίος [*archaios*], ancient.)

*Osteology*, a description of bones. (Gr., ὀστέον [*osteon*], a bone.)

ΛΕΞΙΣ [*LEXIS*], a word. From λέγω [*lego*], to speak. Hence,

*Lexicon*, a word-book, or dictionary.

#### 4. To Say.

To SAY is to utter in words.

To STATE is to represent in a formal manner, the facts and circumstances connected with any matter. (L., *status*, a fixed position.)

To DECLARE is, 1. To communicate plainly to others by words. Whom ye ignorantly worship, him *declare* I unto you.—*Acts*. 2. To say positively; as, he *declares* the story to be false. (L., *clarus*, clear.)

To AFFIRM is, *lit.*, to make *firm*. Hence, to make a strong and positive declaration of something that we know. 2. To say that a thing is, in contradistinction to saying that it is not. ✕ Deny. (L., *firmus*, strong.)

To ASSERT is to express confidently what we believe.

To ASSEVERATE is to make a strong and solemn affirmation.

To AVER is to affirm positively from a knowledge that what we state is true. (Fr., *averer*, to bear witness to the truth; from L., *verus*, true.)

To PROTEST is, 1. To affirm with solemnity; as, to *protest* one's innocence. (L., *protestor*. I call the gods as witnesses to the truth of what I say. *Pro*, for; and *testis*, a witness.) 2. To make a solemn declaration expressive of opposition; as, to *protest* against a measure.

DICO, [*dictum*], to say. (L.) Hence, *Diction*, style, either of speaking or writing.

*Predict*, to say or tell beforehand. (*præ*, beforehand.)

*Contradict*, to affirm or assert the contrary of what has been affirmed or asserted by another. (*contra*, against.)

*Addict*, among the ancients, to devote one's-self, by a verbal engagement, to the friendship or service of another. Hence, to devote one's-self to a habit or practice. (*ad*, to.)

ΦΑΖΩ [*PHRAZO*], to speak. (Gr.) Hence,

*Phrase*, a combination of two or more words.

*Phraseology*, manner of expression.

To *Paraphrase*, to express the ideas of an author in different words for the purpose of rendering sense more clear.

*Periphrase*, or *Periphrasis*, a circumlocution. (*peri*, around.)

*Periphrastic*, circumlocutory; as, a *periphrastic* expression.

#### 5. To Tell.

To TELL is to communicate events and circumstances.

To RELATE is to give the particulars of an event.

To DETAIL is to relate minutely.

To NARRATE is to give the particulars of a connected series of events. (L., *narro* [*narratum*], to tell.)

To RECOUNT is to relate in detail. (Fr., *raconter*, to tell over.)

To REHEARSE is 1. To recount events and transactions. 2. To repeat, by way of practice, a piece that one has committed to memory.

To RECITE is to tell over; as, to *recite* the particulars of a journey.

An ACCOUNT is a statement of existing facts, or a recital of transactions and events.

A STORY is an account, either verbal or written, of a series of facts and events. (Abbreviation of *history*.)

A TALE is a feigned story. (From *tell*.)

An **ANECDOTE** is a short story embodying some biographical incident.

A **FABLE** is a feigned story designed to instruct or amuse.

*Fabulous*, feigned; as, a *fabulous* story.

A **LEGEND** is, 1. A chronicle of the lives of saints. 2. An incredible or unauthentic narrative. (L., *legenda*, to be read.)

**NUNTIO** [*nuntiatum*], to tell. (L.) Hence,

*Denounce*, 1. To inform against; as, to *denounce* for neglect of duty. 2. To threaten; as, to *denounce* war.

*Announce*, to give first notice. The birth of the Savior was *announced* by angels.

A *Nuncio* is 1. One who brings intelligence. 2. An ambassador from the Pope to an emperor.

### 6. Of Naming.

A **NAME** is a term applied to an individual object, or class of objects, to distinguish the individual, or class from other individuals or classes.

**NOMEN** [*nominis*], a name. (L.) Hence,

*Nominal*, existing in name only. A *nominal* difference is a difference in name, but not in reality. A *nominal* Christian is one who is a Christian only in name.

*Nominate*, to propose by name for election.

*Nominee*, a person named for election.

*Nominative*, the naming case in grammar.

*Nomenclature*, a system of names appropriated to any art or science.

*Denominate*, to designate by a name.

*Denomination*, 1. The act of naming. 2. A distinguishing name. 3. A society of individuals called by the same name.

A *Misnomer*, in law, is the mistaking of the true name of a person. Hence, generally, a misnaming.

**ONYMA** [*ONYMA*], a name. (Gr.) Hence,

*Anonymous*, not having the name,

or signature attached; as, an *anonymous* publication. (*a*, privative.)

*Synonym*, a word having the same signification with another. (*syn*, with.)

*Patronymic*, a name of a person derived from the name of a parent or other ancestor. Thus, Achilles was called *Pelides* from *Peleus*, the name of his father. (Gr., *πατηρ* [*pater*], a father.)

To **CALL** is to apply a name to.

An **APPELLATION** is a name by which anything is called. (L., *appello*, to call.)

### 7. Of Classification.

A **KIND** embraces many individual objects possessing certain common characteristics; as, the human *kind*, the deer *kind*.

A **SORT** is a collection of individual persons, or things, characterized by the same or like qualities; as, a *sort* of men; a *sort* of trees.

A **SPECIES** includes all the animals that have sprung from a single pair, as the horse; or all the plants that may be supposed to have sprung from the same original germ; or all the mineral bodies that consist of the same elements, and have the same crystalline forms, etc. (L., *species*, an appearance.)

*Specific*. 1. Distinguishing one species from another; as, *specific* characteristics. ✕ *Generic*. 2. Definite or particular; as, a *specific* statement. ✕ *General*.

**VARIETIES**, in animals and plants, are accidental differences between individuals of the same species, transmitted through successive generations. The Caucasians and Mongolians are *varieties* of the human species.

A **GENUS** usually consists of two or more species possessing certain characters in common, by which they are distinguished from all others. The dog, the wolf, the fox, and the jackall, belong to a single *genus*. (plural, *genera*.)

*Generic*, or *Generical*, pertaining



to a genus or kind; as, a *generic* name. ✕ *Specific*.

*General*, pertaining to, or affecting all the individuals of a kind, or all the parts of a whole. ✕ *Special*.

An *ORDER* includes *two* or more genera possessing certain characters in common.

A *CLASS* includes several orders. Quadrupeds, birds, fishes, etc., are classes of animals.

A *KINGDOM* is a grand division of natural objects, including several classes. There are three kingdoms of nature: the animal, the vegetable, and the mineral kingdoms.

### 8. To Call.

To *CALL* is to utter in a loud tone the name of some one at a distance, requesting him to come to you.

A *Calling* is the pursuit or business to which a person is *called* by the allotment of Providence.

*Voco* [*vocatum*], to call. (L.) Hence,

*Vocation*, a calling.

*Vocative*, used in calling; as, the *vocative* case in grammar.

*Invoke*, to call upon in the way of prayer. (*in*, upon.)

*Invocation*, 1. The act of addressing in prayer. 2. The form of words used in invoking.

*Convoke*, to call together. (*con*, together.)

*Revoke*, to recall, as something granted or uttered; as, to *revoke* a sentence, a decree, a charter. (*re*, back.)

*Evoke*, to call forth; as, to *evoke* spirits.

*Provoke*, *lit.*, to call forward. *Provo*, the Latin form of *provoke*, primarily signified to call forward, or challenge the bravest of an adverse army to a single contest. Hence, 1. To make angry. 2. To excite; as, to *provoke* a smile.

*Advocate*, among the ancient Romans, one who countenanced, by his presence, a party to a suit in court. Hence, one who pleaded the cause of another in court. Hence, in modern

usage, One who pleads the cause of any person or thing. (*ad*, to; and *vocatus*, called.)

*PELLO* [*pellatum*], to call. (L.) Hence,

*Appeal*, *lit.*, to call to. Hence, 1. To call upon another for the decision of a controverted question. 2. To call upon a superior court to decide a cause which has been tried in an inferior court, and decided against the party appealing.

*Appellant*, one who appeals.

*Appellate*, pertaining to *appeals*; as, *appellate* jurisdiction.

*Appellation*, the name by which anything is called.

*Repeal*, to recall; as, to *repeal* a law.

To *CHALLENGE* is, 1. To call or summon to answer for an offense by single combat. 2. To call to a contest of any kind. 3. To claim as due; as, to *challenge* respect.

### 9. To Cry.

To *CRY* is to utter a loud voice.

*CLAMO* [*clamatum*], to cry. (L.) Hence,

*Clamor*, 1. A loud and continued noise made by human voices. Hence, 2. Complaint and urgent demand.

To *Claim*, *lit.*, to cry out, "That's mine." Hence, 1. To affirm one's right or title to a thing; as, he *claims* the property. 2. To ask for; as, to *claim* a debt.

To *Exclaim*, to cry out. (*ex*, out.)

To *Reclaim*, 1. To claim back; as, to *reclaim* property that has passed into the hands of others. 2. To call back from error or vice. (*re*, back.)

To *Proclaim*, to make anything known by public outcry. (*pro*, abroad.)

*Proclamation*, originally, a notice given by public outcry. Hence, an official notice given to the public, whether by outcry or otherwise.

*Acclamation*, a shout of applause. (*ad*, to.)

To *Declaim*, 1. To speak a set oration in public. 2. To harangue.

10. *Of Letters.*

A LETTER is, 1. A character representing an elementary sound of the human voice. 2. An epistle, because it consists of written characters.

*Letters*, in the plural, Learning, because the alphabetic characters are the elements of all learning. We say a man of *letters*; the republic of *letters*, etc.

*Lettered*, acquainted with letters, that is, learned.

*Unlettered*, unlearned.

LITERA, a letter. (L.) Hence,

*Literal*, 1. According to the letter; as, the *literal* meaning of a word.

*Example*. According to usage, the word *metropolis* signifies the chief city of a country; but *literally*, a metropolis is a mother city. (Gr., *μητρος* [*mētēr*], a mother; and *πολις* [*polis*], a city. ✕ Figurative. 2. Closely following the words, (or, as it were, the *letters*); as, a *literal* translation. ✕ Free. 3. Consisting of letters; as, a *literal* equation.

*Literature*, all kinds of compositions, except those on the positive sciences.

*Literary*, 1. Pertaining to literature; as, *literary* labors. 2. Versed in literature; as, a *literary* man.

*Literate*, versed in letters. (Not used.)

*Illiterate*, ignorant of letters or books. (*in*, not.) ✕ Learned.

*Literati*, the learned men.

*Alliteration*, the near collocation of words commencing with the same letter, as in the following lines:

O'er the heath the heifer strays  
Free, the furrowed task is done,  
Now the village windows blaze,  
Burnished by the setting sun.

*Obliterate*, *primarily*, to efface letters. Hence, To efface any kind of marks, impressions, or traces.

11. *The Alphabet.*

AN ALPHABET consists of the letters of a language arranged in order. (From *alpha* and *beta*, the names of the first and second letters of the Greek alphabet.)

ALPHA, the first letter of the Greek alphabet. Hence, the first.

OMEGA, the last letter of the Greek alphabet. Hence, the last.

DELTA, a Greek letter of a triangular form, thus Δ. Hence, a tract of land included between the outlets of a river; as, the *delta* of the Nile.

IOTA, the smallest letter of the Greek alphabet. Hence, a very small quantity or degree.

JOT, a modification of the word *iota*, and having essentially the same meaning. See Art. *Quantity*.

ABECEDARIAN, pertaining to the alphabet; as, an *abecedarian* school.

12. *To Write.*

TO WRITE is to trace characters representing vocal sounds.

A HAND is any particular style of writing; as, to write a fair *hand*; a round *hand*.

A SCRAWL consists of one or more words written in a wretchedly poor hand.

SCRIBO [*scriptum*], to write. (L.) Hence,

*Scribble*, 1. To write without care or elegance. 2. To fill with artless or worthless writing.

*Scripture*, the Sacred Writings.

*Describe*, *lit.*, to write about. Hence, to give a representation of anything, either in writing or orally. (*de*, concerning.)

*Ascribe*, *lit.*, to write as belonging to. Hence, 1. To consider or allege to belong; as, to *ascribe* perfection to God. 2. To attribute; as, to *ascribe* an effect to a cause. (*ad*, to.)

*Ascription*, the act of ascribing.

*Prescribe*, *lit.*, to write before. Hence, To direct formally by writing or otherwise.

*Prescription*, 1. The act of prescribing. 2. That which is prescribed; as, a medical *prescription*.

*Proscribe*, *originally*, to write and paste up in public the names of persons doomed to death. Hence, 1. To doom to destruction. 2. To put out of the protection of the law. 3. To

forbid, utterly; as, to *proscribe* the use of ardent spirits.

*Proscription*, the art of proscribing.

*Conscription*, *lit.*, a writing together. Hence, A compulsory enrollment of individuals for military service. (*con*, together.)

*Conscript*, one taken by lot from the conscription list. (A word used in France.)

*Transcribe*, to write over in the same words. (*trans*, over.)

*Transcript*, a copy.

*Subscribe*, *lit.*, to write beneath. Hence, to give consent to something written, by writing one's name below. 2. To promise to give by writing one's name, as to *subscribe* a sum of money. 3. To assent; as, to *subscribe* to an opinion.

*Nondescript*, not hitherto described; as, a *nondescript* animal or plant. (*non*, not.)

ΓΡΑΦΟ [GRAPHO], γερραμμαί [gergrammai], to write. Also, to draw or paint. (Gr.) Hence,

*Graphic*, well delineated; as, a *graphic* description.

*Calligraphy*, elegant penmanship. (Gr., καλός [calos], beautiful.)

*Stenography*, a short hand. (Gr., στενός [stenos], contracted.)

*Biography*, a written account of the life and character of any person. (Gr., βίος [bios], life.)

A *Monograph* is a description of a single thing, or class of things. (Gr., μόνος [monos], one.)

An *Autograph* is a person's own handwriting. (Gr., αὐτός [autos], self.)

An *Anagram* is a transposition of the letters of a name, by which a new word is formed. Thus *Galenus* may be changed into *angelus*. (Gr., ἀνα [ana], denoting transposition.)

A *Programme* is a plan written out beforehand. (Gr., πρό [pro], before-hand.)

A *Diagram* is a mathematical figure drawn for illustration.

A *Telegraph* is an apparatus by which written signals are transmitted to a great distance. (Gr., τηλε [tele], afar.)

A *Telegram* is a dispatch received by telegraph.

*Grammar* is, according to the etymology of the word, the science of written language.

### 13. Designation of Letters from their Form.

1. The Roman is the common, upright character used by the English, and most other European nations. It has its name from having been used by the ancient Romans.

2. *The Italic character differs from the Roman, in being inclined, instead of upright.*

3. The *Old English*, or Gothic black-letter, is the character in which English books were first printed.

4. *Script* is the common manuscript character used in printing.

### 14. Designation of Letters According to their Size.

In the following examples No. 1 is Diamond; No. 2 is Pearl; No. 3 is Agate; No. 4 is Nonpareil; No. 5 is Minion; No. 6 is Brevier; No. 7 is Bourgeois; No. 8 is Long Primer; No. 9 is Small Pica; No. 10 is Pica; No. 11 is English; No. 12 is Great Primer.

No. 1. Diligence, industry, and proper improvement of time, are material duties of the young.

No. 2. The acquisition of knowledge is one of the most honorable occupations of youth.

No. 3. Virtuous youth gradually brings forward accomplished and flourishing manhood.

No. 4. Sincerity and truth form the basis of every virtue.

No. 5. Whatever purifies, fortifies also the heart.

No. 6. Time once past never returns.

No. 7. The moment which is lost, is lost forever.

No. 8. He that can not live well to-day, will be less qualified to live well to-morrow.

No. 9. Charity, like the sun, brightens every object on which it shines.



No. 10. Reveal none of the secrets of thy friend.

No. 11. He that hath pity on the poor, lendeth to the Lord.

No. 12. If thine enemy be hungry, give him bread to eat.

15. *Classification of Letters according to the nature of the Sounds which they represent.*

The letters of the alphabet consist of two general classes, to wit: *vowels* and *consonants*.

A *VOWEL* is a letter representing a simple inarticulate sound, as, a, e, i, o, u. (L., *vox*, the voice, the vowels being *voice* sounds.)

A *CONSONANT* is a letter which can be perfectly sounded only in connection with a vowel, as b, c, d. (L., *con*, together; and *sonans*, sounding.)

Another division of letters is the division into *vocals*, *subvocals*, and *aspirates*.

The *VOCALS* are the same with the vowels. (L., *vox*, the voice.)

The *SUBVOCALS* are those consonants which have an imperfect vocality. They are b, d, g, j, l, m, n, ng, r, v, z, zh and th, as heard in *then*.

The *ASPIRATES* are those consonants whose enunciation is characterized by a breathing, which is entirely unaccompanied by vocality. The aspirates are f, k, p, s, t, h, ch, sh, wh and th, as heard in *thin*. (L., *ad*, at; and *spiro*, to breathe.)

The consonants have also been divided into *mutes* and *semivowels*.

The *MUTES* can not be heard at all, except in combination with the vowels. They are k, p, and t. (*Mute*, dumb.)

The *SEMIVOWELS* are capable of being sounded imperfectly without the aid of the vowels. All the consonants except k, p, and t, are semivowels.

The *LIQUIDS* are the letters l, m, n, ng, and r. They are called *liquids*, on account of the smoothness of their sound.

The *LABIALS* are consonants, which require the aid of the lips in their articulation, as b, p, m, w, wh, f, and v. (L., *labium*, a lip.)

The *DENTALS* are consonants, which require the aid of the teeth in their articulation, as f and v. (L., *dens*, a tooth.)

The *LINGUALS* are consonants, which require the aid of the tongue in their articulation, as d, t, th, l, n, r, s, and z. (L., *lingua*, the tongue.)

The *PALATALS* are consonants, which require the aid of the palate in their articulation, as t, d, and l.

The *SIBILANTS* are hissing consonants, as s, sh, and th sharp. (L., *sibilo*, to hiss.)

16. *Of Figures of Speech.*

A *FIGURE OF SPEECH* is a mode of expression in which the words are to be understood otherwise than in their natural and proper sense.

A *TROPE* is a figure in which a single word is *turned* from its natural sense. (Gr., *τροπή* [*trope*], a turning.)

*Tropical*, turned from its natural and proper sense; as, the *tropical* use of a word.

*Literal*, according to the *letter*. (L., *litera*, a letter.)

NOTE 1.—A sense that coincides with the natural and proper import of the words is said to be *literal*.

NOTE 2.—According to Lord, there are nine kinds of figures—the Comparison, the Metaphor, the Metonymy, the Synecdoche, the Hyperbole, the *Hypocatastasis*, the Apostrophe, the Prosopœia, or Personification, and the Allegory, or Parable.

“A *COMPARISON*, or *SIMILE*, is an affirmation of the likeness of one thing to another, and is expressed by *as*, *like*, *so*, or some other term of resemblance.”

EXAMPLES.—His eyes were as a flame of fire, and his voice as the sound of many waters.—*Rev. i: 14.*

She walks in beauty like the night  
Of cloudless climes and starry skies;  
And all that's best of dark and light,  
Meets in the aspect of her eyes.—*Byron.*

"A METAPHOR is an affirmation or representation, by words, that an agent, object, quality or act is that which it merely resembles."

EXAMPLES.—God is a sun and a shield.—*Ps. lxxiv: 11.* The fields smile. The skies frown.

All flowers will droop in absence of the sun  
That waked their sweets.—*Dryden.*

And this our life, exempt from public haunts,  
Finds tongues in trees, books in the running  
brooks,

Sermons in stones, and good in everything.—*Shakspeare.*

(Gr., *μετα* [*meta*], over, and *φερο* [*phero*], to carry.)

"The METONYMY is a change of name, by the denomination of a thing by a noun that is not its proper nor its metaphorical denominative, but is the proper name of something with which, as a scene, place, cause, effect, or source, it is intimately connected."

EXAMPLES.—A clear head, for a clear mind.  
A good table, for good food.

In these green days  
Reviving sickness lifts her languid head,  
Life flows afresh, and young-eyed health exalts  
The whole creation round.—*Thomson.*

Here sickness and health are put for the persons who are the subjects of them.

(Gr., *μετα* [*meta*], denoting change; and *ωνυμα* [*onyma*], a name.)

"The SYNECOCHE is the use of a term that properly denotes only a part of a thing, or one of a kind, in place of one that denotes the whole; or of one that denotes the whole, instead of one that signifies only a part; as, a species for a genus, or a genus for a species; a day for time; the hand for the whole person." (Gr., *συν* [*syn*], together; and *εκτεχωμαι* [*ecdechomai*], to take.)

"The HYPERBOLE is an exhibition of things as greater or less in dimensions, more or less in number, or better or worse in kind, than they really are; as when we say of a large man, he is a giant; or of a small one, he is a pigmy." (Gr., *υπερ* [*hyper*], beyond; and *βαλλω* [*ballo*], to cast.)

"A HYPOCATAS'TASIS is a substitution, without a formal notice, of an act of one kind, with its object or conditions, for another, in order, by a resemblance to, to exemplify that for which the substitute is used. Thus, a person attempting to accomplish something which, either from its nature or his condition, is impossible, or extremely difficult, is said to 'undertake to force his bark against wind and tide,' a work of one kind which is known to be hopeless, being employed to exemplify the impracticableness of the other."

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea, come buy wine and milk, without money and without price.—*Is. lv: 1, 2.*

"Here hunger and thirst, necessities of the body, are substituted for the analogous wants of the soul; and water, milk, honey, and bread, for the gifts of grace, by which those spiritual wants are supplied." (Gr., *υποκαταστασις* [*hypocatastasis*], a substitution.)

"An APOSTROPHE is a direct address, in a speech, argument, narrative, or prediction, to a person or object that is the subject of the discourse; or to one who hears, and is to form a judgment respecting it; as when an advocate in a plea suspends his narrative or argument to the jury, and makes an appeal to the judge; or when an orator, in depicting the life of one who has departed, arrests the story, and addresses himself directly to the dead as though he were present and aware of what is taking place." "Immaterial things are often apostrophized; and in these instances the objects addressed are also treated according to their proper nature."

EXAMPLES.—  
Domestic happiness, thou only bliss  
Of Paradise that has survived the fall!  
Though few now taste thee unimpaired and pure,  
Or, tasting, long enjoy thee.—*Cowper.*  
O, memory! thou fond deceiver,  
Still importunate and vain;  
To former joys recurring ever,  
And turning all the past to pain.—*Goldsmith.*  
Hail, holy light! offspring of heaven, first-born.  
*Milton.*

(Gr., *απο* [*apo*], aside; and *στρεψη* [*strophe*], a turning.)

"The PROSOPOPÆIA, or PERSONIFICATION, is an ascription of intelli-

gence to an impersonal thing, by addressing it as though it had the organs of hearing, sight, or motion; or ascribing to it the actions and passions of men."

EXAMPLES.—Give ear, O ye heavens, and I will speak! and hear, O earth, the words of my mouth!—*Deut. xxxii.*: 1, etc. Awake, awake, be clothed with thy strength, O Zion! clothe thyself with thy glorious garments, O Jerusalem, thou holy city!—*Is. li.*: 1, etc. Wisdom hath builded her house, etc.—*Prov. ix.*: 1, etc.

But knowledge to their eyes her ample page,  
Rich with the spoils of time, did he'er unroll.  
Gray.

O, dire Ambition! what infernal power  
Unchained thee from thy native depth of hell.—  
Brown.

Death! great proprietor of all! 't is thine  
To tread out empires and to quench the stars.—  
Young.

(Gr., προσωπ [prosops], a person; and ποιειο [poieio], to make.)

"The ALLEGORY is the use of intelligences acting in one sphere or relation, to exemplify and illustrate their own or the agencies of others in another; or the use of unintelligent agents in a natural or supposititious relation, to exemplify the conduct of men." (Gr., αλλος [allos], other; and αγορευω [agoreuo], to speak.)

EXAMPLES.—Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it; etc.—*Ps. lxxx.* The parable of the sower is an allegory; but the parable of the grain of mustard seed is a mere comparison.

NOTE.—A Parable is a short narrative designed to exemplify some moral truth. (Gr., παραβαλλω [paraballo], to compare.)

A FABLE is a short allegorical story to which the moral or lesson which it teaches is commonly subjoined. (L., fabula, a story.)

ACKNOWLEDGMENT.—Most of the foregoing definitions have been borrowed from David N. Lord's excellent and interesting work on "The Characteristics and Laws of Figurative Language."

## 17. Sundry Grammatical Terms.

GRAMMAR is the science of language.

NOTE.—According to the etymology and original application of the term, grammar is the science of written language; but the term is now used to signify the science of language in general, whether written or spoken. (Gr., γραμμα [gramma], a letter; from γραφω [grapho], to write.)

ORTHOGRAPHY is the department of

grammar which treats of the rules for writing words with their proper letters. It also treats of the nature and power of letters. (Gr., ορθος [orthos], correct; and γραφω [grapho], to write or spell.)

ETYMOLOGY is the department of grammar which treats of the derivation of words and their various modifications. It also divides words into different classes called parts of speech. (Gr., ετυμον [etymon], the root of a word; and λογος [logos], a discourse.)

SYNTAX treats of the proper arrangement of words in sentences. It also treats of the agreement and government of words. (Gr., συν [syn], together; and ταξις [taxis], an arrangement, from τασσω [tasso], to arrange.)

PROSODY treats of the laws of versification. It also treats of quantity, accent and elocution. (Gr., προς [pros], concerning; and ωδη [o-de], song or poetry.)

A NOUN is a word used as the name of some person, place, or thing. (Fr., nom, from L. nomen, a name.)

A PRONOUN is a word used instead of a noun. (pro, instead of.)

AN ARTICLE is a word used to limit the meaning of a noun. (L., articulus, a little joint.)

NOTE.—The article derives its name from the circumstance, that in the Greek language the same word which answers to our definite article is also (after being slightly modified) used as a relative pronoun, and thus serves as a joint to connect the subordinate with the principal clause.

AN ADJECTIVE is a word added to a noun to express its quality. (L., ad, to; and jectus, thrown or put.)

A VERB is a word expressing action, being, or state. (L., verbum, a word.)

NOTE.—The name verb implies that the part of speech thus designated is the most important word of a sentence.

The ADVERB is thus called because it is added to a verb, etc., to modify the sense of the word to which it is added. (ad, added to.)

A PREPOSITION is a word which



serves to connect words, and show the relation between them.

NOTE.—The preposition derives its name from the circumstance, that in the formation of compound verbs in the Latin and Greek languages, the words called prepositions are placed before the simple verbs. In the English language these words may also be properly called prepositions, because they are placed before the nouns and pronouns which they govern in the objective case. (L., *præ*, before; and *pono*, [positum], to place.)

A CONJUNCTION is a word which serves to connect words and sentences. (L., *con*, together; and *jungo* [*junctum*], to join.)

AN INTERJECTION is a word thrown in between the parts of a sentence to express some emotion of the mind. (L., *inter*, between; and *jicio* [*jectum*], to cast.)

INDICATIVE, pointing out. (L., *in*, at; and *dico*, to point.)

NOTE.—The *Indicative Mood* has its designation from the circumstance, that it is used in definitely pointing out the fact which it asserts.

*Potential*, possessing or expressing power or ability. (L., *potens*, possessing power.)

NOTE.—The *Potential Mood* has its designation from *can*, one of the signs of that mood.

SUBJUNCTIVE, subjoined. (L., *sub*, after, and *jungo*, to join)

NOTE.—The *Subjunctive Mood* has its designation from the circumstance, that a verb in this mood can never be used independently, but is always *subjoined* to a verb in some other mood.

IMPERATIVE, expressing a command.

NOTE.—The *Imperative Mood* has its designation from the circumstance, that the expression of a command is one of the uses of this mood.

INFINITIVE, not limited. (L., *in*, not, and *finitus*, limited.)

NOTE 1.—The *Infinitive Mood* has its designation from the circumstance, that the verb in this mood expresses the sense in a general manner, and is not limited in its form to agree, in number and person, with a subject.

NOTE 2.—The infinitive form is always used as the proper name of any particular verb; as, *To be*, *To love*, *To go*.

## OF LITERARY SCHOOLS.

A SCHOOL is, 1. A place or establishment in which persons are instructed in the arts and sciences. 2. The collective body of pupils in any place of instruction. 3. A sect in philosophy or religion. (Gr., *σχολή* [*schol'-le*], leisure.)

A *Scholar* is, 1. A member of a school. 2. Any one who learns of a teacher. 3. A person possessed of the knowledge communicated in schools.

The *Schoolmen* were divines and philosophers of the middle ages, who adopted the principles of Aristotle, and spent much of their time on points of nice and abstract speculation. They were so called because they taught in the schools of divinity established by Charlemagne.

*Scholastic*, 1. Pertaining to a scholar or to schools; as, *scholastic* learning. 2. Pertaining to the schoolmen; as, *scholastic* divinity.

ACADEMIA, a place near Athens,

where Plato taught philosophy. Hence,

*Academy*, 1. A school holding a rank between a common school and a college. 2. A society of learned men, united for the advancement of the arts or sciences.

*Academician*, a member of an academy, or society for the advancement of the arts and sciences.

*Academic*, pertaining to schools of the highest grade; as, *academic* honors.

A COLLEGE, in a general sense, is a body of men bound together by the same laws and customs. Hence, a society of persons engaged in the pursuits of literature, including officers and students. (L., *collego*, to gather together.)

UNIVERSITAS, in the middle ages, signified the whole body of students, or of teachers and students, assembled in a place of education, with corporate privileges, and under laws of

their own. (*Universus*, including, the whole.) Hence,

*University*, an establishment for the purposes of instruction in all or some of the most important divisions of science and literature, and having the power of conferring certain honorary dignities termed degrees.—*Brande*.

A SEMINARY is, literally, a piece of ground where seedling plants are nurtured till they are fit for transplantation. Hence, *metaphorically*, a school.

NOTE 1.—By this metaphor the pupils are represented as seedling plants, and the school as the nursery.

NOTE 2.—The application of the term seminary is restricted, by custom, to schools of the middle and higher grades. (L., *seminarium*, a nursery of seedling plants; from *semen*, a seed.)

GYMNASIUM, in *Germany*, a school corresponding to a college in the United States. (Gr., γυμνασιον [*gymnasion*], in *Ancient Greece*, a place for athletic exercises. The literary gymnasium serves to exercise and discipline the powers of the mind.)

The FACULTY of a college or university consists of the president, professors, and tutors. (L., *facio*, to do; whence *faculty*, the power of doing; whence *faculty*, a body of men invested with the power or right to do certain things.)

The *Faculties*, in universities, are four: divinity, law, medicine, and the liberal arts.

The LIBERAL ARTS, in the schools of the middle ages, were seven: grammar, logic, rhetoric, arithmetic, geometry, astronomy and music. (*Liberal*, becoming a *free-born* person, in contradistinction to the *servile* arts, or those practiced by slaves. (L., *liber*, free.)

The HUMANITIES, in the universities, include grammar, rhetoric, the Latin and Greek languages, and poetry. (Thus called on account of their *humanizing* influence.)

A PROFESSOR is one who *professes*, and publicly teaches any branch of learning.

A TUTOR is, properly, a guardian or protector. (L., *tueor*, [tuitum] to protect.) Hence, 1. A private teacher who is also charged with the general care of the young person whom he instructs. Hence, 2. An under teacher in a college.

An USHER is an assistant teacher in a school.

A PUPIL was, primarily, a young person under the care of a guardian. Hence, A youth under the care of an instructor or tutor.

A STUDENT is, 1. Any one who is habitually engaged in *study*. Hence, 2. A learner in an academy or college.

### Of Academic Degrees.

DEGREES are marks of distinction conferred on students, as a testimony of their *degree* of proficiency in the arts and sciences.

To *Graduate* is to receive a *degree* from a college or university. (L., *gradus*, a degree.)

A BACHELOR OF ARTS is a person who has taken the first degree in the liberal arts and sciences.

A *Baccalaureate* is the degree of bachelor.

A MASTER OF ARTS is one who has taken the second degree in a college or university.

A DOCTOR is one who has passed all the degrees of a faculty, and is empowered to practice and teach it; as, a *doctor* of divinity, of law, or of medicine.

A *Doctorate* is the degree of a doctor.

An UNDERGRADUATE, in a university or college, is a student who has not taken his first degree.

NOTE.—In the colleges of the United States, there are four classes of undergraduates—*freshmen*, *sophomores*, *juniors*, and *seniors*.

FRESHMEN are collegiate students in the first year of their course.

SOPHOMORES are collegiate students in their second year.

JUNIORS are collegiate students in their third year.

SENIORS are collegiate students in their fourth and last year.

## OF LITERARY PRODUCTIONS.

A COMPOSITION consists of words *put together* in writing, expressive of ideas in relation to some specific subject. (*Compose*, to *put together*; from *L.*, *con*, together, and *pono* [*positum*], to put.)

A TREATISE is a composition of some length in which the principles involved in some subject are *handled*. (Eng., *treat*, from *Fr.*, *traiter*, from *L.*, *tracto*, to handle.)

A TRACT is a short treatise. (*L.*, *tractatus*, from *tracto*, to handle.)

An ESSAY is an *attempt* made in writing to treat or discuss some subject. *Fr.*, *essayer*, to attempt.)

A WORK is a product of literary labor.

NOTE.—The term *work*, in the singular, designates a composition of some length. The *works* of an author are his collective writings.

A COMPILATION consists of passages collected from different authors into a book or pamphlet. (*L.*, *con*, together; and *pilo*, to pillage.)

A SUMMARY is a brief statement, either written or oral, of the leading ideas or facts connected with any subject.

A COMPENDIUM is a treatise comprehending the chief heads of a subject in a small compass. (*L.*, *con*, together; and *pendo*, to hang.)

AN ABRIDGMENT consists of the substance of a larger work embraced in a small compass. (*Fr.*, *abrégé*, to shorten.)

AN E-PIT' O-ME is, 1. An abridgment. 2. A treatise embracing the facts of a subject, or the principles of a science in a small compass. (*Gr.*, *ἐπι* [*epi*], off; and *τομή* [*to-me*], a trimming or cutting.

## OF BOOKS.

A BOOK consists of a composition or collection of compositions, written or printed on a number of separate sheets of paper or pieces of parchment, bound, stitched, or otherwise fastened together. (*Ger.*, *buch*, the beech tree, because writing was primarily done on the bark of the *beech*, and of other trees and plants.)

A VOLUME is as much of a work as is bound, stitched, or otherwise united in one parcel. (*L.*, *volumen*, a roll, because, anciently, a book consisted of pieces of parchment fastened together, end to end, and the whole being wrapped around a roller. A volume of this kind, when unfolded, was often a great many yards in length.)

A TOME is a single volume of a work containing more volumes than one. (*Gr.*, *τομος* [*tomos*], a section, from *τεμνω*, *τετομα* [*temno*, *tetoma*], to divide by cutting.)

A PAMPHLET is a small stitched book.

A FOLIO is a volume in which a

sheet is folded so as to form two leaves. (*L.*, *folium*, a leaf.)

A QUARTO, or 4to, is a book of the size of the fourth of a sheet. (*L.*, *quartus*, fourth.)

AN OCTAVO, or 8vo., is a book consisting of sheets folded so as to form eight leaves each. (*L.*, *octavus*, eighth.)

A DUODECIMO, or 12mo., has twelve leaves to the sheet. (*L.*, *duodecimus*, twelfth.)

LIBER, a book. (*L.*, from *liber*, bark, which was the material of which books were first made.) Hence,

*Library*, a collection of books.

BIBΛΟΣ [*BIBLOS*], a book. (*Gr.*) Hence,

*Bible*, the Book, by way of eminence.

*Bibliography*, a history or description of books. (*Gr.*, *γραφη*, a description.)

*Bibliop'olist*, a bookseller. (*Gr.*, *πωλεω* [*poleo*], to sell.)

*Bibliomani'a*, a rage for possessing rare and curious books. (*Gr.*, *μανία* [*mania*], madness.)



## OF POETRY.

POETRY consists of beautiful thoughts expressed in measured language. (Gr., *ποιέω* [*poieo*], to make or invent.)

*Poesy*, is a poetic form of the word *poetry*.

A *Poet* is a writer of poetry.

A *Poem* is a poetical composition.

A *VERSE* is a line in poetry. (L., *verto* [*versum*], to turn.)

*Versify*, to make verses. (*fy*, from L., *facio*, to make.)

A *Foot* is a certain number of syllables constituting part of a verse.

An *IAMBUS* is a foot consisting of two syllables, of which the first is short the second long, as *alone*. The following consists of three iambs:

The spa | cious fir | mament | on high.

The *TROCHEE* consists of two syllables, the first long and the second short; as, *army*. The following line consists of trochees:

On a | mountain | stretched be | neath a |  
hoary | willow.

A *DACTYL* is a foot, consisting of one long, followed by two short syllables, so that this foot resembles a finger, which is composed of one long and two short bones; as *amity*. (Gr., *δακτυλος* [*dactylos*], a finger.)

An *ANAPÆST* consists of three syllables, of which the first and second are short and the third long. (Gr., *αναπαίω* [*anapaio*], to invert, because an *anapest* is an inverted *dactyl*. The following line consists of anapests:

I am mon | arch of all | I survey.

A *SPONDEE* consists of two syllables, both long. In the following line the second and fifth feet are *spondees*:

Up the | high hill | he heaves | a huge | round stone.

A *METER* OR *MEASURE*, in some varieties of Greek poetry, consists of a single foot, and in other varieties it consists of two feet. (Gr., *μετρέω* [*metreo*], to measure.)

A *Dimeter* is a verse of two measures. (*di*, two.)

A *Trimeter*, is a verse of three measures. (*tri*, three.)

A *Tetrameter* is a verse of four measure. (*tetra*, four.)

A *Pentameter* is a verse consisting of five measures. (*pente*, five.)

A *Hexameter* is a verse consisting of six measures. (*hexa*, six.)

*Meter*, or *Measure*, in English versification, includes the ideas of the kind of feet, the number of feet in a line, and the number of lines in a stanza.

A *LONG METER* stanza consists of four lines, with four iambs in each line.

A *COMMON METER* stanza consists of four lines of iambic feet, the first and third lines having four feet, and the second and fourth, three feet.

The *SHORT METER* stanza consists of four lines of iambic feet, the first, second, and fourth, having three feet, and the third having two feet.

*ENGLISH HEROIC MEASURE* consists of lines of five iambs each, diversified occasionally by the intermixture of spondees and trochees.

*Long Meter.*

Before Jehovah's awful throne,  
Ye nations bow with sacred joy:  
Know that the Lord is God alone;  
He can create and he destroy.

*Common Meter.*

When all thy mercies, O, my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise!

*Short Meter.*

Come sound his praise abroad,  
And hymns of glory sing;  
Jehovah is the sovereign Lord,  
The universal King.

*Heroic Measure.*

Ye Nymphs of Solyma, begin the song,  
To heavenly themes sublimer strains belong.

NOTE.—The terms *long*, *common*, and *short*, when applied to meters, are spoken only of hymns in relation to the tunes in which they may be sung, in which relation all other meters are included under the general title of *proper* or *peculiar*.

An *ALEXANDRINE* is a verse of six

iambic feet, and was thus named from its having been used in a poem written in French on the life of Alexander. The second of the following lines is an *Alexandrine*.

A needless Alexandrine ends the song,  
That like a wounded snake drags its slow length  
along.

A HEMISTICH is the half of a verse or line. (Gr., *hemi*, half; and *stichos*, a verse.)

A DISTICH consists of two verses. (*di*, two.)

A COUPLET consists of two lines associated together.

A TRIPLET consists of three lines associated together.

A QUATRAIN is a stanza of four lines rhyming alternately.

A STANZA consists of a complete series of lines of poetry.

NOTE.—Any two stanzas of the same piece always consist of the same number of lines, the several lines of each stanza having the same number of feet, and same kind of feet, with the corresponding lines of the other stanzas.

RHyme is a correspondence of sound in the last syllables of verses.

BLANK VERSE is poetry in which there are no rhymes.

AN EPIC is a poem of an elevated character, describing, generally, the exploits of heroes.

LYRIC POETRY was originally such as was designed to be sung with an accompaniment of the *lyre*. Hence, any metrical compositions designed to be sung.

A SONNET is a short poem.

THE ROUNDELAY is an ancient kind of poem of thirteen lines, of which eight were in one kind of rhyme and five in another.

AN ELEGY is a mournful or plaintive poem.

*Elegiac*, pertaining to elegy; as, *elegiac* verse.

DOGGEREL is an epithet given to a loose, irregular measure in burlesque poetry.

A BARD, among the ancient Celts, was one who composed and sung verses in honor of the achievements of princes and brave men. Hence, in modern usage, a poet.

THE TROUBADOURS were a school of poets who flourished from the eleventh to the latter end of the thirteenth century, principally at Provence, in the south of France, and also in the north of Italy.

### The Drama.

THE DRAMA is a species of poem in which the action or narrative is not related, but represented. (Gr., *drao* [drao], to act.)—*Brande*.

TRAGEDY (from Gr., *tragos* [tragos], a goat; and *ode* [o-de], a song) is a drama in which the diction is elevated, and the catastrophe melancholy.

NOTE.—The name is usually derived from the ancient Greek custom of leading about a goat in procession at the festivals of Bacchus, in whose honor those choral odes were sung, which were the groundwork of the Attic tragedy. Some recent writers, however, have given a new explanation of the word *tragos*, considering it an ancient Greek adjective, and translating it "melancholy," or "lamentable."—*Brande*.

*Tragic*, or *Tragical*, 1. Pertaining to tragedy; as, a *tragic* poem. 2. Marked by mournful circumstances, such as the destruction of human life.

COMEDY is a species of drama, of which the characteristics, in modern usage, are, that its incidents and language approach nearly to those of ordinary life, and that the termination of its intrigue is happy. (Gr., *komos* [co-me], a village; and *ode* [o'-de], a song; because the original rude dialogues, intermixed with singing and dancing, out of which the early Greek comedy arose, were sung by rustic actors at village festivals.)—*Brande*.

*Comic*, or *Comical*, 1. Pertaining to comedy as distinct from tragedy; as, a *comic* actor. 2. Having the faculty or quality of exciting mirth; as, a *comical* fellow; a *comical* story.

A FARCE is a short piece of a low comic character. (L., *farcio*, to stuff.)

A PLAY is a dramatic composition.

AN ACT is a division of a play to be performed without interruption, after which the action is suspended to give respite to the performers.—*Webster*.

A SCENE was primarily the place where dramatic pieces were exhibited. (Gr., *σκηνη* [*scē'ne*], an arbor, dramatic representations having, it is supposed, originally taken place on spots of ground shaded with boughs of trees.) Hence,

A *Scene* is, 1. The curtain or hangings of a theater adapted to the play. 2. The imaginary place in which the action of a play is supposed to occur. The *scene* was laid in the king's palace. 3. The whole assemblage of objects displayed at one view. 4. A division of an act.

A THEATER is a building appropriated to the representation of dramatic spectacles. (Gr., *θεατρον* [*theaotrai*], to behold.)—*Brande*.

An *Amphitheater* is a double theater, or one of an elliptical figure; being, as its name imports, two theaters joined at the line of the proscenium, by which contrivance, all the spectators being ranged round on seats rising the one above the other, saw equally well what was passing in the arena, or space inclosed by the lowest range

of seats.—*Brande*. (Gr., *αμφω* [*ampho*], double.)

A STAGE is an elevated platform.

The *Stage* is the floor on which theatrical performances are exhibited.

THE PROSCENIUM is a part of a theater where the drop-scene separates the stage from the audience, and beyond the orchestra.—*Brande*. (Gr., *προ* [*pro*], in front of, and *σκηνη* [*scē'ne*], the stage.)

THE ORCHESTRA is that part of the interior of a theater, situated immediately between the stage and the place assigned to the audience, and occupied by the musicians. (Gr., *ορχηστρα* [*orcheisthai*], to dance, from its having been, anciently, appropriated to the chorus and its evolutions.) *Brande*.

A CHORUS was a band of singers and dancers who performed odes in honor of the gods. The chorus formed an important part of the Greek tragedies and early comedies, which were interspersed with odes. *Brande*.

## OF MUSIC.

### 1. General Ideas.

MUSIC consists in any succession or combination of agreeable sounds.

A NOTE is a single musical sound.

A TONE is, 1. A smooth sound produced by vibrations performed in equal times; as, the *tone* of a bell, or of a lute-string. 2. The interval between two adjacent notes of the musical scale.

A CHORD is a combination of two or more sounds heard coterminously, forming a concord or a discord between them.—*Brande*.

CONCORD, or ACCORD, is the relation of two sounds agreeable to the ear, either in succession or consonance.—*Brande*.

A DISCORD is the relation of two sounds which the ear receives with

displeasure, whether used in succession or consonance.—*Brande*.

CONSONANCE, concord. (See *Sound*.)

DISSONANCE, discord. (See *Sound*.)

MELODY is the arrangement in succession of different sounds for a single voice or instrument.—*Brande*.

HARMONY is an agreeable combination of sounds heard at the same moment.—*Brande*.

### 2. To Sing.

TO SING is to utter musical sounds with the voice.

*Song*, 1. Singing. Noise, other than the sound of dance and *song*.—*Milton*. 2. A short poem designed to be sung.

A *Songster* is one that sings.

A *Dirty* is a poem to be sung.



A BALLAD is a popular song.

A LAY is a song; as, a soft *lay*; a joyous *lay*; immortal *lays*. (A poetical term.)

A CAROL is a lively and joyous song.

A HYMN is a religious song. The ancient pagans sang *hymns* in honor of their gods. Christians sing *hymns* in their religious services.

A PSALM is a sacred song; as, the *psalms* of David.

An ANTHEM was, *originally*, a hymn sung in alternate parts. In modern usage, a piece of music set to words taken from the Psalms, or other parts of the Scriptures.

A PEAN is a song of praise or triumph.

TO WARBLE is to modulate with turns and variations. Certain birds *warble* their songs.

TUNE is the relation of notes to each other, and the distances between them, wherefrom arises melody.—*Brande*.

A TUNE is a series of notes in some particular measure.

An AIR is a short piece of music adapted to words.

A STRAIN is, 1. A particular part of a tune. 2. A song.

The BURDEN is that part of a song which is repeated at the end of every stanza.

A REFRAIN is the burden of a song.

A SOLO is a movement, or part of a movement, in which only one voice or instrument is employed.—*Brande*.

DUET, a piece of music composed for two performers, either vocal or instrumental.—*Brande*.

A TRIO is a musical composition consisting of three parts.

A QUARTETTE is a piece of music arranged for four singers, or four instruments.

A CHOIR is a band of singers in different parts.

A CHORUS is a company of persons singing in concert.

A CONCERT is a musical entertainment.

An OPERA is a musical drama.

An ORCHESTRA is, 1. The part of a theater appropriated to the musicians. 2. The body of performers in the orchestra.

A BAND is a company of instrumental performers.

The MINSTRELS were an order of men in the middle ages, who subsisted by the arts of poetry and music, and sang to the harp verses composed by themselves or others. *Brande*.

MINSTRELSY is, 1. The art, or profession of a minstrel. 2. Music.

CANTO [*cantatum*], to sing. (L.) Hence,

*Cant*, to speak in an affected or singing tone.

*Canticle*, a song

*Canticles*, the Song of Solomon, one of the books of the Old Testament.

*Canto*, a division of a poem corresponding to what, in prose, is called a book. (From the idea that poems are designed to be sung.)

*Descant*, 1. A song.

The wakeful nightingale

Who all night long her amorous *descant* sung.

2. A discourse.

*Accent*, the sounding of a particular part, in a word, with a stronger tone of voice than the rest. (*ad*, at.)

*Precentor*, a leader of singing. (*præ*, before.)

*Recant*, to recall a former declaration. (*re*, back.)

NOTE.—The literal idea implied in the term *recant*, is that of singing an ode in contradiction to a former one, as was sometimes practiced by the poets. See the *Palinodia*, of Horace.

*Incantation*, a form of words said or sung in magical ceremonies. See Art., *Magic*.

*Chanter*, to sing. (Fr.) Hence,

*Chant*, a kind of church music in which prose is sung, with less variety of intonation than in common airs.

To *Chant*, 1. To sing. 2. To sing after the manner of a chant.

*Enchant*, See Art., *Magic*.

## OF POWER.

**MECHANICAL POWER** is that which produces, or tends to produce motion.

**MENTAL POWER** is the capability of thinking.

**VOLUNTARY POWER** is the capability of willing.

**MORAL POWER** is the capability possessed by one moral agent of influencing or controlling the actions of other moral agents.

**POLITICAL or CIVIL POWER** is the power of controlling the actions of men as members of civil communities.

**STRENGTH** is, 1. The power that lies in the muscular parts of the body. 2. The quality of bodies which enables them to sustain the application of force without breaking or yielding.

**NOTE.**—The term strength is susceptible of various figurative applications; as, *strength of mind*; *strength of style*; the *strength of a liquor*; the *strength of an obligation*.

**FORCE** is a power exerted or active.

**ENERGY** is, 1. Internal or inherent power. 2. A vigorous exertion of power. (Gr. *ἐνέργεια* [*energeo*], to operate inwardly.)

**VIGOR** is unimpaired power. (L., *vigeo*, to flourish.)

**ABLE**, having the power to do. (L., *habeo*, to have, because possession and power are inseparable.)

**Ability** is the power of doing.

**CAPACITY** is the quality of being able to receive or hold; as, the *capacity* of a vessel; mental *capacity*. (L., *capio*, to receive or contain.)

**Capable**, having capacity, either physical or mental; as, a room *capable* of holding one hundred persons; a mind *capable* of judging.

**MIGHT** is, 1. Bodily strength. 2. Power in general.

**POTENS**, powerful. (L.) Hence, *Potent*, 1. Physically strong or efficacious; as, a *potent* medicine. 2. Morally strong; as, a *potent* interest;

a *potent* argument. 3. Politically strong; as, a *potent* prince.

*Potentate*, a powerful prince or ruler.

*Potential*, expressing power or ability; as, the *potential* mood.

*Potency*, power or energy, either physical or moral.

*Omnipotent*, possessing almighty power. (L., *omnis*, all.)

*Omnipotence*, or *Omnipotency*, almighty power.

*Plenipotentiary*, a person invested with full power to transact any business. (L., *plenus*, full.)

*Impotent*, powerless, (*in*, not.)

*Impotence*, or *Impotency*, the want of power, either physical, intellectual or moral.

**STRONG**, endowed with great strength.

**VALEO**, to be strong. (L.) Hence,

*Valiant*, strong and courageous in battle.

**VALOR**, strength of mind in regard to danger.

*Valid*, having moral or legal force; as, a *valid* argument; a *valid* claim or title.

**Validity**, 1. Strength or force to convince; as, the *validity* of an argument. 2. Legal strength or force; as, the *validity* of a will.

**Value**, worth, *worth* being the inherent *power* of a thing to subserve a useful end.

*Avail*, to possess the power of being serviceable to us in effecting our purposes.

*Prevail*, *lit.*, to be strong above others. Hence, 1. To gain the victory or superiority. 2. To exert a general influence, as when we say that an opinion or custom *prevails*. 2. To *prevail on*, or *upon*, is to persuade or induce. (*Præ*, over or beyond.)

*Prevalent*, 1. Gaining advantage or superiority; as, *prevalent* arms. 2. Generally received; as, a *prevalent* opinion. 3. Extensively existing; as, a *prevalent* disease.

*Prevalence*, or *Prevalency*, superior strength or influence. 2. General reception or practice; as, the *prevalence* of an opinion; the *prevalence* of vice. 3. General existence or extension; as, the *prevalence* of a disease.

*Inval'id*, *in law*, having no force or efficacy; as, an *invalid* contract or agreement. (*in*, not.)

An *In'valid*, 1. A person who is weak or infirm. 2. A person who is disabled for the performance of military service.

*Invalidate*, 1. To destroy the validity of; as, to *invalidate* an agreement or contract. 2. To prove to be of no force; as, to *invalidate* an argument.

*Robur* [*roboris*], strength. (L.) Hence,

*Robust*, having strength from the size, texture, and sound health of the body.

*Corroborate*, 1. To strengthen; as, to *corroborate* the nerves: to *corroborate* the judgment, authority, or habits. 2. To confirm, or make more certain; as, to *corroborate* a statement.

*Corroborative*, 1. Having the power to give additional strength. 2. Tending to confirm.

A *Corroborative*, a medicine that strengthens.

*Corroborant*, strengthening; as, a *corroborant* medicine.

A *Corroborant*, a medicine that strengthens.

*Stout*, large and strong.

*Lusty*, full of health and strength.

*Fortis*, strong. (L.) Hence,

*Fortify*, to strengthen.

*Fortitude*, strength and firmness of mind, which enables a person to bear pain or adversity without depression or despondency.

*Forte*, the strong point, or the art or department in which a person excels.

$\Delta\text{YNAMIS}$  [*DYNAMIS*], power. (Gr.) Hence,

*Dynam'ics*, *lit.*, the doctrine of force or power; but as force or power is

known to us in no other way than by its effect, that is, by the *motion* which it produces in the body on which it acts, and is measured by that motion, *dynamics* may be defined to be the science which treats of the motion of bodies.—*Brande*.

*Dynamic*, or *Dynamical*, pertaining to force or power.

*Dynamometer*, an instrument for measuring power of any kind. (Gr.,  $\mu\epsilon\tau\rho\epsilon\omicron\varsigma$  [*metreo*], to measure.)

*Puissant*, powerful; as, a *puissant* arm; a *puissant* prince.

*Puissance* is, 1, Muscular force. The chariots were drawn, not by the strength of horses, but by the puissance of men.—*Destruction of Troy*. 2. Political power; as the power and *puissance* of the king.—*Shakspeare*. (Fr., *pouvoir*, to be able.)

*Weak* or *Feeble*, deficient in power, strength, or force.

NOTE.—*Weak* is the familiar and universal term; *feeble* is suited to a more polished style.—*Crabbe*.

A *FOIBLE* is a moral weakness. Toward the failings and *foibles* of others we may be indulgent, but should be ambitious to correct them in ourselves.—*Crabbe*. (Fr., *foible*, weak.)

*INFIRMITY* is weakness, resulting from sickness or decay of the frame. (L., *in*, privative; and *firmus*, strong.)

*DEBILITY* is a deficiency in the muscular power of the body. (L., *debilis*, from *de*, privative, and *habilis*, from *habeo*, to have. *Debility*, therefore, literally signifies a deficiency, or not having.)

*Imbecility* is feebleness, either of body or mind.

NOTE.—*Bodily imbecility* lies in the whole frame, and renders it almost entirely powerless. *Mental imbecility* is such a degree of weakness of mind as disqualifies the individual for the discharge of the common duties of life. (L., *imbecilis*, unsupported by a staff, from *in*, privative; and *baculus*, a staff.)

To *Enervate*, is, *lit.*, to unnerve. Hence, to enfeeble. (L., *e*, privative; and *nervus*, a nerve.)



## OF CAUSE AND EFFECT.

A CAUSE is that from which anything proceeds, and without which it could not have existed.

*Causation* is the act of causing.

AN EFFECT is that which necessarily flows from a cause. (L., *efficio* [effectum], to cause or bring about.)

A CONSEQUENCE is that which follows from some act, practice, habit, or event, but not directly and necessarily. Diseases are frequently the

mere effects of intemperance, and poverty is not unfrequently a consequence of the same vice. The destruction of the fruits of the earth may be the immediate effect of a severe and untimely frost; and a famine may be a consequence of this occurrence. (L., *consequens*, following.)

RESULTS are effects which proceed from particular efforts. (L., *resilio* [resultum], to rebound.)

## OF CHANCE.

HAP, that which comes suddenly and unexpectedly.

To *Happen* is to come suddenly and unexpectedly.

*Happy*, receiving good from something that comes to one unexpectedly.

To *FALL* out is to happen.

To *Befall* is to happen to. (Usually spoken of the happening of ill.)

CASUAL, that happens; as, a casual meeting. (Lit., falling unexpectedly; from L., *cado* [casum], to fall.)

AN ACCIDENT is that which falls to one unexpectedly. (L., *ad*, to; and *cadens*, falling.)

To *OCCUR* is to come in one's way unexpectedly. (L., *ob*, in one's way; and *curro*, to run.)

CHANCE is the cause of that which falls out. (L., *cadens*, falling.)

The PROBABILITY of a future and uncertain event is the degree of likelihood that it will happen.

NOTE.—The probability of the occurrence of any event is measured by a fraction, the numerator of which expresses the number of chances favorable to the occurrence, and the denominator the whole number of chances favorable and unfavorable.—*Brande*.

FORS, chance. (L.) Hence,

*Fortune*, 1. The good or ill that befalls a man. 2. The power that, according to the heathen notion, has the distribution of good and evil.

*Fortunate*, favored by fortune.

*Fortuitous*, brought about by chance; as, a fortuitous concurrence of atoms.

RANDOM, left to chance; as, a random blow.

*Lot*, in the heathen acceptation of the term, is chance or fortune.

*Lot*, in the Christian acceptation of the term, is the determination of Providence.

DANGER is the chance of loss, pain, or other evil. (L., *damnum*, loss.)

JEOPARDY is exposure to death, loss, or injury.

PERIL is great personal danger. In perils of the waters; in perils among false brethren.—2 Cor. xi. (L., *periculum*, a trial.)

RISK is danger incurred, with a reasonable prospect of some advantage to be gained.

HAZARD is danger inconsiderately incurred, or it is danger incurred, in cases where the probabilities are adverse to the success of the enterprise.

To *VENTURE*, or To *ADVENTURE*, is to engage in a doubtful enterprise after having balanced probabilities, and concluded that the chances are in favor of success.

## OF FATE.

FATE is, 1. According to the notions of some of the philosophical sects of antiquity, a divine decree by which the order of things is unchangeably fixed. 2. An imaginary power that forms plans and chains of causes, and determines what shall be the condition of every individual. 3. Death. (L., *fatum*, a decree; from *for* [*fatum*], to utter.)

The *Fates*, in mythology, were three sister goddesses, named *Clotho* (Spinster), *Lachesis* (Allotter), and *Atropos* (Unchangeable), whose office it was to spin the destinies of men, and break the threads when their appointed hours of death came.—*Brande*.

*Fatal*, 1. Proceeding from fate. These things are *fatal* and necessary.—*Tillotson*. 2. Causing death or destruction; as, a *fatal* disease.

*Fatality*, according to certain philosophical systems, is a fixed and unalterable course of things, independent of God or any controlling cause.

*Fatalism* is the doctrine that all things take place by inevitable necessity.

DESTINY, according to many of the heathen philosophers, was a secret or invisible power or virtue, which, with incomprehensible wisdom, regulated all the occurrences of this world,

which, to human eyes, appear irregular and fortuitous. The Stoics, on the other hand, understood by destiny a certain concatenation of things which, from all eternity, follow each other of absolute necessity, there being no power able to interrupt their connection.—*Brande*. (L., *destino* [*destinatum*], to appoint.)

*Predestination* is the belief that God has, from all eternity, decreed whatever comes to pass. (*præ*, beforehand.)

NECESSITY is the scheme which represents all human actions and feelings as linked in a chain of causation, determined by laws in every respect analogous to those by which the physical universe is governed.—*Brande*.

A *Necessitarian* is one who advocates the doctrine of philosophical necessity.

*Necessary*, 1. That cannot be otherwise. It is *necessary* that every effect should have a cause. 2. Indispensable; as, air is *necessary* to support animal life. 3. Unavoidable; as, a *necessary* inference. 4. Acting from necessity or compulsion. The question has been much discussed whether man is a free, or a *necessary* agent.—*Webster*.

## TO AVOID.

To AVOID is, from the apprehension of danger or unpleasant consequences, to keep at a distance from, or to keep from doing. *Literally*, to keep one's-self *void*, or free from. (From *void*, empty or free from.)

To SHUN is, with care, to keep out of the way of a thing, or to avoid coming in contact with it. We *shun* the company of a person whom we dislike. The mariner *shuns* a dangerous rock.

To ESCHEW is to shun either from

fear, from natural aversion, or from moral principle; as, to *eschew* evil.

NOTE.—*Shun* and *eschew* are both, etymologically, allied to *shy*.

To ELUDE is to get one's-self out of the way of by artifice; as, to *elude* pursuit; to *elude* a blow. (L., *e*, out of the way of; and *ludo* [*lusum*], to play or practice a trick.)

*Elusion* is the act of getting one's-self out of the way of by having recourse to artifice.

*Elusive*, practicing elusion.

To **ESCAPE**, is, 1. By an effort or by some expedient to disengage one's-self from what is disagreeable. 2. To be unaffected by an evil by which we were threatened.

To **EVADE**, is, 1. To avoid by dexterity; as, to *evade* a blow. 2. To escape by artifice; as, the thief *evaded* his pursuers. 3. To elude by subterfuge, sophistry, address, or ingenuity; as, to *evade* the force of an argument. (L., *evado*, [*evasum*], from *e*, out of the way of; and *vado*, to pass.)

**Evasion** is, 1. The act of evading. 2. Artifice to elude or avoid; as an *evasion* of an argument; an *evasion* of a direct answer.

**Evasive**, using evasion or artifice to avoid; as, an *evasive* answer.

**VITO** [*vitatum*], to shun. (L.) Hence,

**Evitable**, that may be shunned. (*Little used*.) (*e*, out of the way of.)

**Inevitable**, that can not be shunned; as, an *inevitable* calamity, (*in*, not.)

To **FLEE**, is to hasten from danger.

**FUGIO** [*fugitum*], to flee. (L.) Hence,

**Fugitive**, fleeing from danger, pursuit, or servitude; as, a *fugitive* slave.

A **Fugitive**, one who flees.

**Fugacious**, volatile, that is flying or fleeing away.

**Fugacity**, volatility; as the *fugacity* of spirits.

**Refuge**, 1. Shelter from danger.

2. That which shelters from danger.

**Refugee**, one who flees to a shelter or place of safety.

## OF SAFETY.

**SAFE**, 1. Free from danger of any kind; as, *safe* from enemies; *safe* from disease. 2. Free from hurt, injury, or damage; as, the vessel arrived *safe* in port; we got *safe* home. 3. Conferring safety; as, a *safe* guide; a *safe* harbor.

**Safety** is, 1. Freedom from danger. 2. Exemption from hurt, injury, or loss. 3. Preservation from escape.

To **Save**, is, 1. To preserve from injury or evil of any kind. 2. To hinder from being spent or lost; as, to *save* money; to *save* time.

A **Savior** is one who saves.

THE **Savior** is He who saves men from sin and eternal death.

**SALVUS**, safe. (L.) Hence,

**Salvation**, 1. The act of saving from any great calamity. 2. A saving from sin and a liability to eternal death.

**Salvable**, that may be saved, or received to everlasting happiness.

**Salvage**, in commerce, a reward or recompense allowed by law for the saving of a ship or goods from loss at

sea, either by shipwreck, fire, etc., or by enemies or pirates.—*Park*.

**SECURUS**, free from care or uneasiness. (L., from *se*, without; and *cura*, care or anxiety.) Hence,

**Secure**, 1. Free from apprehension of danger. 2. Free from danger.

**Security**, 1. Freedom from fear or apprehension. 2. Exemption from danger. 3. That which is the cause of exemption from danger.

An **ASYLUM** was *anciently* a place of refuge to which criminals might fly, and from which it was considered the greatest impiety to take them by force.—*Brande*. (Gr., *a*, privative; and *συλαω* [*sylao*], to rob.)

NOTE.—This privilege was given to many of the temples, altars, and statues of the gods.—*Brande*.

An **Asylum**, in modern usage, is a place for the reception of the unfortunate; as, an *asylum* for the blind.

To **PROTECT** is to cover from danger or injury. (L., *pro*, against; and *tego* [*tectum*], to cover.)

**Protection** is the act of covering



from danger, or from liability to injury or loss.

A *Protection* is that which secures against danger, injury, or loss.

To *SHIELD*, is to cover against that which would harm.

A *Shield* is a broad piece of defensive armor.

To *SHELTER* is to cover from violence, injury, annoyance or attack.

A *Shelter* is that which covers from injury or annoyance.

NOTE.—*Shield* and *Shelter* are etymologically allied.

To *DEFEND*, is, *lit.*, to strike away from. (L., *de*, away from; and *fendo* [*fensum*], to strike.) Hence, to secure against attacks or evil of any kind.

*Defense* is the act of repelling violence, or of securing against harm or annoyance.

A *Defense* is that which secures against violence, harm, or annoyance.

To *WARD OFF* is to turn aside the approach of anything that is mischievous; as, to *ward off* a blow; to *ward off* the force of an objection.

To *SCREEN* is to separate from inconvenience, injury, or danger. (L., *cerno*, to separate.)

A *Screen* is anything that separates from inconvenience, injury, or danger.

To *GUARD* is to keep in safety. (Fr., *garder*, to keep.)

A *Guardian* is one to whom anything is committed for preservation from injury,

*WARD*, is, 1. The act of guarding.

Still when she slept he both kept watch and ward.—*Spenser*.

2. Confinement under guard. Pharaoh put his baker and butler in ward.—*Gen. xl*.

A *Ward* is, 1. A minor under the care of a guardian. 2. A division of a tower or city committed to the care or guardianship of an older man.

NOTE.—*Ward* and *guard* are, etymologically, the same word.

A *Warden* is a keeper or guardian.

*TUTOR* [*tuitum*], to defend or secure from harm. (L.) Hence,

*Tutor*, primarily, the guardian of a young person. Afterward a teacher of the young, because teachers are usually charged with oversight as well as instruction.

*Tuition*, primarily, guardianship or protection. According to present usage, 1. Instruction. 2. The fee paid for instruction.

*Tutelar*, or *Tutelary*, having the charge of guarding or protecting; as, a *tutelary* genius.

*Tutelage*, guardianship.

## OF WATCHFULNESS, ETC.

To *WATCH*, is, 1. To be awake, or to continue without sleep. 2. To look with attention. 3. To look out for danger. 4. To wait on the sick during the night.

*VIGIL*, a watchman. (L.) Hence,

*Vigilant*, attentive to discover and avoid danger, or to provide for safety.

*Vigilance*, attention of the mind in discovering and guarding against danger.

*Alert*, active in vigilance. Hence, the military phrase, *upon the alert*,

signifying upon the watch, in order to guard against danger or surprise.

*WARY*, carefully watching and guarding against danger.

*CIRCUMSPECT*, *lit.*, looking around on all sides. Hence, examining all the facts and circumstances of a case, with a view to a correct course of conduct, or to avoid danger. (L., *circum*, around; and *specio*, to look.)

*CAUTION* consists in care to avoid evil. (L., *caveo* [*cautum*], to be on one's guard against.)

*RASH*, 1. Entering upon a measure,

or performing an act, without due deliberation and caution; as, a *rash* man. 2. Undertaken, performed, or uttered without due consideration of the consequences; as, a *rash* enterprise; a *rash* act; *rash* words.

## TO BE.

To BE is not susceptible of definition.

NOTE.—To *be* is applicable either to the accidents of things, or to the substances or things themselves.

*Being* is the state implied by the verb *to be*.

A *Being* is, 1. Any object that *is*. 2. An object that possesses an intellectual or spiritual nature. God, angels, and men, are *beings*.

To EXIST is, 1. To have a real being as a substance. 2. To live. 3. To continue in being. (L., *ex*, forth, and *sisto*.)

*Existence* is the state implied by the verb *to exist*.

ENTITY is being or existence. (L., *ens*, present participle of *esse*, to be.)

An *Entity* is something which has a real existence as a substance.

NON-EXISTENT, not having existence.

*Non-existence* is the negation of existence.

NON-ENTITY is the condition of not existing.

A *Nonentity* is a thing that has no existence.

ESSE, to be. (L.) Hence,

*Essence*, that which constitutes the real nature of a thing. The *essence* of a ball is the round or spherical shape.

An *Essence* is a being. Angels are called by Milton heavenly *essences*.

*Essential*, 1. Necessary to constitute a thing what it is. Sphericity is the *essential* property of a ball. 2. Important in the highest degree; as, pure air is *essential* to health.

NOTHING, or NAUGHT, is the negation of being. (*No* and *thing*.)

NIHIL, nothing. (L.) Hence,

*Nihilicity*, nothingness.

*Annihilate*, to reduce to nothing. (*ad*, to.)

## OF THINGS.

A THING is, 1. Any being or substance except the Creator. All *things* were made by Him. 2. An event. "After these *things* I heard a voice of much people."—*Rev.*, *xix*. 3. An act. "What! is thy servant a dog, that he should do this great *thing*?"—*2 Kings*, *viii*. 4. Any object of knowledge. This definition includes all possible facts, such as the properties and relations of things, the laws of nature, historical events, and truths of every kind. When a child first comes into the world, it has every *thing* to learn. 5. Any object of thought, whether the object really exists, or whether the existence of the

object is merely supposed, or whether the existence of the object is impossible. Fairies and witches are *things* that have no real existence. It is an impossible *thing* that God should lie.

RES, a thing that actually exists. (L.) Hence,

*Real*, 1. Actually existing; as, a *real* scene; *real* life. 2. Genuine, that is not spurious, but the very thing indicated by the name; as, a *real* diamond.

*Reality*, the condition of having an actual existence.

A *Reality* is a thing which actually is, in contradistinction from a mere appearance.

To *Realize* is, 1. To bring into real existence in the form of profit; as, to *realize* money from a speculation. 2. To bring home to one's own case as a personal *reality*, that is, to form a true conception as to how we should feel under certain supposed circumstances; as, to *realize* the sufferings of the destitute.

## OF SUBSTANCE.

A **SUBSTANCE** is something that exists by itself (L., *sub*, under, and *stans*, standing.)

NOTE 1.—A *substance* is thus called because it *stands under* and supports the properties that are

inherent in it. Thus, sugar is a substance which *stands under*, and supports the quality of sweetness, and whatever other qualities are inherent in the sugar.

NOTE 2.—Substances are of two general classes, matter and spirit.

## OF MATTER.

**MATTER** is a term including whatever may be seen or touched. *Fig.*, A matter is any item of business that engages our attention.

*Material*, consisting of matter. Air is a *material* fluid. *Fig.*, Important, as a *material* point in a controversy; *material* duties.

NOTE.—When we speak of duties, etc., as being *material*, we represent them as something substantial or solid, and not existing as mere empty shadows.

*Immaterial*, not consisting of matter. The soul is *immaterial*. *Fig.*, Unimportant.

*Material*, the substance of which anything is made.

A *Materialist* is one who denies the existence of spiritual substances, and holds that the human soul is the result of *material* organization.

A **BODY** is, 1. A mass of matter. The sun is a luminous *body*. 2. A collection or association of men acting together; as, a *body* of soldiers; a legislative *body*; a *body* corporate; a *body* politic. 3. A code or system; as, a *body* of laws; a *body* of divinity.

THE *Body* is, 1. The material part of man, in contradistinction from his spiritual nature. 2. The compact and bulky part of an object, in distinction from the appendages; as, the *body* of a tree.

**CORPUS**, a body. (L.) Hence,

*Corporeal*, consisting of matter. Air is a *corporeal* substance. (Opposed to *spiritual*.)

*Corporal*, pertaining to the human body; as, *corporal* pain, *corporal* punishment. (Opposed to mental.)

NOTE.—We should not say *corporeal* punishment.

*Corporate*, legally united in a body for the transaction of business; as a corporate society; a *corporate* town.

*Corporation*, a body of persons having the power to transact business as a single individual. The stockholders and officers of a banking institution are a *corporation*.

To *Incorporate*, 1. To combine, by mixture, one substance with a *body* or mass of another substance; as, to *incorporate* silver with gold. 2. To unite, by legislative authority, a number of persons in a single body for the transaction of business.

NOTE.—The legislature *incorporates* banks, railroad companies, colleges, cities, etc.

*Corpulent*, having a body rendered over-bulky by an excess of flesh and fat.

*Corpse*, a dead human body.

*Corps* (pron. *core*), an organized body of soldiers.

*Corpuscle*, a body of the smallest size; that is, a particle or atom of matter. (L., *corpusculum*, dim. of *corpus*.)



## SUNDRY RELATIONS.

1. *Identity.*

IDEM, the same. (L.) Hence, *Identity*, sameness.

*Identical*, the same; as, we found on the thief the *identical* goods that were lost.

*Identify*, to ascertain or prove to be the same; as, to *identify* stolen goods.

2. *Similarity.*

LIKE, or ALIKE, exactly corresponding in form, quantity, quality, or degree.

SIMILIS, like. (L.) Hence,

*Similar*, 1. Like. 2. Somewhat like.

*Resemble*, to be similar to.

*Resemblance*, likeness; as, a *resemblance* between two persons. One thing may bear a *resemblance* to another.

*Semblance*, an appearance of being like; as, the *semblance* of virtue; the *semblance* of worth.

*Simulate*, to assume the semblance of that which one is not. The wicked sometimes *simulate* the virtues of the good.

*Dissemble*, to be dissimilar to one's self; as, to *dissemble* one's sentiments; that is, to conceal them.

*Dissimulation*, the act of dissembling, or of being unlike one's real self.

*Simile*, a comparison by which an idea is illustrated or aggrandized.

*Similitude*, 1. Likeness. 2. A simile. (See Art. *Figures of Speech*.)

3. *Imitation.*

TO IMITATE is to make or to do that which resembles something else.

TO MIMIC is to attempt to excite laughter or derision by imitating the manner of another.

*Mimicry* is imitation for sport.

TO MOCK is to imitate for the purpose of exposing to contempt. (Fr., *moquer*, to deride.)

TO APE is to imitate from a silly desire of doing or appearing like others. (From *ape*, a well-known

animal, remarkable for its propensity to imitate.)

A MODEL is, 1. A form or shape intended for imitation. 2. Something made in imitation of real life. Anatomical *models* represent the parts of the body. (L., *modulus*, a little measure.)

A PATTERN is that which is to be imitated either in things or in actions; as, the *pattern* of a machine. Job was a *pattern* of patience.

A COPY is something that has been formed after a model.

THE COPY is that which is to be imitated in writing or printing.

AN ARCHETYPE is the original pattern from which a thing is made. (Gr., *αρχη* [*arche*], beginning; and *τυπος* [*typos*], form.)

THE PROTOTYPE is the *first* or original pattern. (Gr., *πρωτος* [*protos*], first.)

4. *Adaptation.*

FIT, having a proper relation to the use, purpose, or end, for which a thing is intended; as, food *fit* to be eaten.

TO *Fit* is, 1. To be of proper dimensions for covering or filling up; as, the garment *fits* him; the spile *fits* the orifice. 2. To prepare or put in order for; as, to *fit* a student for college; to *fit* a vessel for a voyage.

TO *Suit* is, 1. To have a proper relation to the nature of a thing. *Pity suits* with a noble nature.—Dryden.

Give me not an office  
That *suits* with me so ill.—Addison.

2. To cause one thing to have a proper relation to another. He *suit*ed the action to the word. 3. To make content. He is *suit*ed with his situation.

TO ADAPT is to cause to fit. (L., *ad*, to; and *apto* [*aptatum*], to fit.)

TO ADJUST is to cause things mutually to fit, or have a proper relation to each other. (L., *ad*, to; and *justus*, exact.)

CONGRUOUS, mutually suiting. Light

music and a mournful occasion are not *congruous*. (L, *congruo*, to suit together.)

*Congruity* is mutual suitableness.

To ANSWER is to be adapted to; as, to answer a good purpose.

To CORRESPOND is to answer mutually, or to be mutually adapted. (L, *con*, together; and *respondeo*, to answer.)

PROPER, suited to some person, thing, or occasion.

*Propriety* is suitableness; as, *propriety* of conduct.

To BECOME is to be suitable or congruous.

*Becoming*, suitable or congruous; as, a *becoming* dress; *becoming* deportment.

SEEMLY, suited to the object, occasion, purpose, or character. Honor is not *seemly* for a fool.—*Prov. xxvi*.

To BESEEM is to become, or to be decent for.

COMMODUS, in just proportion, being neither too large nor too small. (L, from *con*, according to; and *modus*, a measure.) Hence,

*Commodious*, well adapted to its use or purpose.

*Commodity*, convenience or advantage. Men seek their own *commodity*.

A *Commodity*, 1. Anything that affords convenience or advantage. 2. Any article of commerce, since the articles of commerce are things which contribute to our convenience.

*Accommodate*, 1. To adapt; as, to *accommodate* ourselves to circumstances. 2. To supply or furnish with things adapted to the wants or convenience of a person; as, to *accommodate* a man with apartments. (*ad*, to.)

CONVENIENT, adapted to use or wants. (L, *con*, together; and *venio*, to come.)

### 5. Agreement.

To AGREE is, 1. To be of one mind. 2. To be suited to the nature of a thing. The same articles of food do not *agree* with all persons. 3. To correspond; as, the stories do not *agree*; the picture does not *agree* with the original. (Fr, *à*, according to; and *gré*, the will.)

CONSISTENT, standing together in agreement; that is, not contradictory or opposed. Two opinions or schemes may be *consistent*. (L, *con*, together; and *sisto*, to stand.)

COMPATIBLE, having a mutual adaptation of nature that fits two things for coëxisting. The office of a legislator and of a judge are not deemed *compatible*. (L, *con*, together; and *peto*, to seek.)

DISCREPANT, disagreeing, as, *discrepant* opinions.

*Discrepancy*, disagreement. (L, *dis*, differently; and *crepo*, to sound.)

## TO CHANGE.

To CHANGE is, 1. To cause to pass from one state to another; as, to *change* the color or shape of a thing. 2. To put one thing in the place of another; as, to *change* the clothes. 3. To take one thing in the place of another that is relinquished.

To ALTER is to make different. (L, *alter*, other.)

An *Alterant*, or *Alterative*, is a medicine which restores to health by

inducing a gradual change in the system.

To VARY is to change in a moderate degree.

MUTO, [*mutatum*], to change. (L.) Hence,

*Mutable*, subject to change.

*Mutation*, a change.

*Commute*, to put one thing in the place of another; as, to *commute* a penalty; that is to substitute a

milder punishment for one that is more severe.

*Transmute*, to change into another substance; as, to *transmute* the baser metals into gold. (*trans*, over.)

*Permute*, to change the order or arrangement of a number of things in all possible ways. (*per*, thoroughly.)

*Permutation*, an arithmetical rule by which the number of changes in the arrangement of a given number of objects may be computed.

*Immutable*, unchangeable.

To *MODIFY* is to change in some degree; as, to *modify* a form; to *modify* the terms of a contract. (L., *modus*, limit, or manner; and *facio*, to make.)

To *VARY* is, 1. To alter in different ways at different times. A man *varies* his manner of speaking and thinking according to circumstances. 2. To be changed; as, the *varying* hues of the clouds. 3. To be different. The laws of different countries *vary*.

## T O D O .

To *DO* is to move or act with a view to bringing about some end.

A *Deed* is that which is done.

To *PERFORM* is to form thoroughly, or to carry through; as, to *perform* a labor; to *perform* a duty. (*per*, through; and *formo*, to form.)

To *ACHIEVE* is to carry on to a final close; as, to *achieve* an undertaking.

*Achievement* is, 1. The performance of an action. 2. An obtaining by exertion.

An *Achievement* is a great or heroic deed.

An *EXPLOIT* is a great or noble achievement.

To *EXECUTE* is to perform according to the orders or directions of others, or according to a predetermined plan. (L., *exequor* [*executum*], to follow out.)

To *ACCOMPLISH* is to bring to a close; as, to *accomplish* a work.

(Fr., *ac*, or *ad*, intensive; and *complir*, to complete; from L., *con*, entirely; and *pleo* [*pletum*], to fill.)

To *Fulfill* is, 1. To answer in the event, or in the execution what has been foretold; as, to *fulfill* a prophecy; to *fulfill* an engagement. 2. To perform what is required; as, to *fulfill* a law. (From *full* and *fill*.)

ΠΡΑΣΣΩ [*PRASSO*], to do. (Gr.) Hence,

*Practice*, 1. A doing repeatedly. 2. The exercise of a profession.

*Practicable*, capable of being performed or carried into effect; as a *practicable* plan. 2. That may be practiced; as, a *practicable* virtue. 3. That may be traveled or passed; as, a *practicable* road; a *practicable* breach.

*Practical*, 1. Pertaining to practice. 2. That may be used in practice; as, *practical* knowledge. 3. Derived from practice; as, *practical* skill.

## O F L A B O R .

*LABOR* consists either in bodily or mental exertion put forth for the accomplishment of some end.

To *WORK* is to perform labor.

*TOIL* is labor that is accompanied by pain and fatigue.

*DRUDGERY* is severe labor in servile occupations. (From *drudge*, a slave.)

A *TASK* is a definite amount of labor imposed by a master.

*OPUS* [*operis*], work. (L.) Hence, *Operate*, to exert power or force in the production of effects.

*Operative*, active in the production of effects.

An *Operative*, a laboring man.



## TO ENDEAVOR.

To ENDEAVOR is to exert physical strength or intellectual power for the accomplishment of an object.

To ATTEMPT is to set about a thing with a view of effecting it.

To TRY is to exercise power for the accomplishment of an object.

To ESSAY is to attempt.

An EFFORT is a sudden bringing forth and vigorous exercise of power in connection with an attempt. (L., *effero*, to bring forth.)

An EXERTION is a thrusting forth of the hand of power in connection with an attempt. (L., *exero* [*exertum*], to thrust forth.)

To STRIVE is to endeavor earnestly

## TO HELP.

To HELP is to add one's labor, exertions or means to those of a person who is endeavoring to effect some end. We *help* a person to prosecute his work, or we *help* him out of a difficulty.

To ASSIST is, *lit.*, to place one's self by another. Hence, to help. We *assist* a person in a scheme, or in the time of his embarrassment. (L., *ad*, by; and *sisto*, to place one's-self.)

To AID is to help by furnishing

strength or means to effect a purpose. We *aid* a good cause. We *aid* a person to make his escape.

To SUCCOR is to give prompt assistance to a person who is in a condition of great danger or distress. (L., *sub*, up to; and *curro*, to run.)

Juvo [*jutum*], to help. (L.)

Hence,

*Adjuvant*, helping.

*Adjutant*, an assistant officer.

*Co-adjutor*, a helper.

## OF INSTRUMENTALITY.

A MEANS is that through which an end is gained. (L., *medium*, something existing between.)

An INSTRUMENT is that by which anything is effected (L., *instruo*, to furnish, or provide with; instruments being the things with which a mechanic is furnished or provided, that he may be enabled to carry on his operations.)

A TOOL is an instrument used in manual operations.

A UTENSIL is an instrument for any use, such as the vessels of a kitchen or the tools of a trade. (L., *utor*, to use.)

An IMPLEMENT is, 1. Something that fills up vacancy, or supplies wants. Unto life many *implements* are necessary.—*Hooker*.

NOTE.—The foregoing use of the word is obsolete.

2. An instrument or a tool used in any trade, art, or operation.

NOTE.—A mechanic's necessary tools are called his implements; because they *fill up* the void of his wants in reference to means of carrying on his operations. (L., *impleo*, to fill up.)

A MACHINE is anything which serves to increase or regulate the effect of a given force.

An ORGAN is, 1. A natural instrument by which some operation is performed, or some process is carried on. The feet are *organs* of locomotion. The eyes are *organs* of sight. The liver is an *organ* for the secretion of the bile.

To *Organize* is, 1. To form with organs; as, to organize a plant or an animal. 2. To form and arrange in a regular structure. 3. To distribute into suitable parts and appoint proper officers; as, to *organize* an army.

## OF AGENTS.

An AGENT is one authorized to act for another in any capacity whatever. (L., *ago*, to act.)

A PRINCIPAL is one for whom an agent acts.

A DEPUTY is one who has been deputed (appointed) to act for another.

A SUBSTITUTE is one who has been put in the place of another to perform some specific act, or to discharge the duties of some office. (L., *sub*, in the place of; and *statuo*, to place.)

A REPRESENTATIVE is one who supplies the place of another, and is empowered to do within prescribed limits, whatever might have been done by the person whose place he supplies.

A CONSTITUENT is one who constitutes another his representative.

An ATTORNEY is one who is legally empowered by another to transact business for him.

A PROXY is one legally appointed to perform some specified act for another.

A FACTOR is an agent employed by a merchant to transact business at some distant point.

A COMMISSIONER is one who is commissioned or formally authorized to transact business for the person or government that employs him.

A DELEGATE is a person appointed and sent by another, with powers to transact business as his representative. (L., *de*, away; and *lego*, to send.)

## TO MAKE.

To MAKE is to form of materials.

To CREATE is to form out of nothing.

Creation is, 1. The act of creating. 2. The things created.

The Creator is the Being who has created all things.

A Creature is, 1. A being not self-existent, but created by Supreme power. Angels, men, and animals are creatures. 2. Anything created.

God's first creature was light. — Bacon.

To FABRICATE is, 1. To form by art and labor; as, to fabricate cotton goods. 2. To devise falsely; as to fabricate a lie. (L., *faber*, a workman.)

To Manufacture is to form from raw materials by the hand or by machinery. (L., *manus*, the hand; and *facio*, to make.)

## OF SKILL.

SKILL implies ability to practice an art, or to manage a business to good advantage.

EXPERTNESS is skill acquired by experience or practice. (L., *experior* [*expertum*], to try.)

HANDINESS is readiness in the use of the hands.

DEXTERITY is, *lit.*, readiness in the use of the right hand. Hence, A me-

chanical facility in the performance of any work. (L., *dextra*, the right hand.)

ADROITNESS is, *lit.*, readiness in the use of the right hand. (Fr., *à*, with, and *droite*, the right hand.) Hence,

1. Manual skill. "Use yourself to carve adroitly and genteelly." — *Ches-terfield*. 2. Readiness in invention and execution; as, he displayed great adroitness in effecting his purpose.

AWKWARD, lacking skill in the use of the hand.

To BUNGLE is to perform awkwardly.

To BORCH is, 1. To mend or patch

with a needle or awl in an awkward manner. 2. To put together, or to execute unskillfully; as, to *botch* a piece of work.

## TO BUILD.

To BUILD is to put materials together in the construction of houses, etc.

ARCHITECTURE is the science of building.

An *Architect* is a scientific builder. (Gr., *αρχος* [*archos*], chief; and *τεκτων* [*tecton*], a workman.)

ÆDIFICO [*ædificatum*], to build, from *ædes*, a house, and *facio*, to make. (L.) Hence,

*Edifice*, a building.

*Edify*, to build up in useful knowledge.

STRUO [*structum*], to build. (L.) Hence,

*Structure*, something that has been built; as, a house, a bridge, a pyramid.

*Construct*, to put together.

*Construe*, to arrange words in their natural order in translating from a foreign language. Hence, To interpret.

*Destroy*, *lit.*, to pull down. Hence, To ruin. (*de*, down.)

A HOUSE is a structure consisting of walls inclosing an area, and surmounted by a covering to exclude the rain, etc.

A BUILDING is any kind of a house.

A FABRIC is a large building.

A PALACE is a magnificent building, in which an emperor or king resides.

A MANSION is a large dwelling-house.

A COTTAGE is a small dwelling-house.

COT is a poetical abbreviation of *cottage*.

A CABIN is a mean cottage.

A HUT is a small cabin.

A HOVEL is a hut destitute of every appendage promotive of comfort or convenience.

A SHANTY is a temporary shelter, slightly constructed.

A TEMPLE is a house of religious worship.

A CHURCH is a Christian temple.

A CATHEDRAL is the principal church in a diocese.

A CHAPEL is a private church.

A MOSQUE is a Mohammedan temple.

A PAGODA, or PAGOD, is a heathen temple.

DOMUS, a house. (L.) Hence,

*Domestic*, pertaining to the house; as, *domestic* employment.

A *Domestic*, a house servant.

*Domesticate*, to accustom to the house; that is, to tame. (Spoken of wild animals.)

*Domicile*, a place of permanent residence.

*Dome*, 1. A building. (*Poetical*.)

2. A spherical roof raised over the middle of a building

## TO TAKE.

To TAKE is, 1. To receive anything that is offered. 2. To gain possession by active effort.

CAPIO, or CIPIO [*captum*, or *ceptum*], to take. (L.) Hence,

*Capture*, to take by surprise, stratagem, or force.

*Captive*, one taken in war.

*Capable*, 1. Sufficiently roomy to take in; as, a church *capable* of hold-



ing a thousand persons. 2. Endowed with, (or taking into its nature,) powers and susceptibilities that fit the thing to act, or to be affected in some specific manner; as, a mind *capable* of judging; a metal *capable* of being drawn into wire.

*Capacious*, adapted, by its roominess, to take in or contain much; as, a *capacious* mind.

*Capacity*, 1. Room for taking in and containing; as, the *capacity* of this cask is thirty gallons. 2. The power of the mind to receive ideas or knowledge. 3. Active power or ability; as, a *capacity* for business. 4. Character; as, to act in the *capacity* of a governor.

*Receive*, 1. To take something that is presented; as, to *receive* a present. 2. To take anything that is communicated; as, to *receive* a wound.

*Reception*, the act of receiving.

*Recipient*, one who receives.

*Receptacle*, a place into which things are received.

*Accept*, to receive with a grateful feeling. (*ad*, to.)

*Acceptation*, the sense in which a word is received or understood.

*Except*, to take or leave out. All

were present, except John; that is, leaving out John, all the rest were present. (*ex*, out.)

*Intercept*, *lit.*, to take between. Hence, to stop anything on its passage; as, the treasonable letter was *intercepted*. (*Inter*, between.)

*Perceive*, to take into the mind through the medium of the senses. (*Per*, through.)

*Susceptible*, capable of being impressed by any influence.

*Inception*, *lit.*, a taking hold upon; Hence, a beginning. (*in*, upon.)

PRENDRE [*pris*], to take. (Fr.) Hence,

*Enterprise*, an undertaking.

*Surprise*, to take unawares.

*Reprisal*, a taking by way of retaliation.

*Comprise*, to include or take in.

*Apprise*, to inform; that is, to cause a person to *take* knowledge of a fact.

*Prisoner*, 1. One taken in war. 2. One taken by the officers of the law to be tried on a criminal charge. 3. A person whose liberty is restrained.

*Prison*, a place where prisoners are confined.

## TO HOLD.

To HOLD is to keep either in opposition to an inherent tendency to escape, or in opposition to any extrinsic force tending to remove the object *held*.

TENEO [*tentum*], to hold. (L.) Hence,

*Tenant*, one who holds land or other real estate under another.

*Tenure*, manner of holding real estate.

*Tenor*, 1. A holding on in a continued course; as, he pursued the even *tenor* of his way. Hence, 2. The general drift or purport; as, the *tenor* of a discourse; the *tenor* of a letter.

*Tenacious*, holding fast.

*Tenable*, such as may be held against attacks; as, a *tenable* position.

*Tenet*, any opinion or doctrine which a person *holds* as true.

*Tenement*, 1. A building *held* or occupied as a habitation. 2. In law, any species of permanent property that may be *held*; as land, houses, etc. The thing held is a *tenement*, and the possessor of it a *tenant*, and the manner of possession is called a *tenure*.—*Blackstone*.

*Abstain*, to hold one's-self from any indulgence or gratification; as, to *abstain* from luxuries. (*Abs*, from.)

*Abstinent*, holding one's-self from indulgence, especially in the use of food and drink.

*Continue, lit.*, to hold together; that is, not to separate into pieces. Hence, to hold on in time without interruption or cessation. (*Con*, together.)

*Continuous*, holding on in space without interruption; as, a *continuous* range of houses.

*Continuity*, uninterrupted connection.

*Retain*, 1. To hold in opposition to a tendency to escape; as, the memory *retains* ideas; some metals *retain* heat longer than others. 2. To hold or keep. An executor may *retain* a debt due to him from the testator.—*Blackstone*.

*Retentive*, having the power to retain; as, a *retentive* memory.

*Retention*, the act of retaining.

*Sustain, lit.*, to hold up. Hence, 1. To bear, as a weight. A beast *sustains* a load. To *sustain* a disgrace.—*Shakspeare*. 2. To support or keep from falling or sinking. A foundation *sustains* the superstructure. Hope *sustains* the afflicted. Food *sustains* life. (*Sub*, under.)

*Sustenance*, that which sustains life; that is, *food*.

*Maintain, lit.*, to hold up with the hand. Hence, 1. To hold or preserve in a certain state; as, to *maintain* a uniform temperature. 2. To hold or defend against others; as, to *maintain* a post; to *maintain* a right; to *maintain* an argument. 2. To up-

hold by supplying with food, clothing, etc. (*Fr.*, *main*, the hand.)

*Maintenance*, the act of maintaining; as, the *maintenance*, of a right; the *maintenance* of a family.

*Obtain, lit.*, to lay hold of. Hence, to get.

*Pertain, lit.*, to reach to, or extend to. Hence, 1. To belong. 2. To have a relation to. Hence,

*Pertinent*, related to the subject or matter in hand; as, a *pertinent* remark; a *pertinent* answer.

*Pertinacious*, holding on to an opinion or purpose with obstinacy. (*Per*, through.)

*Appertain*, to pertain or belong to. (*Ad*, to.)

*Appurtenance*, that which belongs to something else.

*Entertain, lit.*, to keep among. You, sir, I *entertain* for one of my hundred.—*Shakspeare*.

NOTE.—The primary use of the word entertain referred to the practice of princes and nobles in receiving persons from time to time among the number of their retainers. But the persons thus received were supplied with food and other necessities. Hence to *entertain* came, in process of time, to signify to *receive and treat a guest with the proper hospitalities*. Among these hospitalities conversation, amusements, and whatever might be adapted to *please and delight* the guest, were mingled. Hence, to *entertain* came to signify to *please*. (*Fr.*, *entre*, among.)

*Detain*, 1. To withhold or keep back; as, to *detain* the wages of a hireling. 2. To restrain from proceeding. 3. To hold in custody.

## TO TAKE HOLD OF.

To CATCH is to take hold of with an effort.

To SEIZE, is to lay hold of with violence.

To SNATCH is to lay hold of with a sudden and violent effort.

To GRASP is to seize and hold by clasping with the fingers or arms.

To CLUTCH is to seize with the hand.

To GRAB is to seize. (*Vulgar*.)

To GRAPPLE is to lay fast hold on either with the hands or with hooks.

PREHENDO [*prehensum*], to take hold of. (*L.*) Hence,

*Prehensile*, adapted to take hold of.

*Apprehend*, 1. To seize; as, to *apprehend* a thief. 2. To take hold of with the mind; as, to *apprehend* a truth. 3. To fear; as, to *apprehend* danger.

*Apprehension*, 1. The act of seizing. 2. The act of taking hold of with the mind. 3. Fear.

*Comprehend*, 1. To take in or in-

clude; as, the eastern continent *comprehends* Europe, Asia, and Africa. 2. To take in fully, with the mind; that is, to understand. (*con*, together.)

*RAPIO* [*raptum*], to seize and carry off. (L.) Hence,

*Rape*, a forcible seizure and carrying off; as, the *rape* of Ganymede, who was carried off into heaven by Jupiter, under the form of an eagle; the *Rape* of the Lock, (a poem by Pope.)

*Rapt*, 1. Carried away in a transport of delight:

The *rapt* seraph that adores and burns.—Pope.

2. Carried away by the prophetic spirit:

*Rapt* into future times the bard began.—Pope.

*Rapture*, the condition of being carried off by a transport of joy.

*Ravish*, 1. To seize and carry away by force. 2. To carry away in a transport of delight.

*Rapacious*, 1. Disposed or accustomed to seize by violence; as, a *rapacious* enemy. 2. Subsisting on animals seized by violence; as, a *rapacious* bird.

*Rapine*, the act of plundering by violence.

## TO COVER.

To COVER is to overspread the surface of a thing with another substance.

To *Discover* is, *lit.*, to remove the cover. Hence, To find out something that was unknown before.

*TEGO* [*tectum*], to cover. (L.) Hence,

*Integument*, the natural covering of an animal; as, the skin, etc.

*Protect*, to cover or shield against danger. (*pro*, against.)

*Detect*, *lit.*, to uncover. Hence, to disclose something that was concealed; as, to *detect* a fraud.

*VELUM*, a cloth. (L.) Hence,

*Veil*, a covering to protect from observation.

*Reveal*, *lit.*, to draw back the veil.

Hence, To make known to others something that is hidden or secret. (*re*, back.)

*Revelation*, the act of revealing.

*Envelop*, to enwrap. (*en*, in.)

*Develop*, to unfold.

*NAKED*, destitute of clothing or other customary covering.

*BARE*, destitute of necessary appendages; as, *bare* feet; a *bare* head; *bare* walls,

To STRIP is to deprive of covering.

*NUDUS*, naked. (L.) Hence,

*Nude*, naked; as, a *nude* figure in painting or sculpture.

*Nudity*, nakedness.

*Denude*, to lay bare; as, to *denude* a bone by stripping off the flesh.

## TO HIDE.

To HIDE is, 1. To intercept the view. Clouds *hide* the sun from our sight. In eastern countries females wear veils to *hide* the face. 2. To keep from the knowledge of others.

To CONCEAL is, 1. To keep from sight. A person may *conceal* himself behind a hedge. A thick veil *conceals* the face. 2. To keep from the knowledge of others. (L., *con* and *celo*, to have privately.)

*CONDO* [*conditum*], to hide. (L.) Hence,

*Abscond*, to remove one's-self for the sake of not being discovered by those with whom we are acquainted. (*abs*, from.)

NOTE.—*Abscond* is appropriately spoken of persons who secrete themselves to avoid a legal process.—Webster.

*Recondite*, hidden from the view of the intellect; as, the *recondite* causes of things.—Webster.



LATEO, to lie hid. (L.) Hence, *Latent*, hidden or concealed; as, *latent* heat, *latent* motives, *latent* energies.

OCOLO [*occultum*], to cover over by plowing; from *ab*, over, and *colo*, to till or plow. (L.) Hence,

*Occult*, hidden from the view of persons in general.

The *Occult Sciences* of the middle ages, were magic, alchemy, and astrology.

*Abstrudo* [*abstrusum*], to thrust aside into a place of concealment. From *abs*, aside, and *trudo*, to thrust. (L.) Hence,

*Abstruse*, difficult to be comprehended; as, an *abstruse* subject.

SECRNO [*secretum*], to separate and set privately aside. From *se*, aside, and *cerno*, to separate. (L.) Hence,

*Secret*, concealed from the knowledge of all except the individual, or individuals concerned.

*Secrecy*, the state of being concealed from the knowledge of all, except the persons concerned.

To *Secrete*, to put into a place known only to one's-self; as, to *secrete* stolen goods; to *secrete* one's-self.

CLAM, secretly. (L.) Hence,

*Clandestine*, done or engaged in with studied concealment, and with a consciousness that the act is unlawful; as, a *clandestine* marriage; *clandestine* proceedings.

To LURK is to lie concealed in order to watch for an opportunity of doing mischief.

To SKULK is to move secretly about from one hiding-place to another, through fear of being observed, or in order to watch for an opportunity of doing mischief.

To LIE IN WAIT is to watch in concealment for an opportunity to attack or seize.

AMBUSH is the state of lying concealed for the purpose of attacking by surprise. (*Am*, for Fr., *em* or *en*, in; and Ger., *busch*, a thicket.)

An *Ambush* is, 1. A private station, where troops lie in wait to attack the enemy by surprise. 2. A body of troops lying in wait.

An *Ambuscade* is the same with an *ambush*.

*Insidious*, secretly watching for an opportunity to do mischief. (L., *insidiæ*, a lying in wait.)

## OF CLOTHING.

CLOTHING consists in whatever is used in covering the human body.

*Clothes* is a general term, including all the articles that are worn, either for comfort or decency.

To *Clothe* is, 1. To cover with clothes. 2. To give by commission; as, to *clothe* with power or authority.

NOTE.—This figurative use of the word to clothe is derived from the circumstance that, in some countries, a person, on being installed in an office, is *clothed* in robes peculiar to the office, and emblematic of the authority which he is to exercise.

To DRESS is, 1. To cover with clothing. 2. To put on rich clothing.

To ATTIRE is to dress.

To ARRAY is to dress in splendid attire.

HABILIMENTS are articles of dress. (Fr., *habiller*, to dress.)

A GARB is a peculiar or distinctive dress; as, the *garb* of a clergyman.

A GUISE is the appropriate dress of some particular class or order of persons, assumed by a person of another class, in order that he may appear to be that which he is not. A princess may assume the *guise* of a shepherdess. The hypocrite assumes the *guise* of religion.

A *Disguise* is a dress different from one's usual attire, assumed for the purpose of concealment.

A HABIT is the ordinary dress of any particular class of persons.

A GARMENT is any article of clothing.

DUDS are old, tattered garments.	VESTIS, a garment; and
A ROBE is a loose flowing garment worn externally.	<i>Vestio</i> [ <i>vestitum</i> ], to clothe. (L.)
To <i>Robe</i> , or to <i>Enrobe</i> is to dress pompously.	Hence,
A CLOAK or MANTLE is a loose garment worn over other clothes.	<i>Vestment</i> , a garment.
A GOWN is a loose upper dress.	<i>Vesture</i> , clothing.
DRAPERY is the representation dress in painting and sculpture. (Fr., <i>drap</i> , cloth.)	<i>Invest</i> , 1. To clothe. 2. To clothe with official authority.
	<i>Divest</i> to strip off clothing.
	INDUE, to put on clothes. (L.) Hence,
	<i>Endue</i> , to clothe in a <i>fig.</i> sense; as, to <i>endue</i> , with power, wisdom, etc.

## OF BEAUTY.

BEAUTY consists in whatever is adapted to please the eye.	cover. Hence, to adorn with gay clothes. (Ger., <i>decken</i> , to cover.)
<i>Beautiful</i> , possessed in a high degree of qualities adapted to please the eye.	COSMETICS are washes and paints used to beautify the skin. (Gr., <i>κοσμος</i> [ <i>cosmos</i> ], ornament.
HANDSOME, moderately beautiful.	GAY, showy, as a <i>gay</i> dress.
PRETTY, ( <i>pritty</i> ), pleasing, without being striking.	GAUDY, excessively gay; as, the <i>gaudy</i> butterfly.
ELEGANT, pleasing to good taste. (L., <i>eligo</i> , to choose.)	TAWDRY, having an excess of showy ornament, without taste or elegance.
NEAT, elegant, without dignity.	FLASHY, showy beyond the standard of good taste; as, a <i>flashy</i> dress. (From <i>flash</i> .)
GRACEFUL, beautiful, with dignity.	PLAINNESS is, 1. A want of beauty.
COMELY, having pleasing features, together with a graceful figure.	2. The entire absence of ornament.
FAIR, 1. Having handsome features.	SIMPLICITY is the absence of artificial ornament.
2. Pleasing to the eye; as a <i>fair</i> scene.	CHASTE, executed in a style that excludes superfluous ornament.
ORNAMENT is something added for the purpose of beautifying.	HOMELY, <i>originally</i> , pertaining to home. Hence, of plain features.
To ADORN is to add ornaments.	UGLY, offensive to the sight.
<i>Ornate</i> , highly adorned; as, an <i>ornate</i> style.	DEFORMED, misshapen.
To EMBELLISH is to beautify with ornament. (Fr., <i>belle</i> , beautiful.)	MONSTROUS, characterized by an excess, deficiency, or misshapement of parts. ( <i>monster</i> , a deformed creature.)
To DECORATE is to adorn. (L., <i>decus</i> [ <i>decoris</i> ], grace.)	
To DECK, primarily, signified to	

## OF PURITY AND IMPURITY.

1. <i>Impurity</i> .	ment or principle that is foreign to the nature of a thing, and diminishes its excellence. An <i>impure</i> heart is one that is imbued with the foreign and deteriorating principle of sinfulness.
IMPURE, 1. Mixed or impregnated with foreign substances; as, <i>impure</i> water. 2, and in a <i>moral</i> sense, mixed or imbued with any ele-	

*Impurities*, foreign and deteriorating intermixtures.

TURBID, *lit.*, stirred up. Hence, Muddy; as *turbid* water. (L., *turbo*, to stir up.)

SEDIMENT consists in foreign matters that have settled to the bottom of a vessel, or reservoir, containing a liquid. (L., *sedo* to settle.)

GROUNDS are the settlings of a beverage or other liquid; as, the *grounds* of coffee. (From *ground*, earth.)

DREGS are the sediments of liquors.

LEES are the impurities that settle at the bottom of wine casks, etc.

FEX, lees. (L.) Hence,

*Fecul*, 1. Pertaining to, or consisting of lees, etc. 2. Pertaining to impurities separated and rejected from the animal system.

*Feculence*, or *Feculency*, the quality of being foul with lees or other impurities.

SCUM consists in impurities that rise to the surface of liquids in boiling or fermentation.

DROSS consists in impurities separated from metals.

TO ADULTERATE is to make impure by an admixture of baser materials; as, to *adulterate* liquors or coin. (L., *ad*, with, and *alter*, another.)

DIRT is any matter that offends by being found where it should not be.

FILTH is matter that is very offensive in itself.

FOUL, covered with, or abounding in, offensive matter.

NASTY, disgustingly filthy.

TO SOIL is to make dirty on the surface.

TO SULLY is to discolor with dirt. (Used mostly in a moral sense.)

TO DEFILE is to make unclean, either physically or morally.

TO POLLUTE is to defile in a moral sense.

TO SMIRCH is to darken with dirt; as, to *smirch* the face. (*Low*.)

SMUT is foul matter of a dark color.

*Smutty*, 1. Soiled with smut. 2. Obscene.

SMUTCH to blacken with soot, etc.

SMOOCH, to discolor with dirt. (*Provincial*.)

GRIME is dark colored dirt that has insinuated itself into the folds and creases of the skin.

To *Grime*, or *Begrime*, is to soil deeply.

To DAGGLE is to trail in the dirt.

To *Bedaggle* is to soil by trailing in the dirt; as, to *bedaggle* the skirt of a garment.

SORDES, filth. (L.) Hence,

*Sordid*, *lit.*, filthy. *Fig.*, 1. Mean; as, a *sordid* wretch. 2. Meanly avicious.

SQAULEO, to be foul. (L.) Hence,

*Squalid*, extremely filthy.

Uncombed his locks, and squalid his attire. [*Dryden*.]

*Squalor*, extreme filthiness.

## 2. Purity.

PURE, 1. *Separate* from all heterogeneous matter. 2. Free from moral defilement.

CLEAN, free from dirt.

TO PURGE is to free from impurities.

To *Expurgate* a book, is to free or cleanse it from errors or objectionable passages.

ABLUTION is the act of cleansing or purifying by washing. (L., *ab*, away, and *luo*, to wash.)

TO WIPE is to clean by rubbing with something soft.

TERGO [*tersum*], to wipe. (L.) Hence,

*Terse*, cleanly written; as *terse* language; a *terse* style, that is, a neat style.

*Absterge*, or *Deterge*, to make clean by wiping. (*abs*, from.)

*Abstergent*, or *Detergent*, a medicine that cleanses, or, as it were, *wipes away* foulness.

*Abstersion*, or *Detersion*, the act of wiping clean.

TO SWEEP is to clean by brushing with a broom, etc.

TO SCRUB is to rub hard with something coarse and rough, for the purpose of cleansing.

TO SCOUR is to rub hard with some-



thing rough for the purpose of cleansing.

To WASH is to cleanse by the application of water.

To RINSE is, 1. To cleanse by the introduction of water; as, to *rinse* a vessel, to *rinse* the mouth. 2. To cleanse by a repeated or second application of water, after washing; as, to *rinse* clothes.

To REFINE is to free from impurity; as, to *refine* gold or silver; to *refine* the manners or sentiments.

LUSTRO, to purify by certain religious ceremonies. (L.) Hence,

*Lustrate*, to purify by religious rites.

*Lustration*, the act of purifying by religious ceremonies.

*Lustral*, used in religious purifications; as, *lustral* water.

IMMACULATE, free from spots of moral defilement. (L, in, priv., and *macula*, a spot.)

## FOREIGN TERMS AND PHRASES.

### 1. From the Latin.

*Ab extra*, from without.

*Ab initio*, from the beginning.

*Ab integro*, anew, or over again.

*Ab intra*, from within.

*Ab ovo*, from the beginning.

*Ab ovo usque ad mala*, from beginning to end. (From the egg to the apples, eggs having been used at the beginning, and apples at the end of the meals of the ancient Romans.)

*Ab urbe condita*, from the founding of the city.

*Ad captandum*, to catch, or please.

*Addendum*, something that is to be added. (Plu. *addenda*.)

*Ad hominem*, personal. (Addressed to the person.)

*Ad infinitum*, to infinity.

*Ad interim*, in the meantime.

*Ad libitum*, at pleasure.

*Ad nauseam usque*, to satiety or disgust.

*Ad valorem*, according to its value.

*Æquo animo*, willingly, or with composure.

*Agnus Dei*, the Lamb of God. (A certain prayer in the Catholic service commencing with those words; also, a cake of wax bearing the figure of a lamb.)

*Alias*, otherwise; at another time.

*Alibi*, in another place.

*Alma mater*, the college in which one was educated. (A benign mother.)

*Alter ego*, my other self.

*Alumnus*, a graduate. (A foster-child.)

*Alumni*, graduates.

*Animus*, the mind, or feelings.

*Ante*, before.

*Ante meridiem*, before noon.

*Anti*, against.

*A posteriori*, from experiment, or observation, or from the effect to the cause.

*Anno Domini*, in the year of our Lord.

*Anno Mundi*, in the year of the world.

*A priori*, from the cause to the effect.

*Aqua vitæ*, brandy. (The water of life.)

*Arcanum*, a secret. (Plu., *arcana*.)

*Argumentum ad hominem*, an argument deriving its force from the situation of the person to whom it is addressed.

*Argumentum ad ignorantiam*, an argument founded on an adversary's ignorance of facts.

*Artium Magister*, master of arts.

*Aura popularis*, the gale of popular favor.

*Auri sacra fames*, the accursed thirst of gold.

*Aut Cæsar, aut nihil*, the whole or nothing. (Either Cæsar, or nothing.)

*Ave, Maria!* Hail, Mary! (A prayer to the Virgin Mary.)

<i>A vinculo matrimonii</i> , from the tie of marriage.	<i>Ex post facto</i> , after the fact, or after the commission of the crime.
<i>Bellum internecinum</i> , a war of extermination.	<i>Ex tempore</i> , without premeditation.
<i>Bonus</i> , a consideration for something received.	<i>Ex vi termini</i> , by the meaning or force of the expression.
<i>Bona fide</i> , 1. In good faith. 2. Genuine.	<i>Fac simile</i> , a close imitation.
<i>Brutum fulmen</i> , a harmless threat. (Thunder that consists in mere noise, and is unattended by a bolt that strikes.)	<i>Fecit</i> , he made it.
<i>Cacoethes loquendi</i> , an over-fondness for speaking.	<i>Fiat justitia, ruat cælum</i> , let justice be done though the heavens should fall.
<i>Cætera desunt</i> , the rest are wanting.	<i>Fieri facias, lit.</i> , you may cause to be done; a legal writ directing an execution to be levied on the goods of a debtor.
<i>Cæteris paribus</i> , other things being equal.	<i>Finis</i> , the end.
<i>Carpe Diem</i> , seize time by the forelock. (Improve the present day.)	<i>Flagrante bello</i> , during hostilities. ( <i>Lit.</i> , while the war was, or is, raging.)
<i>Causa sine qua non</i> , an indispensable condition.	<i>Flagrante delicto</i> , in the act of committing the crime.
<i>Caveat</i> , a stopping of a process. (Let him beware.)	<i>Fortiter in re</i> , with firmness in acting.
<i>Caveat emptor</i> , let the purchaser beware.	<i>Functus officio</i> , out of office.
<i>Centum</i> , a hundred.	<i>Genius loci</i> , the genius of the place.
<i>Clara voce</i> , with a loud voice.	<i>Gloria in excelsis</i> , glory to God in the highest.
<i>Compos mentis</i> , possessed of a sound mind.	<i>Gratis</i> , for nothing.
<i>Cui bono?</i> of what use?	<i>Habeas corpus</i> , a writ delivering a person from imprisonment. ( <i>Lit.</i> , you may have the body.)
<i>Currente calamo</i> , writing rapidly, or off-hand.	<i>Herbarium</i> , a collection of dried plants.
<i>Curriculum</i> , a course of study.	<i>Hic jacet</i> , here lies.
<i>Data</i> , given facts from which inferences may be drawn.	<i>Hortus siccus</i> , a collection of dried plants. ( <i>Lit.</i> , a dried garden.)
<i>De facto</i> , in fact.	<i>Humanum est errare</i> , it is the lot of human nature to err.
<i>De jure</i> , by legal right.	<i>Ibidem</i> , in the same place.
<i>Dei gratia</i> , by the grace of God.	<i>Id est</i> , that is.
<i>Desideratum</i> , something desirable or needed.	<i>Imperium in imperio</i> , a government within a government.
<i>Dictum</i> , a saying.	<i>Imprimatur</i> , let it be printed.
<i>Dramatis personæ</i> , characters represented in a drama.	<i>Imprimis</i> , in the first place.
<i>E contrario</i> , on the contrary.	<i>Impromptu</i> , without study.
<i>E pluribus unum</i> , one composed of many.	<i>In articulo mortis</i> , in the article of death.
<i>Erratum</i> , an error. ( <i>Plu.</i> , errata.)	<i>In capite</i> , in the head.
<i>Et cætera</i> , and the rest.	<i>Incognito</i> , unknown.
<i>Ex cathedra</i> , from the chair.	<i>In commendam</i> , in trust.
<i>Exempli gratia</i> , by way of example.	<i>Index expurgatorius</i> , a list of prohibited books.
<i>Exeunt</i> , they go out.	<i>In equilibrio</i> , equally balanced.
<i>Exeunt omnes</i> , all go out.	<i>In esse</i> , in being.
<i>Ex officio</i> , by virtue of his office.	<i>In extenso</i> , at full length.
<i>Ex parte</i> , on one side only.	<i>In extremis</i> , at the point of death.

- In foro conscientiae*, before the tribunal of conscience.  
*In loco parentis*, in the place of the parent.  
*In perpetuum*, forever.  
*In propria persona*, in person.  
*In puris naturalibus*, quite naked.  
*In rerum natura*, in the nature of things.  
*Insignia*, ensigns or badges of office.  
*In situ*, in the original situation.  
*Instante*, forthwith.  
*In statuo quo*, in the former state or condition.  
*Inter nos*, between ourselves.  
*In terrorem*, as a warning.  
*In transitu*, on the passage.  
*In vacuo*, in empty space.  
*In vino veritas*, truth is told under the influence of wine.  
*Invita Minerva*, without the aid of genius. (*Lit.*, in spite of Minerva.)  
*Ipse dixit*, he said it himself.  
*Ipsissima verba*, the very words.  
*Item*, likewise.  
*Judicium Dei*, the judgment of God.  
*Jure divino*, by divine right.  
*Lapsus lingue*, a slip of the tongue.  
*Lex non scripta*, the common law. (Law not written.)  
*Lex scripta*, statute law. (Written law.)  
*Lex talionis*, the law of retaliation.  
*Literati*, literary men.  
*Literatim*, letter for letter.  
*Lusus naturæ*, a sport or freak of nature.  
*Magna charta*, an old royal charter securing the liberties of British subjects. (The Great Charter.)  
*Magnificat*, the song of Mary. (My soul doth magnify the Lord.)  
*Mala fide*, treacherously.  
*Mare clausum*, a closed sea.  
*Materia medica*, substances used in the healing art.  
*Maximum*, the greatest possible.  
*Mensa et thoro*, from bed and board.  
*Meum et tuum*, mine and yours.  
*Mirabile dictu*, wonderful to be told.  
*Mirabile visu*, wonderful to be seen.  
*Mittimus*, a writ to commit an offender to prison. (*Lit.*, we send.)  
*Modus operandi*, manner of operation.  
*Morbus*, a disease.  
*Multum in parvo*, much in little.  
*Mutatis mutandis*, the necessary changes being made.  
*Nemine contradicente*, no one contradicting. (Without a dissenting voice.)  
*Nemo me impune lacessit*, no one attacks me with impunity.  
*Ne plus ultra*, the uttermost point.  
*Ne quid nimis*, not too much of anything.  
*Nil admirari*, to wonder at nothing.  
*Nil desperandum*, never despair. (*Lit.*, there is nothing that is to be despaired of.)  
*Nisi prius*, unless before.  
*Nolens volens*, whether he will or not.  
*Noli me tangere*, don't touch me.  
*Nolle prosequi*, to be unwilling to proceed.  
*Non compos mentis*, not of sound mind.  
*Non sequitur*, it does not follow.  
*Nota bene*, mark well.  
*Novus homo*, a new man.  
*Obiter dictum*, said by the way.  
*Onus probandi*, the burden of proving.  
*O tempora! O mores!* Oh the times! Oh the manners!  
*Pater noster*, the Lord's prayer. (Our Father.)  
*Peccavi*, I have sinned.  
*Per annum*, by the year.  
*Per capita*, by the head.  
*Per centum*, by the hundred.  
*Per diem*, by the day.  
*Per se*, by itself.  
*Petitio principii*, a begging of the question.  
*Post mortem*, after death.  
*Prima facie*, on the first view.  
*Primæ viæ*, the first passages.  
*Primum mobile*, the first mover.  
*Probatum est*, it has been tried and found good.  
*Pro bono publico*, for the public good.  
*Pre re nata*, as occasion may require.  
*Pro tempore*, for the time being.  
*Quasi*, as if. (Used to express resemblance, as a *quasi*-argument; that is, something resembling an



- argument, but not really deserving the name.)
- Quid nunc*, a newsmonger. (*Lit.*, What now?)
- Quid pro quo*, an equivalent.
- Quoad hoc*, as it regards this.
- Quo animo*, with what mind or intention.
- Quod erat demonstrandum*, which was to be demonstrated.
- Quod erat faciendum*, which was to be done.
- Quod vide*, which see.
- Quo warranto*, by what authority.
- Rara avis*, a rare bird.
- Reductio ad absurdum*, the proving that a given supposition leads to an absurdity.
- Requiescat in pace*, may he rest in peace.
- Sanctum sanctorum*, the Holy of Holies.
- Scilicet*, that is to say.
- Scire facias*, cause it to be known.
- Secundum artem*, according to rule.
- Seriatim*, in regular order.
- Sic transit gloria mundi*, so passes away the glory of this world.
- Silent leges inter arma*, the laws are silent amidst arms.
- Sine die*, without a day appointed.
- Sine qua non*, an indispensable condition.
- Statu quo*, as things were before.
- Suaviter in modo, fortiter in re*, gentle in the manner, but resolute in the doing.
- Sub judice*, under consideration.
- Subpœna*, under penalty.
- Sub rosa*, under the rose; that is privately.
- Sub silentio*, in silence.
- Succedaneum*, a substitute.
- Sui generis*, of a peculiar kind. (Of its own kind.)
- Sui juris*, one's own master.
- Summum bonum*, the chief good.
- Summum jus, summa injuria*, the rigor of the law is the rigor of oppression.
- Suum cuique*, let every man have his own.
- Tabula rasa*, a smooth or blank tablet.
- Te Deum, (laudamus,)* we praise thee, O God.
- Terra firma*, solid earth. (A firm footing.)
- Terra incognita*, an unknown country.
- Tertium quid*, a third something.
- Toto cœlo*, by the breadth of the whole heavens; that is, diametrically opposite.
- Ultima ratio regum*, the last argument of kings. (The force of arms.)
- Ultima Thule*, the utmost boundary or limit.
- Ultimatum*, the last condition or proposition.
- Uti possidetis*, as you now possess.
- Vade mecum*, go with me. (A book used as a constant companion.)
- Veni, vidi, vici*, I came, I saw, I conquered.
- Venire facias*, you will cause to come. (A writ for summoning a jury.)
- Verbatim et literatim*, word for word and letter for letter.
- Verbum sat sapienti*, a word is enough for a wise man.
- Versus*, against.
- Via*, by the way of.
- Vicē*, in the place of.
- Vide*, see.
- Videlicet*, to wit.
- Vi et armis*, by force and arms.
- Vinculum matrimonii*, the bond of marriage.
- Vis a tergo*, a propelling force from behind.
- Vis inertiae*, the power of inertness.
- Vivat respublica*, God save the state. (Live the republic.)
- Vivat rex*, God save the king. (Long live the king.)
- Viva voce*, by the living voice.
- Vox populi, vox Dei*, the voice of the people is the voice of God.

## 2. From the French.

- A bas*, down.
- A bon marché*, cheap. (At a good bargain.)
- A bras ouverts*, with open arms.
- A cheval*, on horseback.
- A demi*, by halves.

- A dessein*, designedly.  
*A fond*, thoroughly. (To the bottom.)  
*A la*, after the manner.  
*A l'Anglaise*, in the English way.  
*A la bonne heure*, very well.  
*A la dérobee*, stealthily.  
*A la Française*, after the French manner.  
*A la mode*, in fashion.  
*A l'improviste*, unexpectedly.  
*A l'ordinaire*, in the usual way.  
*A merveille*, marvelously well.  
*A propos*, pertinently.  
*Arrêt*, a judicial decision.  
*Arrondissement*, a district or circle.  
*Artiste*, an actor.  
*Assignat*, paper money issued in France in 1789.  
*Atelier*, a workshop.  
*Attaché*, a subaltern, especially of an ambassador.  
*Au fait*, well skilled.  
*Au revoir*, till we meet again.  
*Avant coureur*, a harbinger.  
*Avant courier*, a courier going before a great personage.  
*Badinage*, jest or sport.  
*Bugatelle*, a trifle.  
*Bas bleu*, a literary lady. (A blue stocking.)  
*Baton*, a staff.  
*Beau monde*, the fashionable world.  
*Bel esprit*, a man of wit.  
*Bien-séance*, decorum.  
*Bizarre*, strange, or odd.  
*Blonde*, or *Blondine*, a lady with a light colored hair and complexion.  
*Bonhomme*, good nature.  
*Bon mot*, a witty saying.  
*Bon ton*, the height of the fashion.  
*Boulevards*, the walks around the old part of Paris where the walls once stood.  
*Brunette*, a lady with a brown or dark complexion and hair.  
*Café*, a coffee-house.  
*Canaille*, the dregs of the people.  
*Carte blanche*, full permission. (A paper containing nothing but the signature of the party who grants it, in order that the party to whom it has been delivered may insert such conditions as he pleases to prescribe.—*Brandé*.)  
*Chapeau de bras*, a military cocked hat.  
*Chargé d'affaires*, a person intrusted with the public interest in a foreign nation, in the place of an ambassador, or other minister.  
*Champs Elysées*, Elysian Fields—the name of a beautiful park in Paris.  
*Chasseur*, one of a body of cavalry, light and active, trained for rapid movements. (A hunter.)  
*Chef d'œuvre*, a master-piece.  
*Ci-devant*, formerly.  
*Comme il faut*, as it should be.  
*Clairvoyance*, the clear sight of one in a magnetic sleep.  
*Congé*, leave, departure.  
*Coup d'état*, a master stroke in politics.  
*Coup de grace*, the finishing stroke.  
*Coup d'œil*, a glance of the eye.  
*Coup de soleil*, a sun-stroke.  
*Cul de sac*, a street that has no outlet. (The bottom of the bag.)  
*De trop*, too much.  
*Deshabille*, night clothes: undress.  
*Devoirs*, respects. (Duties.)  
*Douceur*, a present to waiters. (Gentleness.)  
*Douche*, a shower bath.  
*Eau de Cologne*, Cologne water.  
*Embonpoint*, corpulency.  
*Émeute*, a popular outbreak.  
*Employé*, one who has a place or office.  
*Empressement*, zeal; diligence.  
*En masse*, in a mass.  
*En route*, on the way.  
*Ennui*, weariness, tedium.  
*Esprit de corps*, the animating spirit of a body of men.  
*Gens d'armes*, armed guards belonging to the police.  
*Honi soit qui mal y pense*, evil to him who evil thinks.  
*Hors du Combat*, disabled. (Out of the fight.)  
*Hôtel de Dieu*, a large hospital in Paris.  
*Madame*, the title of a married lady.  
*Mademoiselle*, miss.  
*Mal-à-propos*, out of place, or improper.  
*Maladroit*, unskillful.  
*Manège*, horsemanship; a riding school.

<i>Mauvais honte</i> , bashfulness.	<i>Résumé</i> , a summary.
<i>Mêlée</i> , a broil; a fight.	<i>Sans culottes</i> , without breeches.
<i>Monsieur</i> , Mr.; sir. (Plu., <i>mes-</i> <i>sieurs</i> .)	<i>Sans souci</i> , without care.
<i>Notre Dame</i> , our lady; the name of the cathedral of Paris.	<i>Sauve qui peut</i> , let every one look out for himself and escape if he can.
<i>Parure</i> , dress; finery.	<i>Savant</i> , a man of letters.
<i>Parvenu</i> , an upstart.	<i>Savoir faire</i> , business tact.
<i>Petit maître</i> , a dandy.	<i>Sot-disant</i> , self-styled.
<i>Rendezvous</i> , a place appointed for meeting.	<i>Tout ensemble</i> , the whole taken to- gether.
	<i>Valet de chambre</i> , a footman.

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 ABBREVIATIONS.

A, or Ans., Answer.	Chap., Chapter.
A., Adjective.	Chron., Chronicles.
A. B., Bachelor of Arts.	Cl., Clerk.
A. C. ( <i>Ante Christum</i> ), Before Christ.	C. J., Chief Justice.
Acct., Account.	Col., Colonel.
A. D. ( <i>Anno Domini</i> ), in the year of our Lord.	Com., Commissioner.
Ad., Adverb.	Con. ( <i>Contra</i> ), In opposition.
Adj., Adjutant.	Conn., or Ct., Connecticut.
Adm., Admiral.	Const., Constable.
Admr., Administrator.	Cor., Corinthians.
Ala., Alabama.	C. P., Common Pleas.
A. M. ( <i>Artium Magister</i> ), Master of Arts. ( <i>Ante Meridiem</i> ), Before Noon. ( <i>Anno Mundi</i> ), In the year of the world.	Cr., Credit, or Creditor.
Amt., Amount.	Crim. Con., Criminal Conversation, or Adultery.
Anon., Anonymous.	Ct., Cent.
Ark., Arkansas.	Cwt., a Hundred Weight.
Atty., Attorney.	D. ( <i>Denarius</i> ), a Penny.
A. U. C. ( <i>Anno Urbis Conditæ</i> ), In year from the building of the city (of Rome).	D. C., District of Columbia.
Aug., August.	D. C. L., Doctor of Civil Law.
Bart., Baronet.	D. D., Doctor of Divinity.
Bbl., Barrel.	Dec., December.
B. C., Before Christ.	Del., Delaware.
B. D., Bachelor of Divinity.	Deut., Deuteronomy.
Bp., Bishop.	Def., Defendant.
C. ( <i>Centum</i> ), a hundred; cent; cen- time.	Do. ( <i>Ditto</i> ), the same.
C., or Cap., ( <i>Caput</i> ), Chapter.	Dolls., Dollars.
Cal., California.	Doz., Dozen.
Cap., Capital.	Dr., Debtor, or Doctor.
Caps, Capitals.	Dwt., Pennyweight.
Capt., Captain.	E., East.
Cash., Cashier.	Eccl., Ecclesiastes.
C. H., Court House.	E. G. ( <i>Exempli gratia</i> ), for example.
	Ency., Encyclopedia.
	E. N. E., East-North-east.
	Esq., Esquire.
	Eng., England; English.
	Ex., Exodus.
	Exr. Executor.



Ezek., Ezekiel.  
 Fahr., Fahrenheit.  
 Feb., February.  
 F. R. S., Fellow of the Royal Society.  
 Ft., Foot; Feet; Fort.  
 Fur., Furlong.  
 Ga., Georgia.  
 Gal., Galatians.  
 Gall., Gallons.  
 Gen., Genesis; General.  
 Gent., Gentleman.  
 Geo., George.  
 Ger., German.  
 Gov., Governor.  
 Gr., Greek.  
 H. or Hr., Hour.  
 Heb., Hebrews.  
 Hhd., Hogshead.  
 Hon., Honorable.  
 Hund., Hundred.  
 Ia., Indiana.  
 Ib. or Ibid. (*Ibidem*), in the same place.  
 Id. (*Idem*), the same.  
 I. E. (*Id est*), that is.  
 I. H. S. (*Jesus Hominum Salvator*), Jesus the Savior of men.  
 Ill., Illinois.  
 Incog. (*Incognito*), Unknown.  
 In., Inch.  
 Ind., Indiana.  
 Inst. (*Instant*), the present month.  
 Io., Iowa.  
 I. O. O. F., Independent Order of Odd Fellows.  
 Isa., Isaiah.  
 It., Italian.  
 Jac., Jacob.  
 Jas., James.  
 Jan., January.  
 Jno., John.  
 Jos., Joseph.  
 Josh., Joshua.  
 J. P., Justice of the Peace.  
 Jr., or Jun., Junior.  
 Jul., July.  
 Kt., Knight.  
 Ky., Kentucky.  
 L., Latin.  
 L., or £, a Pound sterling.  
 Lb., a Pound in weight.  
 La., Louisiana.  
 Lat., Latin; Latitude.  
 Lev., Leviticus.

L. I., Long Island.  
 Lieut., Lieutenant.  
 M., Mile.  
 M. A., Master of Arts.  
 Maj., Major.  
 Mal., Malachi.  
 Mass., Massachusetts.  
 Matt., Matthew.  
 M. C., Member of Congress.  
 Md., Maryland.  
 Me., Maine.  
 Messrs., Messieurs. (The plural of the French *Monsieur*, Mister.)

NOTE.—The abbreviation *Messrs.* should be read *Messieurs* (*messhoors*), and not *Gentlemen*, or *Sirs*. Still less should it be read *Gentlemen sirs*.

Mich., Michigan.  
 Minn., Minnesota.  
 Miss., or Mi., Mississippi.  
 Mo., Missouri; month.  
 M. P., Member of Parliament.  
 Mr., Master or Mister.  
 MS., Manuscript.  
 MSS., Manuscripts.  
 Mt., Mount or Mountain.  
 N., North.  
 N. A., North America.  
 Nath., Nathaniel.  
 N. B. (*Nota Bene*), Note well.  
 N. C., North Carolina.  
 N. E., North-East; New England.  
 Neb., Nebraska.  
 Nem. Con. (*Nemine contradicente*), No one contradicting.  
 N. H., New Hampshire.  
 N. J., New Jersey.  
 N. Lat., North Latitude.  
 N. N. E., North-North-east.  
 N. N. W., North-North-west.  
 No. (*Numero*), Number.  
 Nom., Nominative.  
 Nov., November.  
 N. S., Nova Scotia; New Style.  
 Num., Numbers.  
 N. W., North-West.  
 O., Ohio.  
 Obs., Obsolete.  
 Obt., Obedient.  
 Oct., October.  
 O. S., Old Style.  
 Oz., Ounces.  
 Pa., Pennsylvania.  
 Pd., Paid.  
 Penn., Pennsylvania.

- Pet., Peter.  
 Phil., Philip; Philippians.  
 Pk., Peck.  
 P. M. (*Post Meridiem*), Afternoon.  
 P. M., Post-Master.  
 P. O., Post-Office.  
 Prep., Preposition.  
 Pres., President.  
 Prob., Problem.  
 Prof., Professor.  
 Pron., Pronoun; Pronunciation.  
 Prop., Proposition.  
 Pro tem. (*Pro tempore*), for the time being.  
 Prov., Proverbs.  
 Prox. (*Proximo*), Next (month).  
 P. S. (*Post Scriptum*), Postscript.  
 Ps., Psalm.  
 Pt., Pint.  
 Pwt., Pennyweight.  
 Q., Question.  
 Q. E. D. (*Quod erat demonstrandum*), Which was to be demonstrated.  
 Q. E. F. (*Quod erat faciendum*), Which was to be done.  
 Qr., Quarter.  
 Qurs., Farthings.  
 Qt., Quart.  
 Rec'd, Received.  
 Rec. Sec., Recording Secretary.  
 Rev., Revelations; Reverend.  
 R. I., Rhode Island.  
 Robt., Robert.  
 Rom., Romans.  
 R. R., Railroad.  
 Rt., Right.  
 Rt. Hon., Right Honorable.  
 Rt. Rev., Right Reverend.  
 S., Seconds; Shilling; Sign; South.  
 S. A., South America.  
 Sam., Samuel.  
 Sax., Saxon.  
 S. C., South Carolina.  
 Sc. or Sculp. (*Sculpsit*), Engraved.  
 Scil. (*Scilicet*), To wit.  
 S. E., Southeast.  
 Sec., Secretary.  
 Sect., Section.  
 Sen., Senator; Senior.  
 Sept., September.  
 Serj., Sergeant.  
 Sing., Singular.  
 S., Lat., South Latitude.  
 Sol., Solomon.  
 Sp., Spanish.  
 S. P. Q. R. (*Senatus, Populusque Romanus*), The Senate and the People of Rome.  
 Sq., Square.  
 Sq. Ft., Square Feet.  
 Sq. M., Square Miles.  
 Sr., Senior.  
 Sc. (*Scilicet*), Namely.  
 S. S. E., South-South-east.  
 S. S. W., South-South-west.  
 St., Saint; Street.  
 S. T. D. (*Sanctæ Theologiæ Doctor*), Doctor of Divinity.  
 Supt., Superintendent.  
 S. W., South-west.  
 T. or Ter., Territory.  
 Tenn., Tennessee.  
 Thess., Thessalonians.  
 Thos., Thomas.  
 Tim., Timothy.  
 Tit., Titus.  
 T. T. L., To Take Leave.  
 Ult. (*Ultimo*), The Last Month.  
 U. S., United States.  
 V. (*Vide*), See; Verse.  
 Va., Virginia.  
 V. D. M. (*Verbi Dei Minister*), Minister of the Word of God.  
 V. I., Verb Intransitive.  
 Viz. (*Videlicet*), To wit.  
 Vol., Volume.  
 Vs. (*Versus*), Against.  
 Vt., Vermont.  
 V. T., Verb Transitive.  
 W., West.  
 Wk., Week.  
 W. I., West Indies.  
 W. Lon., West Longitude.  
 Wm., William.  
 W. N. W., West-North-west.  
 W. S. W., West-South-west.  
 Wt., Weight.  
 Y., Year.  
 Yd., Yard.  
 Yds., Yards.

## AN

## ALPHABETIC LIST OF LATIN AND GREEK ROOTS.

PREFATORY NOTE.—The definition of each root is followed by a list of the principal English terms derived from that root. The definitions of the derivatives are generally omitted, as having been already given in the foregoing portion of the work; or because the meaning of the derivatives may be readily inferred from the definition of the root.

ACADEMIA, a place near Athens where Plato taught philosophy. Derivatives, *Academy*, *Academic*, etc.

ACEO, to be sour.

ACESCO, to become sour. Der., *Acescent*, *Acescency*.

ACETUM, vinegar. Der., *Acetic*, *Acetous*.

ACIDUS, sour. Der., *Acid*, *Acidity*.

ACIDULUS, somewhat sour. Der., *Acidulous*, *Acidulate*.

ACOÜ (ακούω), to hear. Der., *Acoustic*, *Acoustics*.

ACRIS, sharp. Der., *Acrid*, *Acritude*, *Acrimony*.

ACRON (ακρον), 1. An end or extremity. 2. A pointed summit. Hence,

*Acrostic*, a poem in which the letter at one end, generally the beginning, of the successive lines form some word or name. (στίχης; a verse.)

ACROPOLIS, a citadel. The *Acropolis* was the most elevated situation in certain of the ancient Grecian cities, and was usually fortified. (πολις; [polis], a city.)

ADULOR (*adulatum*), to flatter, from *adoleo*, to burn incense to. Der., *Adulation*.

AGGER, a heap, from *ad*, to; and *gero*, to bear. Hence,

*Exaggerate*, *lit.*, to heap up. Hence, To enlarge beyond the truth. A friend *exaggerates* a man's virtues; an enemy, his faults.

AGILIS, nimble, from *ago*, to move. Der., *Agile*, *Agility*.

AGITO, to shake, from *ago*, to cause to move. Der., *Agitate*.

AGOGEUS (αγωγέως) a leader. Hence *Demagogue*, a leader of the populace (δῆμος; [demos] the people.)

*Pedagogue*, a schoolmaster. (Lit., a leader, or governor of boys.) παις; [pais, paidos], a boy.

AGON (αγων), a contest, as of wrestlers. Der., *Agony*, *Agonize*, *Antagonist*.

AGER, a field or piece of ground. Hence,

*Agrarian*, pertaining to an equal division of lands and other property among the inhabitants of a country.

An *Agrarian* is one who favors an equal division of lands and other property among the citizens of the state.

*Agrestic*, pertaining to the fields or country, in opposition to the city. Hence, rude, or unpolished.

*Agriculture*, the art, or practice of cultivating the ground.

*Peregrinate* and *Pilgrim* are also derivatives from *ager*. See *To Travel*.

ALIUS, other. Hence,

*Alias*, otherwise.

*Alibi*, in another place.

*Alienus*, pertaining to another. Hence,

*Alien*, a person who belongs to another country. Hence,

*Alienate*, *Aliene*, or *Abalienate*, to transfer the title of property from one to another.

To *Alienate* also signifies to estrange; as, to *alienate* the heart or affections, so that individual becomes as a foreigner or stranger in feeling to the party to whom he had been attached.

ALLELON (αλλήλων), each other. Hence,

*Parallel*, equally distant at all points. (παρα [para], by the side of.)



Der., *Parallelogram*, *Parallelopipedon*.

ALO, to nourish. Der., *Aliment*, *Alimentary*, *Alimentation*.

ALPHA, the first letter of the Greek alphabet. Der., *Alphabet*.

ALTER, another. Hence, *Alter*, to cause to be *other* in form, condition, or nature. Der., *Alterative*, *Alterant*.

ALTERCOR, to contend one against the *other*, (from *alter*, the *other*.) Hence,

*Altercation*, an angry dispute.

ALTERNUS, by turns, or first the one, and then the *other* (from *alter*, the *other*). Hence,

*Alternate*, being by turns.

*Alternative*, a choice between two things, so that if the one is taken the other must be left.

ALTUS, high. Der., *Altitude*, *Altimetry*, *Eccalt*.

AMBULO, to walk. Der., *Amble*, *Ambulate*, *Circumambulate*, *Perambulate*, *Preamble*.

AMICUS, a friend (from *amo*, to love). Der., *Amity*, *Amicable*, *Enemy*, *Enmity*, *Inimical*.

AMO, to love. Der., *Amiable*, *Amatory*, *Amorous*, *Amour*, *Amateur*, *Enamor*.

AMPLUS, large. Der., *Ample*, *Amplitude* *Amplify*.

ANEMOS (ανεμος), the wind. Der., *Anemography*, *Anemometer*, *Anemoscope*, *Anemone*.

ANGELLO (αγγελω), to bring tidings. Der., *Angel*, *Evangelize*, *Evangelistic*.

ANGO (anxi), to choke. Der., *Anguish*, *Anxiety*, *Anger*.

ANIMA, 1. Air or wind; 2. The principle of life, because life is sustained by breathing the air; 3. The soul. Der., *Animal*, *Animate*, etc.

ANIMUS, the mind. Der., *Animadvert*, *Equanimity*, *Magnanimity*, *Pu-sillanimity*, *Unanimity*, etc.

ANNUS, a year. Der., *Annals*, *Annuity*, *Annuitant*, *Anniversary*, *Annual*, *Biennial*, *Triennial*, *Quadrennial*, *Quinquennial*, *Sexennial*, *Septennial*, *Octennial*, *Novennial*, *De-*

*cennial*, *Centennial*, *Millennium*, *Millennial*, *Perennial*.

ANNULUS, a ring. Der., *Annular*.

ANTHOS, a flower. Hence,

*Anther*, the tip of a stamen.

*Anthology*, a collection of the flowers of poetry. (αλεγο [*lego*], to collect.)

*Exanthematous*, characterized by flower-like eruptions on the skin; as, an *exanthematous* disease. (*ex*, forth.)

*Polyanthus*, a plant with many flowers growing in clusters. (*poly*, many.)

ANTHROPOS, (ανθρωπος), a man. Der., *Anthropology*, *Anthropophagi*, *Misanthropy*, *Philanthropy*.

ANTIQUUS, old or ancient. Der., *Antique*, *Antiquity*, *Antiquarian*, *Antiquate*.

*Aperio* (*apertum*), to open. Der., *Aperient*, *Aperture*.

APIS, a bee. Hence,

*Apiary*, a place where bees are kept.

APTUS, fit. Der., *Apt*, *Aptitude*, *Adapt*.

AQUA, water. Der., *Aqueous*, *Aquatic*, *Aqueduct*, *Terraqueous*, *Subaqueous*.

AQUILA, an eagle. Hence,

*Aquiline*, like that of an eagle; as, an *aquiline* nose.

ARO, to plow. Hence,

*Arable*, fit for tillage; as, *arable* land.

ARBITER, an umpire, or judge. Hence, *Arbiter*, *Arbitrate*, *Arbitrament*, for which see *Civil Government*.

ARBITRIUM, the power of acting according to one's own will and pleasure. Hence,

*Arbitrary*, 1. Not governed by any fixed rules, but depending on the will or discretion; as, an *arbitrary* decision; an *arbitrary* punishment. 2. Not subject to control; as, an *arbitrary* prince.

ARBOR, a tree. Der., *Arbor*, *Arbor-et*, *Arborist*, *Arborescent*.

ARCHE (αρχη), government. Der., *Monarchy*, *Oligarchy*, *Anarchy*, etc. See *Civil Government*.

ARCHE (αρχη), the beginning. Der., *Archetype*.

ARCHAIOS, (*αρχαιος*), ancient; from *αρχη*, the beginning. Hence,

*Archæology*, the science of antiquities. (*λογος*, a discourse.)

*Archaism*, an ancient or obsolete word or expression.

ARCHOS (*αρχος*), chief. Hence,

*Arch*, a prefix signifying chief, as in *archduke*, *archangel*.

*Architect*, a chief, or master builder. Hence, a professor of the art of building. (*τεκτων* [*tecton*], a workman.)

ARCTOS (*αρκτος*), the constellation of The Bear. Der., *Arctic*, *Antarctic*.

ARCUS, a bow. Der., *Arch*, *Archer*, *Arcuate*.

ARDEO (*arsum*), to burn. Der., *Ardent*, *Ardor*, *Arson*.

ARDUUS, high and steep. Hence,

*Arduous*, attended with great labor, like the climbing of a steep mountain-side.

ARENA, sand. Hence,

*Arena*, 1. The central part of a Roman amphitheater in which the gladiators fought; so called because it was covered with sand to absorb the blood. 2, and *fig.* Any place where a person is obliged, actively, to exert himself in contending with others; as, the *arena* of politics; the *arena* of life.

*Arenaceous*, having the properties of sand.

*Arenose*, full of sand.

AREO, to be dry. Der., *Arid*, *Aridity*, *Arefy*, *Arefaction*.

ARGENTUM, silver. Der., *Argent*, *Argentiferous*.

ARGILLA, potter's clay. Der., *Argil*, *Argillaceous*.

ARGOS (*αργος*), idle or sluggish. Hence,

LETHARGY, 1. A preternatural drowsiness. Hence, 2, and *fig.* A stupid indifference to things which should interest us. (*ληθη* [*lethe*], forgetfulness.)

ARISTOI (*αριστοι*), the nobles; from *αριστος*, best. Der., *Aristocracy*, *Aristocrat*.

ARITHMOS (*αριθμος*), a number. Der., *Arithmetic*.

ARMA, arms. Der., *Arms*, etc. See *Warfare*.

AROMATA (*αρωματα*), spices. Der., *Aroma*, *Aromatic*, *Aromatize*.

ARTERIA (*αρτηρια*), an artery. Der., *Artery*. See *Anatomy*.

ARTICULUS, a little joint. Dim. of *artus*, a joint. Der., *Article*, *Articulate*.

ASPER, rough. Der., *Asperate*, *Asperity*, *Exasperate*.

ASTRON (*αστρον*), a star. Der., *Astral*, *Asterisk*, *Asterism*, *Astrolabe*, *Astronomy*, *Astrology*.

ATMOS (*ατμος*), vapor. Der., *Atmosphere*.

ATRA, black. Der., *Atrabiliarian*, *Atramental*. See *Color*.

ATROX, cruel. Der., *Atrocious*, *Atrocity*.

AUDAX, daring. Der., *Audacious*, *Audacity*.

AUDIO, to hear. Der., *Audit*, *Auditor*, *Auditory*, *Audience*.

AUGEO (*auctum*), to increase. Der., *Augment*, *Auction*.

AUGUR, a Roman soothsayer, who pretended to foretell events by the flying, singing, or feeding of birds. Hence,

*Augury*, the art or practice of foretelling events by observing the actions of birds, and other phenomena.

*Inaugurate*, to induct into an office with appropriate ceremonies.

NOTE.—The ceremonies of induction into office, and of the consecration of temples, etc., were presided over by the *augurs*, and hence the origin of the term *inaugurate*.

AULOS (*αυλος*), a pipe. Der., *Hydraulics*.

AURIS, the ear. Der., *Aurist*, *Auricle*, *Auricular*.

AURUM, gold. Der., *Auriferous*, *Aurelia*.

AUSPICES, the omens of an undertaking drawn from the flight of birds. (*Avis*, a bird; and *specio*, to view.) Der., *Auspicious*.

AUSTERUS, 1. Harsh or rough to the taste. 2. Of a crabbed or sour temper. Der., *Austere*, *Austerity*.

AUTOS (*αυτος*), self. Hence, *Autobiography*, a person's life writ-

ten by the individual himself. (*βίος* [*bi-os*], life; and *γράφω* [*grapho*], to write.)

*Autograph*, one's own handwriting.  
*Autocrat*, a sole ruler. (*αυτοκρατορ* [*crato*], to rule.)

*Automaton*, a self-moving machine. (*αυτοματις* [*mao*], to move.)

*Autonomy*, self-government. (*αυτονομία* [*nomos*], law or government.)

*Autopsy*, personal observation or inspection. (*αὐτοψία* [*opsis*], a view.)

*AUXILIUM*, aid. Der., *Auxiliar*, *Auxiliary*.

*AVIS*, a bird. Hence,  
*Aviary*, a place for keeping birds.

*AVIDUS*, greedy. Der., *Avidity*.  
*BACCHUS*, the god of wine. Der., *Bacchanal*, *Bacchanalian*.

*BARBA*, beard. Der., *Barber*, *Barb*, *Barbate*.

*BARBARUS*, leading a rude life. Der., *Barbarous*, *Barbarian*, *Barbarity*, *Barbarism*, *Barbaric*.

*BAROS* (*βαρος*), weight. Der., *Barometer*.

*BEATUS*, happy. Der., *Beatify*, *Beatific*, *Beatitude*.

*BEAU, BELLE*, beautiful. (Fr.) Der., *Beau*, *Beau-monde*, *Beauty*, *Belle*, *Belles-Lettres*, *Embellish*.

*BELLUM*, war. Der., *Belligerent*, *Rebel*.

*BENE*, well or kindly. Der., *Benefit*, *Benefactor*, *Benefaction*, *Beneficient*, *Beneficial* *Beneficiary* *Benevolent*, *Benediction*.

*BENIGNUS*, kind. Der., *Benign*, *Benignant*, *Benignity*.

*BETA* (*β*), the second letter of the Greek alphabet. Der., *Alphabet*.

*BESTIA*, a beast. Der., *Bestial*, *Bestiality*.

*BIBLOS* (*βιβλος*), a book. Der., *Bible*, *Biblical*, *Bibliography*, *Bibliopolist*, *Bibliomania*.

*BIBO*, to drink. Der., *Bibaceous*, *Bibber*, *Bibulous*, *Imbibe*.

*BILIS*, the bile. Der., *Bilious*, *Biliary*, *Antibilious*.

*BIOS* (*βίος*), life. Der., *Biography*, *Biology*, *Cenobite*.

*BI*, a prefix signifying two.

*BLANDUS*, gentle or flattering. Hence,

*Bland*, soft or gentle; as, *bland* words, *bland* zephyrs.

*Blandish*; to flatter by kind words or affectionate attentions.

*BLAS*, (*βλάξ*), injuriously, or impiously. Hence,

*Blaspheme*, to speak in terms of impious irreverence of God. (*βλάφημι*), to speak.

*BOTANE* (*βοτάνη*), a plant. Der., *Botany*.

*BREVIS*, short. Der., *Brief*, *Brevity*, *Breviary*, *Abbreviate*.

*BRONCHOS* (*βρογχος*), the windpipe. Der., *Bronchial*.

*BRUTUS*, stupid, or senseless. Der., *Brute*, *Brutal*, *Brutish*.

*BULLA*, a bubble. Der., *Ebullition*, *Boil*.

*CADAVER*, a dead body. Der., *Cadaverous*.

*CADO* (*casum*), to fall. Der., *Case*, *Casual*, *Casually*, *Cadence*, *Accident*, *Decay*, *Deciduous*, *Incident*, *Occasion*, *Occident*. See *To Fall*.

*CÆDO* (*cæsum*), to cut. Der., *Incision*, *Incisor*, *Precise*, *Excise*, *Decide*, *Decision*. See *To Cut*.

*CÆDO* (*cæsum*), to kill. Der., *Parricide*, *Matricide*, *Fratricide*, *Infanticide*, *Regicide*. See *To Kill*.

*CALX*, limestone. Der., *Calcine*. See *Heat*.

*CALCULUS*, a pebble. Hence, *Calculate*, to compute, because pebbles were anciently used to facilitate arithmetical computations.

*CALEO*, to be warm. Der., *Calefy*, *Calefaction*, *Caloric*, *Caldron*.

*CALOS* (*καλος*), beautiful. Hence, *Caligraphy*, beautiful writing. (*καλλιγράφω*), [*grapho*], to write.

*CALYPTO* (*καλυπτω*), to cover. Hence,

*Apocalypse*, the last book of the New Testament, because the prophecies of this book reveal or uncover the future. (*απο*, [*apo*], un, or from.)

*CAMPUS*, a plain. Hence, *Camp*, the place of an army.

*Campaign*, the time for which an army keeps the field.

*Champaign*, a flat, open country.



*Campestral*, growing in the fields.

CANDEO, to be white. Der., *Candor*, *Candid*, *Incandescent*, *Candent*, *Candle*.

CANIS, a dog. Der., *Canine*.

CANO (*cantum*), to sing. Der., *Cant*, *Canto*, *Chant*, *Canticle*, *Descant*, *Enchant*, *Incantation*, *Recant*, *Vaticinate*. See *To Sing*.

CAPIO (*captum*), or CIPIO (*ceptum*), to take. Der., *Captive*, *Captivate*, *Capture*, *Captor*, *Capable*, *Capacious*, *Capacity*, *Capacitate*, *Accept*, *Acceptation*, *Conceive*, *Conception*, *Conceit*, *Deceive*, *Deception*, *Deceit*, *Receive*, *Reception*, *Receipt*, *Recipe*, *Recipient*, *Receptacle*, *Except*, *Intercept*, *Inception*, *Incipient*, *Inceptive*, *Susceptible*, *Occupy*, *Occupation*, *Anticipate*, *Municipal*, *Participate*, etc.

To *Accept* is to take to one's-self that which is offered by another. (*ad*, to.)

*Acceptation*, 1. A taking with favor or approbation; as, "a saying worthy of all *acceptation*." 2. The sense in which a word is generally taken.

*Recipe*, take. (A term used in medical prescriptions.)

To *Receive* is to take that which is presented.

A *Recipient* is one who receives.

A *Receptacle* is a place into which things are received.

To *Except* is to take out. (*ex*, out.)

To *Intercept* is to take between; that is, to take or seize on the way between the place of setting out and the place of destination. (*inter*, between.)

*Inception*, a taking hold upon some process. Hence, a beginning. (*in*, upon.)

*Susceptible*, taking readily upon itself some change, affection, or influence; as, a heart *susceptible* of love. (*sub*, under.)

A *Principle* is an idea which is first taken on account of its being of primary and fundamental importance. (*primus*, first.)

*Principal*, worthy of being first taken on account of its primary or leading importance.

A *Prince* (*princeps*), is a man who is taken and held as first in the estimation of the people.

CAPILLUS, a hair. Der., *Capillary*.

CAPUT (*capitis*), the head. Der., *Cap*, *Cape*, *Capital*, *Capitation*, *Captain*, *Chapter*, *Decapitate*, *Occiput*, *Sinciput*, *Precipitate*, *Precipice*.

CARBO, a coal. Der., *Carbon*, *Carbonaceous*, *Carbonic*, *Carbuncle*.

CARCER, a prison. Hence,

*Incarcerate*, to imprison.

CARDIA (*καρδιά*), the heart. Hence,

*Cardiac*, pertaining to the heart.

*Cardialgia*, the heartburn. (*αλγος* [*algos*], pain.)

*Pericardium*, the membrane that surrounds the heart. (*peri*, around.)

CARO (*carnis*), flesh. Der., *Carnal*, *Carnation*, *Carnelian*, *Carnage*, *Carnival*, *Carnivorous*, *Incaruate*.

CARUS, dear. Der., *Caress*, *Cherish*.

CASTUS, pure in the thoughts and in the actions. Der., *Chaste*, *Chasten*, *Chastise*, *Castigate*, *Incest*.

CATENA, a chain. Hence,

*Catenary*, or *Catenarian*, relating to a chain.

*Catenate*, to connect together in a series of links.

*Concatenation*, a series of things connected and depending on each other like the links of a chain; as, a *concatenation* of causes.

CABALLUS, a horse. Der., *Cavalcade*, *Cavalry*, *Cavalier*.

CAVUS, hollow. Der., *Cave*, *Cavity*, *Cavern*, *Concave*, *Excavate*.

Caulis, a stem. Der., *Cauline*, *Cauliferous*, *Cauliflower*.

CAUSA, 1. A cause. 2. A crime. Der., *Cause*, *Accuse*, *Excuse*.

CAUSTICUS, (*καυστικός*), burning. Hence,

*Caustic*, 1. Corroding the flesh. Potash and quicklime are *caustic*.

2. and *fig.*, severe; as, a *caustic* remark.

*Cautery*, a burning, as of morbid flesh, with a hot iron. Der., *Cauterize*.

CAVEO (*cautum*), to be on one's guard. Der., *Caution*, *Cautious*.

**CEDO** (*cessum*), to yield. Hence,  
*Cede*, to yield, as a possession, to another.

*Cession*, the act of yielding, as a possession.

*Concede*, to yield, as a point in an argument.

*Concession*, the act of yielding a point in an argument.

**CEDO** (*cessum*), to go. Der., *Accede*, *Access*, *Accession*, *Proceed*, *Process*, *Procession*, *Recede*, *Recess*, *Recession*, *Succeed*, *Success*, *Succession*, *Intercede*, *Intercession*, *Exceed*, *Excess*.

**CELEBRIS**, renowned. Hence,

*Celebrate*, to praise; as, to *celebrate* the name of the Most High. 2. To distinguish by marks of joy and respect; as, to *celebrate* a yearly festival; to *celebrate* a marriage.

*Celebrity*, fame.

**CELUM**, heaven. Der., *Celestial*.

**CELO**, to hide. Der., *Conceal*.

**CENSEO**, to form an opinion or estimate. Hence,

*Censor*, in ancient Rome, the title of two magistrates who registered the number and property of the citizens, and had also the inspection of the morals of the citizens, with the power to punish by some mark of infamy those who led flagitious lives. Hence,

*Censorious*, taking upon one's-self the office of a censor in regard to the morals of others.

**CENSURA**, the office of a Roman censor. Hence,

*Censure*, blame uttered by a self-constituted censor of morals.

*Census*, an enumeration of the inhabitants of a country, in connection with the collection of other statistical facts.

**CENTRUM** (*κεντρον*), the middle point. Der., *Center*, *Concentrate*, *Concentric*, *Eccentric*, *Eccentricity*, *Centripetal*, *Centrifugal*, *Geocentric*, *Heliocentric*.

**CENTUM**, a hundred. Der., *Century*, *Centennial*, *Centurion*, *Centipede*, *Cent*, *Centissimal*.

**CEPHALE** (*κεφαλη*), the head. Der., *Cephalic*, *Acephalous*, *Bicephalous*, *Hydrocephalus*.

**CERA**, wax. Hence,

*Cerate*, an ointment composed of wax, oil, and other ingredients.

*Cere*, to cover with wax.

*Sincere*, 1. Pure or unmixed, like honey that is not mixed with wax. As new-born babes, desire the *sincere* milk of the word.—1 *Pet. ii*. 2. Being in reality what it appears to be; as, a *sincere* friend; a *sincere* prayer. (*sine*, without; and *cera*, wax.)

**CEREBRUM**, the brain. Der., *Cerebral*.

**CERNO** (*cretum*), to sift, strain, or separate. Der., *Secern*, *Secrete*, *Secretion*, *Secret*, *Excretion*, *Excrement*, *Discern*, *Discriminate*, etc.

To *Discern*, is to separate from other objects by means either of the bodily or the mental eye. (*dis*, apart.)

To *Discriminate*, is to separate by noting differences.

*Secret*, separated from the knowledge of persons in general. (*se*, aside.)

A *Secretary*, is one who does the writing relating to the *secret* or private business of another.

**CERTO**, to contend. Der., *Concert*.

**CHEVAL**, a horse. (Fr.) Der., *Chevalier*, *Chivalry*.

**CHIR** (*χειρ*), the hand. Hence,  
**CHIRUGION**, by contraction *Surgeon*, one who cures by manual operation.

*Chirography*, handwriting.

**CHOLE** (*χολη*), bile. Der., *Choler*, *Cholera*, *Melancholy*.

**CHORUS**, a company of singers. Der., *Choir*, *Choral*, *Chorister*.

**CHORDA** (*χορδη*), a string. Der., *Chord*, *Monochord*, *Pentachord*.

**CHRIZO** (*χρίζω*), to anoint. Hence,  
*Christ*, the Anointed One.

*Chrism*, consecrated oil.

**CHRONOS**, time. Der., *Chronic*, *Chronical*, *Chronicle*, *Chronology*, *Chronometer*, *Anachronism*, *Ischronal*, *Synchronize*.

**CICATRIX**, a scar. Der., *Cicatrise*.

**CINGO** (*cinctum*), to bind or gird. Hence,

*Cincture*, a belt.

*Precinct*, a boundary, because it surrounds like a girdle. (*præ*, before.)

*Succinct*, *lit.*, having the skirts of one's garment girded up around the waist. Hence, *fig.*, brought into a small compass; as, a *succinct* account.

*CITO* (*citum*), to stir up. Hence,

*Excite*, to stir up. (*ex*, up.)

*Incite*, to urge on. (*in*, on.)

*Resuscitate*, to bring back to life. (*re*, again; and *sub*, up.)

*CITO*, (*citatum*), to call. Hence,

*Cite*, 1. To summon. 2. To quote.

*Recite*, to rehearse.

*CIVIS*, a citizen. Der., *Civil*, *Civic*, *City*.

*CLAMO*, to cry. Der., *Clamor*, *Claim*, *Acclaim*, *Acclamation*, *Declaim*, *Exclaim*, *Proclaim*, *Reclaim*.

*CLANGO*, to make a shrill noise. Der., *Clang*, *Clangor*.

*CLARUS*, clear. Der., *Clarify*, *Clarion*, *Clarinet*, *Declare*.

*CLAUDO* (*clausum*), to shut. Der., *Clause*, *Close*, *Closet*, *Cloister*, *Conclude*, *Conclusion*, *Include*, *Inclusive*, *Exclude*, *Exclusion*, *Preclude*, *Seclude*.

*CLEMENS*, mild. Der., *Clement*, *Clemency*, *Inclement*.

*CLEROS* (*κληρος*), a lot. Der., *Clergy*, *Cleric*, *Clerk*.

*CLINO* (*κλινω*), to lean. Der., *Incline*, *Decline*, *Declension*, *Recline*, *Clinical*.

*CLIVUS*, a slope. Der., *Acclivity*, *Declivity*, *Proclivity*.

*COLO* (*cultum*), to till. Der., *Culture*, *Cultivate*, *Agriculture*.

*COPIA*, plenty. Der., *Copious*, *Cornucopiae*.

*COPULA*, that which connects. Der., *Copulate*, *Couple*, *Couplet*.

*COQUO* (*coctum*), to boil or cook. Hence,

*Cook*, to prepare food by the aid of fire.

*Cocction*, the act of boiling.

*Decocction*, a preparation made by boiling; as, a *decocction* of herbs.

*COR* (*cordis*), the heart. Hence, *Accord*, to agree or harmonize with. (*ad*, with.)

*Concord*, mutual agreement. (*con*, together.)

*Discord*, disagreement. (*dis*, asunder.)

*CORIUM*, a skin or hide. Hence, *Coriaceous*, resembling leather.

*Carrier*, one who dresses leather.

*Excortiate*, to strip off the skin. (*ex*, off.)

*CORNU*, a horn. Der., *Cornea*, *Cornu-copiae*, *Unicorn*, *Bicornous*, *Tricornous*.

*CORONA*, a crown. Hence, *Coronation*, the act of crowning.

*Coronet*, a little crown.

*CORPUS* (*corporis*), a body. Der., *Corporeal*, *Corporal*, *Corpse*, *Corps*, *Corpulent*, *Corporate*, *Incorporate*.

*CORTEX*, bark. Der., *Decorticate*.

*COSMOS* (*κοσμος*), beauty; the world. Hence,

*Cosmetic*, improving the beauty of the skin.

*Cosmogony*, an account of the creation of the world. (*γῶνη* [*gōne*], a generation.)

*Cosmography*, the science of the general system of the world.

*Cosmopolite*, a citizen of the world. (*πολιτης* [*polites*], a citizen.)

*Microcosm*, a little world. (A term applied to man, who has been regarded as an epitome of universe or great world. (*μικρος* [*micros*], small.)

*Macros*, the great world. (*μακρος* [*macros*], great.)

*COSTA*, a rib. Der., *Costal*, *Inter-costal*.

*CRANIUM*, the skull. Der., *Cranial*, *Craniology*, *Pericranium*.

*CRAS*, to-morrow. Hence,

*Procrastinate*, to put off. (*pro*, till.)

*CRATOS* (*κρατος*), power, or government. Der., *Aristocracy*, *Democracy*, *Theocracy*.

*CREDO* (*creditum*), to believe. Der., *Credence*, *Credit*, *Credible*, *Creditor*, *Creed*, *Credenda*, *Credulity*, *Credulous*.

*CRESCO* (*cretum*), to grow. Der., *Crescent*, *Increase*, *Decrease*, *Increment*, *Decrement*, *Excrease*, *Concrete*, *Concretion*.

*CRETA*, chalk. Hence,

*Cretaceous*, chalky.

*CRITES* (*κριτης*), a judge. Hence, *Critic*, a judge in literature or art.



*Criterion*, a standard by which to judge.

*CRUX* (*crucis*), a cross. Hence, *Crucify*, to fasten to a cross (*figo*, to fasten).

*Cruciform*, shaped like a cross.

*Excruciate*, to torture with pains like those of crucifixion.

*CUBO* (*cubatum*), to lie. Der., *Accubation*, *Incubation*, *Incubus*.

*CUMBO* (*cubitum*), to lie. Der., *Accumbent*, *Incumbent*, *Procumbent*, *Recumbent*, *Superincumbent*, *Succumb*.

*CULCO*, to tread upon. Hence,

*Inculcate*, to impress by frequent admonitions, as to *inculcate* a moral duty.

*Culmus*, the top. Hence,

*Culminate*, to reach its greatest altitude, as a planet.

*CULPA*, a fault. Der., *Culpable*, *Inculcate*, *Exculpate*.

*CUMULUS*, a heap. Hence,

*Cumulative*, heaped up.

*Accumulate*, to heap up (*ad*, to).

*CUPIO*, to desire. Hence,

*Cupidity*, an unlawful desire of acquisition.

*Covet*, to have an unlawful desire to possess that which belongs to another.

*CURA*, care. Der., *Care*, *Cure*, *Curate*, *Curacy*, *Accurate*, *Procure*, *Secure*, *Sinecure*.

*CURRO* (*cursum*), to run. Der., *Current*, *Currency*, *Course*, *Incur*, *Incursion*, *Excursion*, *Occur*, *Precursor*, *Succor*, *Recur*, *Recourse*, *Discourse*, *Discursive*, *Concourse*, *Curricule*, *Courier*, *Van-courier*, *Cursory*.

*CURVUS*, bent. Der., *Curve*, *Curvature*, *Curvilinear*, *Incurvate*, *Recurvate*.

*CUTIS*, the skin. Der., *Cuticle*, *Cutaneous*.

*CUTIO* (*cussum*), to shake. Der., *Concussion*, *Discuss*, *Percussion*, *Repercussion*.

*CYCLOS* (*κυκλος*), a circle. Der., *Cycle*, *Cycloid*, *Cyclopedia*, *Encyclopedia*, *Epicycle*.

*Cyclopedia*, or *Encyclopedia*, the entire circle of the arts and sciences. (*παιδεία* [*paideia*], instruction.)

*Encyclical*, sent round in a circle; as, an *encyclical* letter of the Pope.

*Epicycle*, a little circle whose center is in the circumference of a greater. (*epi*, upon.)

*CYLINDROS* (*κυλινδρος*), a roller. Der., *Cylinder*, *Cylindric*, *Cylindrical*, *Cylindroid*.

*CYON*, *CYNOS* (*κυων*, *κυνος*), a dog. Der., *Cynic*, *Cynosure*, *Procyon*.

*Cynosure*, literally, the tail of a dog; a name applied by some philosophers to the constellation of *Ursa Minor*, by which the ancient Phenicians used to be guided on their voyage; whence it has been borrowed by the language of poetry, in which it signifies a point of attraction.

Where, perhaps, some beauty lies,  
The *cynosure* of neighboring eyes.—*L'Allegro*.

(*cupra* [*oura*], a tail.)—*Brande*.

*Procyon*, a star of the first magnitude in *Canis Minor*, or The Little Dog. (*pro*, first.)

*DACTYLOS* (*δακτυλος*), a finger. Der., *Dactyl*.

*DAMAO* (*δαμαω*), to tame or subdue. Hence,

*Adamant*, a very hard stone. (A stone that is difficult to be subdued or broken.) (*a*, privative.)

*Diamond*, a corruption of the word *adamant*.

*DAMNUM*, loss, hurt, or penalty. Der., *Damage*, *Damn*, *Damnify*, *Indemnify*, *Indemnity*.

To *Damn* is to sentence to the loss of the joys of heaven.

To *Condemn* is, *lit.*, to sentence to some penalty. Hence, to express disapprobation.

To *Indemnify* is to secure against loss, damage, or penalty. (*in*, priv.)

*DEBILIS*, weak. Der., *Debility*, *Debilitate*.

*DEBEO* (*debitum*), to owe. Der., *Debt*, *Debit*, *Due*, *Duty*.

*DECA* (*δεκα*), ten. Der., *Decade*, *Decagon*, *Decalogue*.

*DECEN*, ten. Der., *December*, *Decimal*, *Decimate*, *Decurion*, *Decemviri*, *Decemvirate*.

*DECHOMAI* (*δεχομαι*), to receive. Hence,

*Pandect*, a treatise which contains the whole body of any science.

*Pandects*, in the plural, the digest, or collection of the civil or Roman law made by the emperor Justinian. (*pan*, all.)

*Synecdoche*, a figure by which a part is taken for the whole, or the whole for a part. (*syn*, together; and *ec*, out.)

DECENS, becoming. Der., *Decent*, *Decency*.

DECUS, that which is becoming. Der., *Decorate*, *Decorum*, *Decorous*.

*Decorum* is propriety of conduct. *Decorous*, proper or becoming in behavior.

DEUS, a god. Der., *Deity*, *Deify*, *Deist*, *Deodand*.

A *Deodand* is a forfeit to God.

NOTE.—A *deodand*, in England, is a personal chattel which is the immediate cause of the death of a rational creature, and for that reason given to God; that is, forfeited to the king, to be applied to pious uses.—*Blackstone*.

(*dandus*, to be given.)

DEMOS (*δῆμος*), the people. Der., *Demagogue*, *Democracy*, *Endemic*, *Epidemic*.

DEMON (*δαίμων*), an evil spirit. Der., *Demon*, *Demonology*, *Pandemonium*.

DENDRON (*δένδρον*), a tree. Hence, *Dendrology*, the natural history of trees.

DENS (*dentis*), a tooth. Der., *Dental*, *Dentist*, *Denticulated*, *Indent*, *Indenture*, *Bidental*, *Trident*.

An *Indenture* is a written agreement, so called from the former custom of writing duplicates of the agreement on the same piece of paper, and then separating them by a zig-zag line forming corresponding teeth and notches on the edges of the two pieces.

DESPOTES (*δεσποτης*), a master. Der., *Despot*, *Despotism*.

DETERIOR, worse. Hence, *Deteriorate*, 1. To grow worse. 2. To make worse.

DEUTEROS (*δευτερος*), second. Der., *Deuterogamy*, *Deuteronomy*.

DEXTER, right handed. Der., *Dextrous*, *Dexterity*, *Ambidextrous*.

DIES, a day. Der., *Diary*, *Diurnal*.

DICO (*dictum*), to speak. Der., *Dictation*, *Dictionary*, *Dictate*, *Addict*, *Interdict*, *Predict*, *Verdict*, *Contradict*, *Indite*, *Indict*, *Jurisdiction*, *Benediction*, *Malediction*.

*Diction* is style, or manner of expression, either in speaking or writing.

To *Dictate* is, 1. To utter or speak to an amanuensis the words to be written. 2. To utter commands.

To *Indite* is, 1, and properly. To compose sentences in the mind, and then to utter or speak them that another person may write them down. Hence, 2. To compose.

To *Indict* is to utter a formal accusation against, before a criminal tribunal. (*in*, against.)

To *Interdict* is to speak or utter words that shall place a bar between a person, or persons, and the doing of anything. (*inter*, between.)

DIDASCO (*διδασκω*), to teach. Hence, *Didactic*, affording instruction in morals; as, a *didactic* poem or essay.

DIGITUS, a finger or toe. Der., *Digit*, *Digitigrade*.

DIGNUS, worthy. Der., *Dignity*, *Dignify*, *Deign*, *Disdain*, *Indignity*, *Indignant*, *Condign*.

*Dignity*, 1. Worthiness. Hence, 2. The honor and exaltation which are the reward of worthiness.

To *Deign* is to regard as consistent with one's dignity to condescend to notice an inferior. (L, *dignor*.)

To *Disdain* is to regard as inconsistent with one's dignity to do certain things. (*dis*, priv.)

*Condign*, adapted to the worthiness of the subject; as, *condign* punishment.

*Indignant*, excited to anger at the doing of some unworthy act.

DILUVIUM, a flood. Der., *Deluge*, *Diluvial*, *Antediluvian*, *Postdiluvian*.

DIPLOÏS (*διπλοῖς*), double. Hence, *Diploma*, a letter conferring some power, privilege, or honor; (thus called because, anciently, such documents were written on a piece of parchment or other material, which was folded so as to form two leaves.

Disco, to learn. Der., *Disciple*, *Discipline*.

Divus, a god. Der., *Divine*, *Divinity*.

Do (*datum*, or *ditum*), 1. To give. 2. To put. Hence,

DATE, the day on which an instrument of writing is signed and *given*, or delivered

DATA, in the mathematics and philosophy, *given* facts from which something that is unknown may be found.

REDDITION, a restitution or giving back. (*red*, for *re*, back.)

EDIT, to give or send forth; as, to *edit* a paper or a book. (*e*, forth.)

ADD, to put to something else. (*ad*, to; and *do*, to put.)

CONDITION, the manner in which the facts and circumstances that relate to any object are put together, and stand in their mutual relations. (*con*, together.)

ABSCOND, to put one's-self away beyond the sight and knowledge of others; that is, to hide. (*abs*, away.)

RECONDITE, put or laid away in some secret place. Hence, hidden from the understanding.

ABDOMEN, the belly; thus called from the stowing away of food in the stomach, or from its varied contents. (*ab*, away; and *do*, to stow.)

DOCEO (*doctum*), to teach. Der., *Docile*, *Docility*, *Doctrine*, *Doctor*, *Document*.

DOGMA (*dogma*), an opinion. Hence, *Dogma*, a tenet in religion or philosophy.

DOGMATIC, overbearing in asserting and maintaining opinions.

DOLEO, to grieve. Der., *Dolor*, *Dolorous*, *Doleful*, *Condole*.

DOMINUS, a master. Der., *Dominion*, *Domain*, *Domineer*, *Dominant*, *Predominate*, *Don*.

DOMO (*domitum*), to tame or subdue. Der., *Indomitable*.

DOMUS, a house. Der., *Dome*, *Domestic*, *Domicile*.

DONUM, a gift. Der., *Donor*, *Donee*, *Donation*, *Donative*.

DORMIO (*dormitum*), to sleep. Der., *Dormant* *Dormitory*.

DORSUM, the back. Der., *Dorsal*, *Indorse*.

DOS (*dotis*), a dowry. Hence, *Dotal*, relating to a dowry.

DOTOS (*dotos*), given. Hence, *Anecdote*, an unpublished biographical incident. (*an*, not; and *ec*, out.) *Antidote*, medicine given against poison. (*anti*, against.)

DROMOS (*dromos*), a running. Der., *Dromedary*, *Hippodrome*.

DUBIUS, doubtful. Der., *Doubt*, *Dubious*, *Dubitation*, *Indubitable*.

DUCCO (*ductum*), to lead. Der., *Duct*, *Ductile*, *Duke*, *Adduce*, *Induce*, *Produce*, *Reduce*, *Conduce*, *Seduce*, *Educe*, *Traduce*, *Conduct*, *Product*, *Production*, etc.

DULCIS, sweet. Der., *Dulcet*, *Dulcify*.

DUO, two. Der., *Double*, *Dual*, *Duel*, *Duet*, *Duplicate*.

DURUS, hard. Der., *Indurate*, *Obdurate*, *Durable*, *Duration*, *Endure*.

DYNAMIS (*dynamis*), power. Der., *Dynamics*, *Hydrodynamics*.

DYNASTIA (*dynastia*), political power. Hence,

*Dynasty*, a succession of reigning princes of the same family or stock.

DYS (*dys*), weakness or difficulty. Der., *Dysentery*, *Dyspepsia*, *Dysphony*.

EBRIUS, drunk. Der., *Ebriety*, *Inebriate*, *Sobriety*.

OIKOS (*oikos*), a house. Der., *Economy*, *Diocese*.

ECONOMY, *lit.*, household management. Secondly, a prudent management by which expense is avoided. (*oikos*) [*nomos*], management.)

DIOCES, a bishop's jurisdiction. (*Lit.*, the administration of the affairs of a household, the bishop's province being his house.) *Dioiceo* [*diocesis*].

ÆDES, a house. Der., *Edify*, *Edifice*.

EDO, to eat. Der., *Edacity*, *Edible*.

HEDRA (*idga*), 1. A seat. 2. A base or side. Der., *Cathedral*, *Tetrahedron*, *Hexahedron*, *Octohedron*, *Dodecahedron*, *Icosahedron*, *Polyhedron*.

ECEO, to need. Der., *Indigent*, *Indigence*.



ELECTRUM, amber. Der., *Electric, Electricity, Electrify, Electrometer.*

*Electricity* is a subtle fluid diffused through all bodies, and supposed by some to be the agent by which all natural changes are effected. It was first observed in the substance called in Latin *electrum*.

ELYSIUM, the heaven of the ancient Greeks. Der., *Elysian*.

EMO (*emptum*), 1. To take. 2. To buy. Der., *Exempt, Preemption, Redeem.*

*Exempt*, taken out from a condition of liability to some particular inconvenience, service, or duty; as, *exempt* from suffering; *exempt* from military duty. (*ex*, out.)

ENS (*entis*), being. Der., *Entity, Nonentity.*

ENTERON (*ἐντέρον*), a bowel. Der., *Entrails, Enteritis, Dysentery, Mesenterly.*

ENTOMON (*ἐντομον*), an insect, from *ἐν*, in; and *τομον*, cut. Der., *Entomology.*

EO (*itum*), to go. Der., *Ambient, Ambition, Circumambient, Transit, Transitory, Transient, Transitive, Obit, Obituary, Sedition, Circuit.*

EPICURUS, the name of a Grecian philosopher who held that pleasure is the chief good. Der., *Epicure, Epicurean, Epicurism.*

EPO (*ἔπω*), to speak. Der., *Orthoëpy.*

EQUUS, a horse. Der., *Equine, Equestrian, Equitant, Equitation.*

ÆQUUS, equal. Der., *Equal, Equator, Equation, Equable, Equity, Iniquity, Oequal, Equilibrium, Equivalent, Equivocal, Equivocate, Equinox, Equiangular, Equilateral, Equidistant.*

ERCEO, to drive or press. Hence, *Coerce*, to constrain or force.

EREMOS (*ἐρημος*), a desert or lonely place. Der., *Eremit, Hermit.*

ERGON (*ἔργον*), a work. Der., *Liturgy, Surgery, Energy, Metallurgy.*

ERRO (*erratum*), to wander. Der., *Err, Error, Errant, Erratic, Erratum, Aberration.*

ÆSTIMO, to value. Der., *Esteem, Estimate, Estimable.*

ETERNUS, without beginning or end. Der., *Eternal, Coeternal, Eternity, Eternize.*

ÆTHER, the air or sky. Der., *Ether, Ethereal.*

ETHOS (*ἦθος*), a custom. Der., *Ethics, Ethic, Ethical.*

ETHNOS (*ἔθνος*), a people. *Ethnical, Ethnography.*

*Ethnical*, relating to the different races of men.

*Ethnography*, an account of the different races of mankind. (*γράφω*) [*grapho*], to describe.

*Etymon* (*ἔτυμον*), the root of a word. Der., *Etymology.*

EU (*εὖ*), well. Der., *Eulogium, Eulogy, Eulogize.*

ÆVUM, lifetime; an age. Der., *Coeval, Primeval, Longevity.*

*Coeval*, belonging to the same age, or beginning to exist at the same time. (*co*, together.)

*Primeval*, belonging to the first or early ages. (*primus*, first.)

*Longevity* is length of life.

EXEMPLUM, a pattern or model. Der., *Example, Exemplar, Exemplify, Sample.*

EXTERUS, outward. Der., *Exterior, External.*

EXTRA, beyond. Der., *Extraneous, Strange, Extrinsic.*

EXTREMUS, pertaining to end or utmost point. Der., *Extreme, Extremity.*

FABRICO, to make (from *faber*, a workman). Der., *Fabric, Fabricate.*

FABULA, a feigned story. Der., *Fable, Fabulous.*

FACETUS, humorous. Der., *Facetious.*

FACIES, the face or external form, from *facio*, to make. Der., *Face, Surface, Superficial, Deface.*

To *Deface* is to mar the face.

FACILIS, easy to be done, from *facio*, to do. Der., *Facile, Facility, Facilitate, Difficult.*

*Facile*, 1. Easy to be done; 2. Too easily persuaded or influenced.

*Difficult*, hard to be done. (*dis*, priv.)

FACIO (*factum*), 1 To make; 2.

To do. Der., *Fact, Factor, Factory, Faction, Fiat, Feasible, Benefit, Beneficent, Benefice, Benefactor, Benefaction, Maleficent, Malefactor, Effect, Infect, Confection, Effect, Efficient, Deficient, Defect, Sufficient, Refectory, Proficient, Perfect, Orifice, Office, Artifice, Artificial, Manufacture, Omnific, Munificent, Sacrifice.*

To *Affect* is to act upon in such a manner as to produce some change. (*ad, upon.*)

To *Infect* is to cause to enter the system, as the matter of contagion. (*in, into.*)

A *Confection* is a sweetmeat formed by putting certain things together. (*con, together.*)

To *Effect* is to cause, by labor, a proposed result to come forth. (*ex, forth.*)

*Perfect*, having had the process of making carried through to the end. (*per, through.*)

A *Defect* is a lack in the fullness of the process of making. (*de, from.*)

*Deficient*, lacking.

To *Suffice* is to come up to the requisite quantity. (*sub, up to.*)

An *Office* is a post with duties to be performed in behalf of some interest. (*ob, in behalf of.*)

*Offices* are acts performed in behalf of others; as, kind *offices*.

*Proficient*, going forward in the acquisition of a science or art. (*pro, forward.*)

*Profit* is a going forward in anything that is advantageous.

A *Refectory* is an eating-room, because eating re-makes, or restores the bodily vigor. (*re, again.*)

*Omnific*, all-creating. (*omnis, all.*)

A *Fact* is, 1. Something that has been done; 2. A reality.

A *Faction* is a party actively engaged in secret machinations against those whose views are opposed.

*FALLO (falsum)*, to deceive. Der., *False, Falsity, Fallacy.*

*FAMA*, the public talk. Der., *Fame, Famous, Infamy, Defame.*

*FAMILIA*, a family. Der., *Family, Familiar.*

*FANUM*, a temple. Der., *Fane, Fanatic, Profane.*

*FARI (fatum)*, to speak. Der., *Affable, Ineffable, Infant, Nefarious, Preface.*

*FARINA*, meal or flour. Der., *Farinaceous.*

*FAIRE*, to do; *FAISANT*, doing; and *FAIT*, done. (Fr.) Der., *Feat, Feature, Feasible, Defeat, Malfeasance, Indefeasible, Affair.*

A *Feat* is a deed or exploit; as, a bold *feat*.

A *Feature* is the make or form of any part of the face.

*Feasible*, that may be done, effected, or practiced; as, a *feasible* project; a *feasible* plan.

To *Defeat* is to frustrate, or prevent success. *Lit.*, to undo. (*de, un.*)

*Indefeasible*, that can not be made void; as, an *indefeasible* estate or title.

*Malfeasance, in law*, is the performance of some injurious act which the party had contracted not to do, or had no right to do. (*mal, ill.*)—*Bouvier.*

*FASTIDIUM*, disgust or squeamishness. Hence,

*Fastidious*, difficult to please from being too nice or particular.

*FATIGO*, to weary. Der., *Fatigue, Indefatigable.*

*FATUM*, destiny. Der., *Fate, Fatal, Fatality.*

*FEBRIS*, a fever. Der., *Fever, Febrile, Febrifuge, Antifebrile.*

A *Febrifuge* is a medicine that drives away fever. (*fugo, to drive away.*)

*FECUNDUS*, fruitful. Der., *Fecundity, Fecundate.*

*FÆDUS (federis)*, a league. Der., *Federal, Federative, Confederate, Confederacy.*

*Federal*, pertaining to a league or compact, chiefly between states or nations. The general government of the United States is a *federal* government because it is a government instituted by a *confederation* of states.

*Confederate*, leagued together.

A *Confederate* is one who is united with others in a league.

A *Confederacy* consists of persons,

states or nations united by an agreement to afford mutual aid and support.

FELIX, happy. Der., *Felicity, Felicitate*.

FEMINA, a woman. Der., *Feminine, Effeminate*.

FEMUR (*femoris*), the thigh. Der., *Femoral*.

FENDO (*fensum*), to strike. Der., *Fencing, Fender, Defend, Defense, Offend, Offense*.

FERA, a wild beast. Der., *Fierce, Ferocious, Ferocity*.

FERO (*latum*), to carry, or bear. Der., *Defer, Confer, Refer, Differ, Prefer, Proffer, Suffer, Transfer, Ferry*. See *To Bear*.

FERRUM, iron. Der., *Ferruginous*.

FERVEO, to grow hot. Der., *Fervor, Fervent, Fervid*.

FESSUM, to own or declare. Der., *Confess, Profess*.

FESTUM, a feast. Der., *Festal, Festive, Festivity*.

FIBRA, a thread. Der., *Fiber, Fibrous*.

FIDES, faith or trust. Der., *Fidelity, Bona-fide, Perfidy, Confide, Affiance, Affidavit, Diffident, Infidel*.

*Fidelity* consists in being true to the faith or trust reposed in us by others.

FIDUCIA, trust. Der., *Fiducial, Fiduciary*.

*Fiducial*, characterized by an unwavering confidence; as, a *fiducial* reliance in the promises of the gospel.

*Fiduciary*, held in trust.

A *Fiduciary* is one who holds a thing in trust.

FIGURA, a shape. Der., *Figure, Configure, Disfigure, Transfigure, Prefigure*.

FILIUS, a son. Der., *Filial, Affiliate*.

FILUM, a thread. Der., *Filament, Filiceous, Filter, File* (of soldiers).

FINDO (*fissum*), to split. Der., *Fissure, Fissile, Fissility, Bifid*.

FINGO (*factum*), to feign. Der., *Feign, Fiction, Fictitious*.

FINIS, the end, or boundary. Der.,

*Final, Finish, Finite, Define, Confine, Infinite, Affinity*.

FIRMUS, strong. Der., *Firm, Firmament, Infirm, Infirmary, Confirm, Affirm*.

FISCUS, the treasury of the state. Der., *Fiscal, Confiscate*.

FIGO (*fixum*), to fasten. Der., *Fix, Fixity, Fixture, Prefix, Affix, Suffix, Postfix, Transfix, Infix, Crucify, Crucifix*.

FLAGITIUM, a gross and scandalous vice. Der., *Flagitious*.

FLAGRO, to burn with violence. Der., *Flagrant, Desflagrate, Conflagration*.

FLAMMA, a blaze. Der., *Flame, Inflammation, Inflammatory, Flambeau*.

FLATUS, a puff or blast. Der., *Inflate, Aflatus, Flatulent*.

An *Aflatus* is, *lit.*, a blowing or breathing upon. *Fig.*, a breathing upon by the spirit of prophecy. (*ad*, upon.)

FLECTO (*flexum*), to bend. Der., *Flexure, Flexion, Flexible, Flexile, Inflect, Reflect, Deflect, Circumflex*.

FLIGO, (*flictum*), to strike. Der., *Inflict, Conflict, Afflict*.

FLOS (*floris*), a flower. Der., *Flora, Floral, Florist, Florid, Flourish, Inflorescence*.

FLUCTUS, a wave. Der., *Fluctuate*.

FLUO (*fluxum*), to flow. Der., *Fluid, Fluent, Fluency, Influx, Influence, Efflux, Effluvia, Conflux, Confluence, Reflux, Aflux, Affluence, Superfluous*.

FOCUS, a fire-place. Der., *Focus, Focal*.

FOLIUM, a leaf. Der., *Foil, Folio, Foliage, Foliaceous, Portfolio, Trefoil, Cinquefoil*.

FONS, a spring of water. Der., *Fountain, Fount, Font*.

FORMA, a shape. Der., *Form, Formula, Formulary, Formal, Formality, Conform, Deform, Transform, Uniform, Biform, Triform, Multiform*.

FORMIDO, dread. Der., *Formidable*.

FORS, chance. Der., *Fortune, Fortuitous, Misfortune, Unfortunate*.

FORTIS, strong. Der., *Fort, Forte,*



*Fortress, Fortify, Fortitude Force, Effort, Comfort.*

FORUM, a public place in Rome where causes were tried, and orations were delivered to the people. Hence,

*Forensic*, pertaining to courts of judicature.

FODIO (*fossum*), to dig. Der., *Fosse, Fossil.*

FRANC, *FRANCHE*, free. (Fr.) Der., *Frank, Frankincense, Franchise, Enfranchise, Disfranchise.*

*Frank*, free and unreserved in disclosing to others one's thoughts and feelings.

A *Franchise* is a particular privilege or right granted by a prince or sovereign to an individual, or to a number of persons. The right to vote is a *franchise* belonging to citizens, and not enjoyed by aliens.—*Webster.*

To *Enfranchise* is to admit to the privileges of freemen.

To *Disfranchise* is to deprive of civil privileges.

FRANGO (*fractum*), to break. Der., *Fracture, Fracture, Fragile, Frail, Infringe, Infraction, Refract, Refrangible, Irrefragable.*

FRATER, a brother. Der., *Fraternal, Fraternity, Fraternalize, Fratricide, Confraternity.*

FRAUS (*fraudis*), deceit. Der., *Fraud, Fraudulent, Defraud.*

FRÆNUM, a bridle or rein. Der., *Refrain.*

To *Refrain* is to hold one's-self back, as with a rein. (*re*, back.)

FRICO (*frictum*), to rub. Der., *Friction, Dentifrice.*

A *Dentifrice* is a powder for the teeth. (*dens*, a tooth.)

FRIGUS (*frigoris*), cold. Der., *Frigid, Frigorific, Refrigerate.*

FRIVOLUS, trifling. Der., *Friolous, Frivolity.*

FRONS (*frontis*), the forehead. Der., *Front, Frontal, Frontlet, Affront, Confront, Effrontery.*

FRUMENTUM, corn. Der., *Frumentaceous, made of grain.*

FRUOR (*fruitum*), to enjoy. Der., *Fruition.*

FRUCTUS, fruit. Der., *Fruit, Fructify, Fructification.*

FRUSTRA, in vain. Hence, *Frustrate*, to balk or defeat; as, to *frustrate* the purposes or plans of any one.

FUGIO (*fugitum*), to flee. Der., *Refuge, Fugacity, Fugitive, Centrifugal, Subterfuge.*

FUGO (*fugatum*), to put to flight, or drive away. Der., *Febrifuge, Vermifuge.*

FULGEO, to shine. Der., *Fulgent, Effulgent, Refulgent.*

FULMEN, thunder. Der., *Fulminate, Fulminant.*

To *Fulminate* is, 1. To make a sound resembling thunder, as do certain explosive chemical compounds. 2. To send forth the thunders of ecclesiastical censure.

FUMUS, smoke. Der., *Fume, Fumigate, Perfume.*

FUNGOR (*functum*), to perform, as the duties of an office. Der., *Function, Defunct.*

A *Function* is a duty connected with an office.

*Defunct*, having gone through the entire course of duties belonging to the present life, and, hence, having ceased to live.

FUNDO (*fusum*), to pour. Der., *Fuse, Fusion, Fusible, Infuse, Effuse, Profuse, Profusion, Diffuse, Suffuse, Confuse, Affuse, Refuse, Transfuse, Circumfuse, Confound, Refund.*

FUNDUS, the bottom. Der., *Fund, Found, Foundation.*

FUNDAMENTUM, a foundation. Der., *Fundamental.*

FUNGUS, a mushroom. Der., *Fungus, Fungous, Fungoid.*

A *Fungus*, in surgery, is an excrescence resembling a mushroom.

*Fungous*, spongy.

FUNUS (*funeris*), a burial. Der., *Funeral, Funereal, Funebrial.*

FUNIS, a rope. Der., *Funicle, Funicular, Funambulist.*

A *Funicle* is a small cord.

*Funicular*, consisting of cord.

A *Funambulist* is a rope dancer. (*ambulo*, to walk.)

FUR, a thief. Hence,  
*Furtive*, stolen; as, a *furtive* glance.  
 FURCA, a fork. Der., *Furcated*, *Bifurcated*.

FURIA, madness. Der., *Fury*, *Furious*, *Infuriate*.

FUTILIS, trifling. Der., *Futile*, *Futility*.

FUTO, to disprove. Der., *Refute*, *Confute*.

GALA, *galactos* [γάλα, γαλακτός], milk. Der., *Galaxy*.

GALLIA, Gaul (Ancient France). Der., *Gallic*, *Gallicism*.

A *Gallicism* is an idiom of the French language.

AMOS (γάμος), a marriage. Der., *Monogamy*, *Bigamy*, *Polygamy*, *Cryptogamy*.

*Cryptogamy*, a concealed marriage, is a botanical term, applied to plants which have no visible flowers. (*Cryptos* [κρυπτος] concealed.)

GARRIO, to prate, or talk much, and to little purpose. Der., *Garrulous*, *Garrulity*.

GASTER, *gastros* [γαστήρ, γαστρος], the belly, or stomach. Der., *Gastric*, *Gastronomy*, *Gastriloquy*.

*Gastriloquy* is a speaking from the stomach. (*loquor*, to speak.)

GE [γῆ], the earth. Der., *Geography*, *Geology*, *Geometry*, *Geocentric*, *Perigee*, *Apogee*.

GELU, frost. Der., *Gelid*, *Congel*, *Congelation*.

GEMINUS, double. Der., *Geminate*, *Gemini*, *Ingeminate*.

GEMMA, a bud. Der., *Gem*.

GENEA [γενεα], a generation or birth. Der., *Genealogy*.

*Genealogy* is an account of the succession of families.

GENNAO [γενναω], to produce. Der., *Oxygen*, *Hydrogen*, *Nitrogen*, *Genesis*.

*Genesis* is, 1. A producing; as, the *genesis* of a geometrical curve. 2. The first book of Moses, thus called because it gives an account of the production of the world.

GENOS [γενος], a kind. Der., *Homogeneous*, *Homogeneal*, *Heterogeneous*.

*Homogeneous*, or *Homogeneal*, consisting of parts of the same kind or

nature; as, a *homogeneous* mass. (ἰμος [homos], the same.)

*Heterogeneous*, 1. Unlike or dissimilar in kind; as, *heterogeneous* quantities in the mathematics. 2. Consisting of dissimilar elements; as, a *heterogeneous* mass.

GO-NE [γινω], a producing. Der., *Cosmogony*, *Theogony*.

*Cosmogony* is an account of the production of the world. (*cosmos* [κοσμος], the world.)

*Theogony* is an account of the origin or genealogy of the gods. (θεος [theos], a god.)

GENU, the knee. Der., *Genusflection*, *Geniculated*.

*Geniculated*, having joints like little knees, somewhat bent. (A botanical term.)

GENUS (*generis*), a kind, race, or family. Der., *Genus*, *General*, *Generic*, *Degenerate*, *Congenial*, *Gender*, *Generous*, *Genuine*.

*Gender* is kind in reference to sex.

*Generous*, primarily, being of honorable birth. Hence, 1. Noble; as, a *generous* virtue. 2. Liberal, because persons of high birth are apt to be of a liberal turn.

*Genuine*, of the true kind. ✕ *Spurious*.

GENS (*gentis*), a family or race. Der., *Gentile*, *Gentle*, *Genteel*, *Gentility*, *Gentry*.

*Gentile*, a person of any other race than the Jewish.

*Gentle*, 1. Well-born, or of good family. 2. Mild, because mildness is a characteristic of persons who are born of good families.

*Genteel*, 1. Of a good family. 2. Suitable to persons of good family; as, *genteel* manners; a *genteel* education.

GENERO (*generatum*), to beget. Der., *Generate*, *Regenerate*.

GIGNO (*genitum*), to beget. Der., *Genial*, *Primogeniture*, *Progenitor*, *Progeny*.

*Genial*, contributing to propagation or production.

Creator, Venus, *genial* power of Love.—*Dryden*.  
 The *genial* warmth of the sun promotes the growth of plants.

*Primogeniture* is the state of being the first born.

GERMEN (*germinis*), a sprout. Der., *Germinate*.

GERO (*gestum*), to bear or carry. Der., *Gestation*. *Gesture*, *Gesticulate*, *Congeries*, *Congestion*, *Suggest*, *Digest*, *Vicegerent*, *Belligerent*.

*Gestation* is a bearing of the young animal in the womb.

*Gesture* is a bearing or moving of limbs to express sentiment or passion, or to give force to words spoken.

To *Gesticulate* is to make gestures.

A *Congeries* consists of a large number of bodies carried together.

A *Congestion* is a carrying together or accumulation of the blood in some particular organ.

A *Vicegerent* is one who bears the office and performs the duties of another. (*vice*, in the place of.)

To *Suggest* is to carry or present indirectly to the mind of any one. (*sub*, indirectly.)

GLACIES, ice. Der., *Glacial*, *Glacier*, *Conglaciante*, *Glass*.

GLADIUS, a sword. Der., *Gladia-*

*tor*.  
GLANS (*glandis*), an acorn. Der., *Gland*, *Glandule*.

A *Gland* is a secretory organ of an animal body, and is thus called from the usual roundness of the form.

GLEBA, a sod. Der., *Glebe*.

The *Glebe* is the soil, or ground.

Till the glad summons of a genial ray

Unbinds the *glebe*.—Garth.

A *Glebe* is the land belonging to a parish church, or ecclesiastical benefice.

GLOBUS, a ball-like body. Der., *Globe*, *Globular*, *Globule*, *Conglobate*.

GLORIA, honor. Der., *Glory*, *Glorify*, *Inglorious*.

GLOSSA, or GLOTTA (*γλωσσα*, or *γλωττα*), the tongue. Der., *Glossary*, *Polyglot*, *Epiglottis*.

GLUTEN (*glutinis*), glue. Der., *Glutinous*, *Agglutinate*, *Conglutinate*.

GLUTIO (*glutitum*), to swallow. Der., *Deglutition*, *Glutton*.

GNO-ME (*γνωμη*), a mark by which a

thing may be known. Der., *Physiognomy*, *Pathognomy*.

GNORUS for GNARUS, knowing. Der., *Ignorance*, *Ignoramus*, *Ignore*.

GONIA (*γωνια*), an angle. Der., *Goniometer*, *Diagonal*, *Pentagon*, *Hexagon*, *Heptagon*, *Octagon*, *Nonagon*, *Decagon*, *Dodecagon*, *Polygon*, *Trigonometry*.

GOURMAND, a glutton. (Fr.) Der., *Gourmand*, *Gormandize*.

GRADIOR (*gressum*), to move by steps. Der., *Grade*, *Gradual*, *Graduate*, *Gradation*, *Degree*, *Degrade*, *Ingradient*, *Aggression*, *Congress*, *Digress*, *Ingress*, *Egress*, *Progress*, *Transgress*, *Retrograde*.

GRAMEN, (*inis*), grass. Der., *Gramineous*, *Graminivorous*.

GRANDIS, great. Der., *Grand*, *Grandeur*, *Grande*, *Grandiloquence*, *Aggrandize*.

GRANUM, a grain of corn. Der., *Grain*, *Granary*, *Granule*, *Granular*, *Granulate*, *Granite*, *Granivorous*.

GRAMMA (*γραμμα*), a geometrical figure. Der., *Parallelogram*, *Polygram*, *Diagram*.

GRAPHO, *gegrammai*. (*γραφα*, *γεγραμμαι*), to write. Der., *Anemography*, *Biography*, *Geography*, *Cryptography*, *Ethnography*, *Lithography*, *Orthography*, *Chorography*, *Chirography*, *Bibliography*, *Stenography*, *Topography*, *Zoögraphy*, *Lexicography*, *Hydrography*, *Autograph*, *Monograph*, *Telegraph*, *Anagram*, *Epigram*, *Telegram*, *Diagram*.

GRATIA, favor. Der., *Grace*, *Gracious*, *Ingratiate*.

GRATIS, for nothing. Der., *Gratis*, *Gratuity*, *Gratuitous*.

GRATUS, thankful. Der., *Grateful*, *Gratitude*, *Ingratitude*, *Ingrate*.

GRATUS, agreeable. Der., *Grateful*, *Gratify*.

GRATULOR (*gratulum*), to wish joy. Der., *Gratulate*, *Congratulate*.

GRAVIS, heavy. Der., *Grave*, *Gravity*, *Gravitate*, *Grief*, *Grieve*, *Grievance*, *Aggrieve*, *Aggravate*.

GREGX (*gregis*), a flock. Der., *Gregarious*, *Aggregate*, *Congregate*, *Egregious*.



GRUS, a crane. Hence,  
CONGRUO, to come together, as cranes do, in a flock. Hence, to accord, suit, or match. Der., *Congruence, Congruity, Incongruous.*

GUSTO (*gustatum*), to taste. Der., *Gust, Gusto, Gustatory, Disgust, Degustation.*

GUTTUR, the throat. Der., *Gutter, Guttural.*

GYMNOS (*γυμνος*), naked. Der., *Gymnasium, Gymnastic, Gymnosophist, Gymnospermous.*

A *Gymnasium*, in Ancient Greece, was a place where men engaged naked in athletic exercises, such as wrestling, boxing, and running.

The *Gynosophists* were a class of Indian philosophers, so called from wearing but little clothing. (*σπερς*, wise.)

*Gymnospermous*, having naked seeds. (*σπερμα* [*sperma*] a seed.)

GYN-E (*γυνή*), a woman. Der., *Gynarchy, Gynæocracy, Mysogynist.*

A *Mysogynist* is a woman-hater. (*μισος* [*misos*], to hate.)

GYROS (*γυρς*), a circle. Der., *Gyrate, Gyrratory.*

HABEO (*habitus*), to have, or hold. Der., *Habit, Habitation, Inhabit, Cohabit, Exhibit, Prohibit, Habiliment.*

A *Habit* is the manner in which a person usually *has*, or keeps himself, in some particular respect.

To *Exhibit* is to hold forth to the view of others. (*ex*, forth.)

To *Prohibit* is to hold by a command from the doing of something. (*pro*, from.)

To *Inhabit* is to *have* as one's customary place of staying.

A *Habit* or *Habiliment*, is something which a person is accustomed to *have*, or use, as a covering of the body.

HÆRO (*hæsum*), to stick. Der., *Adhere, Adhesion, Adhesive, Cohere, Cohesion, Cohesive, Coherent, Inhere, Inherent.*

HÆSITO (*hæsitatum*), to stick, or to be at a stand. Der., *Hesitate, Hesitancy.*

HÆRES (*hæridis*), an heir. Der., *Heir, Heritage, Hereditament, Here-*

*ditary, Inherit, Inheritance, Disinherit, Coheir.*

HALO, to breathe. Der., *Inhale, Exhale, Exhalation.*

HAURIO (*haustum*), to draw, as water. Der., *Exhaust, Inexhaustible.*

To *Exhaust* is to draw out till all is gone. (*ex*, out.)

HEBES (*hebetis*), blunt, or dull. Der., *Hebetate, Hebetude.*

HECATON (*ἑκατον*), a hundred. Der., *Hecatomb.*

A *Hecatomb* is a sacrifice of a hundred oxen. (*βους* [*bous*], an ox.)

HELIOS (*ἥλιος*), the sun. Der., *Heliodometer, Helioscope, Heliotrope, Helio-centric, Parhelion, Perihelion, Aphelion.*

HELLEN (*ἑλλην*), a Greek. Der., *Hellenic, Hellenist, Hellenism.*

*Hellenic, Grecian.*

A *Hellenist* is one skilled in the Greek language.

A *Hellenism* is a Greek idiom.

HAIMA (*αἷμα*), blood. Der., *Hemorrhage, Hemorrhoids, Hemoptysis.*

*Hemoptysis* is a spitting of blood. (*πτύσις* [*ptysis*], a spitting.)

HEMERA (*ἡμερα*), a day. Der., *Ephemeral, Ephemeron, Ephemeris.*

HEMISYS (*ἡμισυς*), half. Der., *Hemi, Hemisphere, Hemistich.*

HEPTA, seven. Der., *Heptagon, Heptarchy.*

HERBA, an herb. Der., *Herbaceous, Herbage, Herbal, Herbalist, Herbarium, Herbescence.*

HAIREISIS (*αἵρεσις*), a choice. Der., *Heresy, Heretic, Heresiarch.*

HETEROS (*ἕτερος*), other. Der., *Heterodox, Heterodoxy, Heterogenous.*

HEX (*ἕξ*), six. Der., *Hexagon, Hexameter, Hexangular.*

HIEROS (*ἱερός*), sacred. Der., *Hierarchy, Hieroglyphic.*

HILARIS, cheerful. Der., *Hilarity, Exhilarate.*

HIPPOS (*ἵππος*), a horse. Der., *Hippopotamus, Hippogriff, Hippocentaur.*

HISTORIA (*ἱστορία*), a narrative. Der., *History, Historiography.*

HISTRIO (*histrionis*), a stage player. Der., *Histrionic.*

HOLOS (ολος), the whole. Der., *Holocaust*, *Catholic*, *Catholicism*, *Catholicon*.

A *Holocaust* was a sacrifice or offering, the whole of which was consumed by fire. (καυστος (*caustos*), burnt.)

A *Catholicon* is an imaginary remedy for all diseases.

HOMOS (ιμος), like or equal. Der., *Homogeneous*, *Homologous*.

*Homologous*, corresponding each to each; as, the *homologous* sides and angles of two similar polygons.

HORA (ωρα), 1. Time; 2. An hour. Der., *Horary*, *Horologue*, *Horology*, *Horometry*, *Horoscope*.

HOROS (ορος), a boundary. Der., *Horizon*.

APHORIZO (αφορίζω), to distinguish or set apart. Der., *Aphorism*.

An *Aphorism* is a truth expressed in a single short sentence, and set apart for its pointedness and excellence.

HORREO, to shiver and tremble for fear at. Der., *Horror*, *Horrid*, *Horrible*, *Horrific*, *Abhor*.

HORTOR, to urge to the performance of a duty. Der., *Hortatory*, *Exhort*, *Exhortation*, *Dehort*, *Dehortation*, *Dehortatory*.

HORTUS, a garden. Der., *Horticulture*, *Hortus-Siccus*.

A *Hortus-Siccus* is a collection of dried plants.

HOSPES, 1. A host, or entertainer. 2. A guest, or person entertained. Der., *Hospitable*, *Hospital*, *Hospitality*.

*Hospitable*, kind to strangers.

*Hospitality*, kindness to strangers.

A *Hospital* was originally a house for the entertainment of strangers. A *hospital*, according to the modern sense of the term, is a house for the reception of the sick and infirm.

HOSTIS, a stranger. Der., *Host*, *Hotel*, *Ostler*.

A *Host* is one who entertains another.

A *Hotel* is a house for the entertainment of travelers. (Fr. *hostel*.)

A *Hostler* was originally the keeper

of a *hostel* or inn. At present an *hostler*, or *ostler* is a person who takes care of travelers' horses at an inn.

HOSTIS, an enemy. Der., *Hostile*, *Hostility*.

HUMEO, to be moist. Der., *Humid*, *Humor*, *Humectate*.

HUMERUS, the shoulder. Der., *Humeral*.

HUMUS, the ground. Der., *Inhume*, *Exhume*, *Posthumous*, *Humble*, *Humiliate*.

HYDOR (ιδωρ), water. Der., *Hydrodynamics*, *Hydraulics*, *Hydrostatics*, *Hydrogen*, *Hydrate*, *Hydropsy*, *Dropsy*, *Hydrocephalus*, *Hydrothorax*, *Hydrophobia*, *Hydropathy*, *Hydromel*.

HYGROS (υγρος), moist. Der., *Hygroscopic*, *Hygrometer*.

HYMEN, the god of marriage. Der., *Hymeneal*, *Hymenean*.

ICHTHYS (ιχθυς), a fish. Der., *Ichthyology*.

IDEA (ιδέα), a mental image. Der., *Idea*, *Ideal*, *Idealism*.

IDEM, the same. Der., *Identical*, *Identity*, *Identify*.

IDIOS (ιδιος), peculiar. Der., *Idiom*, *Idiopathy*, *Idiosyncrasy*.

*Idiosyncrasy* is a peculiarity of bodily temperament. (συγκρασις [*sykcrasis*] a temperament.)

An *Idiopathy* is a primary disease, which has consequently its own peculiar symptoms.

IDOLUM (ειδωλον), an image or likeness. Der., *Idol*, *Idolatry*.

IGNIS, fire. Der., *Igneous*, *Ignite*, *Ignition*.

IMAGO, a likeness. Der., *Image*, *Imagine*.

IMBECILIS, weak (from *in*, priv., and *baculus*, a staff). Der., *Imbecile*, *Imbecility*.

IMITOR (*imitatum*), to do like some other person or persons. Der., *Imitate*.

IMPERO (*imperatum*), to command. Der., *Imperious*, *Imperative*, *Empire*, *Emperor*, *Imperial*.

INCENDO (*incensum*), to set on fire. Der., *Incendiary*, *Incense*.

An *Incendiary* is one who maliciously sets fire to another man's house. *Fig.*, one who inflames the public mind in opposition to government, or any lawful authority.

*INDIGENA*, a native of a place. Der., *Indigenous*, produced in a country; as, *indigenous* plants.

*INFERUS*, being situated below. Der., *Inferior*, *Infernal*.

*Infernal*, hellish, because hell is represented as being located below.

*INFESTUS*, hostile to. Der., *Infest*.

*INSULA*, an island. Der., *Insular*, *Insulate*, *Peninsula*.

*INTEGER*, whole or entire. Der., *Integer*, *Integral*, *Integrity*, *Entire*, *Disintegrate*, *Redintegrate*.

*INTESTINUM*, a bowel. Der., *Intestine*, *Intestinal*.

*INTUS*, within. Der., *Interior*, *Internal*, *Intrinsic*.

*INTIMUS*, inmost. Der., *Intimate*, *Intimacy*.

*IRA*, anger. Der., *Ire*, *Irascible*.

*ISOS* (ἴσος), equal. Der., *Isochronous*, *Isochronal*, *Isosceles*, *Isothermal*.

*ITERUM*, again. Der., *Iterate*, *Reiterate*.

*ITER*, a journey. Der., *Itinerate*, *Itinerant*, *Itinerary*.

*JACEO*, to lie. Der., *Adjacent*, *Subjacent*, *Interjacent*, *Circumjacent*.

*JACIO* (jactum), or *JICIO* (jectum), to cast or throw. Der., *Inject*, *Eject*, *Project*, *Subject*, *Deject*, *Traject*, *Abject*, *Object*, *Conjecture*, *Interjection*.

*JANUA*, a gate or door. Der., *Janitor*.

*JOCUS*, a jest. Der., *Joke*, *Jocose*, *Jocular*, *Jocund*.

*JOUR*, a day. (Fr.) Der., *Journal*, *Journey*, *Journeyman*, *Adjourn*, *Sojourn*.

*JUDICO* (judicatum), to judge. Der., *Judge*, *Adjudge*, *Judicious*, *Judicial*, *Judiciary*, *Prejudice*.

*JUGULUM*, the throat. Der., *Jugular*.

*JUGUM*, a yoke. Der., *Conjugal*, *Conjugate*, *Subjugate*.

*JUNGO* (junctum), to join. Der., *Join*, *Joint*, *Conjoin*, *Adjoin*, *Disjoin*, *Rejoin*, *Enjoin*, *Juncture*, *Junction*, *Conjunction*, *Subjunctive*.

*JURO* (juratum), to swear. Der.,

*Jury*, *Juror*, *Jurat*, *Adjure*, *Conjure*, *Perjury*, *Abjure*.

*JUS* (juris), law, or right. Der., *Juridical*, *Jurisdiction*, *Jurisprudence*, *Jurist*, *Injury*.

*JUSTUS*, just. Der., *Just*, *Justice*, *Adjust*, *Justiciary*.

*JUVENIS*, young. Der., *Juvenile*, *Junior*, *Rejuvenescence*.

*JUVO* (jutum), to help. Der., *Adjutant*, *Adjutant*, *Coadjutor*,

*LABO* (λαβω, for λαμβανω), to take. Der., *Syllable*, *Monosyllable*, *Dissyllable*, *Trisyllable*. *Polysyllable*.

A *Syllable* consists of as many letters of a word as are taken together in pronunciation. (*syn*, together.)

*LABOR* (lapsum), 1. to fall; 2. To glide. Der., *Lapse*, *Elapse*, *Relapse*, *Collapse*.

*LABOR*, work or toil. Der., *Labor*, *Laboratory*, *Elaborate*.

*LABYRINTHUS*, a place full of winding passages. Der., *Labyrinth*, *Labyrinthine*.

*LAC* (lactis), milk. Der., *Lacteal*, *Lacteous*, *Lactary*, *Lactescent*, *Lactiferous*.

*LACER*, torn. Der., *Lacerate*, *Dilacerate*.

*LAMINA*, a thin plate. Der., *Lamina*, *Laminar*, *Laminated*, *Laminable*.

*LAMELLA*, a very small and thin plate. Der., *Lamellar*, *Lamellated*.

*LANGUEO*, to droop, or to be feeble. Der., *Languor*, *Languid*, *Languish*.

*LAOS* (λαός), the people. Der., *Laity*, *Lay*, *Layman*, *Laic*, *Laical*.

*LAPIS* (lapidis), a stone. Der., *Lapidary*, *Lapidescent*, *Lapidific*, *Dilapidation*.

*LARGUS*, 1. Big; 2. Liberal. Der., *Large*, *Largess*, *Enlarge*.

*LASSUS*, weary. Der., *Lassitude*.

*LATEO*, to hide. Der., *Latent*.

*LATRIA* (λατρεία), worship. Der., *Idolatry*.

*LATUM* (from *FERO*), to carry, bear, or bring. Der., *Ablation*, *Ablative*, *Collate*, *Elate*, *Legislate*, *Oblation*, *Prostate*, *Superlative*, *Relate*, *Translate*.

*LATUS* (lateris), a side. Der., *Lateral*, *Equilateral*, *Collateral*, *Trilateral*, *Quadrilateral*, *Multilateral*.



LATUS, broad. Der., *Latitude*, *Latin*, *Latinian*, *Dilate*, *Dilatation*.

LAUDO (*laudatum*), to praise. Der., *Laud*, *Laudable*, *Laudatory*.

LAVO (*lotum*), to wash. Der., *Lave*, *Lavatory*, *Laver*, *Lotion*.

LAXUS, loose. Der., *Lax*, *Laxative*, *Relax*.

LEGO (*legatum*), to send. Der., *Legate*, *Legation*, *Delegate*.

LEGO (*legatum*), to bequeath. Der., *Legacy*, *Legatee*.

LEGO (*lectum*), to pick up one by one. Der., *Collect*, *Recollect*, *Elect*, *Eligible*, *Elegant*, *Select*, *Neglect*.

*Elect*, to pick out from among others. (*e*, out.)

*Eligible*, worthy of being picked out.

*Elegant*, worthy of being picked out on account of its conformity to good taste.

To *Neglect* is to pass over without picking up. (*neg* for *nec*, not.)

LEGO (*lectum*), to read. Der., *Lecture* *Legible*, *Legend*.

LEGO (*leloga*), (*λεγω*; *λελογα*), to pick up or gather. Der., *Eclectic*, *Anthology*.

LEGO (*λεγω*), to speak. Der., *Prolegomena*.

*Prolegomena* are introductory remarks. (*pro*, beforehand.)

LENIS, mild. Der., *Lenity*, *Lenient*, *Lenify*, *Lenitive*.

LENS, a lentil seed, which is of a double-convex form. Der., *Lenticular*.

LEO (*letum*), to blot, erase, or destroy. Der., *Indelible*, *Deleterious*.

*Indelible*, that can not be blotted out.

*Deleterious*, destructive of health.

LEO (*leonis*), a lion. Der., *Leonine*.

LEPSIS (*λεψις*), a seizing. Der., *Catalepsy*, *Epilepsy*.

LETHE (*ληθη*), forgetfulness. Der., *Lethæan*, *Lethargy*.

LEVO (*levatum*), to lift. Der., *Lever*, *Levy*, *Leaven*, *Levant*, *Levee*, *Elevate*, *Relieve*.

LEVIS, light. Der., *Levity*, *Alleviate*.

LEX (*legis*), a law. Der., *Legal*, *Legitimate*, *Legislate*, *Privilege*.

LIBER, free. Der., *Liberty*, *Liberate*, *Liberal*, *Libertine*, *Deliver*.

LIBER, a book. Der., *Library*.

LIBO, 1. To taste. 2. To pour out. Der., *Libation*, *Prelibation*.

A *Libation* consisted in a pouring out of wine as an offering to the gods.

A *Prelibation* is a foretaste.

LIBRA, a balance, or pair of scales. Der., *Librate*, *Equilibrium*, *Deliberate*.

To *Librate* is to waver like a balance.

LICEO (*licitum*), to be lawful. Der., *License*, *Licentious*, *Licentiate*, *Illicit*.

LICIO (*licitum*), to draw or allure. Der., *Alliciency*, *Elicit*.

*Alliciency* is attractiveness. (*ad*, to.)

To *Elicit* is to draw forth. (*e*, forth.)

LÆDO (*læsum*), or LIDO (*lisum*), 1. To strike. 2. To hurt. Der., *Lesion*, *Collision*, *Elision*.

A *Lesion* is an injury; as, a *lesion* of the brain.

LIEU, a place. (Fr.) Der., *Lieutenant*, *Purlieu*.

LIGNUM, wood. Der., *Ligneous*, *Lignum-vitæ*, *Lignite*.

LIGO (*ligatum*), to bind or tie. Der., *Liege*, *League*, *Ligament*, *Ligature*, *Oblige* *Allegiance* *Alligation*.

LIMEN (*liminis*), a threshold. Der., *Preliminary*, *Eliminate*.

*Preliminary*, placed at the front or threshold of a discourse; as, *preliminary* remarks. (*præ*, before.)

*Eliminate*, *lit.*, to turn out of doors, or to cause to pass out through the threshold. Hence, in scientific processes, to separate and remove; as, to *eliminate* a letter from two or more coëxistent equations.

LINGUA, the tongue. Der., *Bilingual*, *Sublingual*.

LINGUA, a form of speech used by some particular people. Der., *Language*, *Lingo*, *Linguist*.

LINQUO (*lictum*), to leave. Der., *Relinquish*, *Relic*, *Relict*, *Delinquent*, *Derelict*, *Dereliction*.

LIQUEO, to melt, or to be liquid. Der., *Liquid*, *Liquor*, *Liquefy*, *Liquitate*, *Colligate*, *Deliquesce*.

LIS (*litis*), strife. Der., *Litigate*, *Litigious*.

LITERA, a letter. Der., *Literal*, *Literary*, *Literature*, *Illiterate*, *Al-literation*, *Obliterate*.

LITHOS [λίθος], a stone. Der., *Lithography*, *Monolith*, *Aerolite*.

LOCUS, a place. Der., *Local*, *Locate*, *Locomotion*, *Dislocate*.

LOGOS (λογος), a science or account. Der., *Astrology*, *Chronology*, *Demonology*, *Etymology*, *Geology*, *Meteorology*, *Mineralogy*, *Mythology*, *Zoölogy*, *Mammology*, *Ornithology*, *Ichthyology*, *Entomology*, *Herpetology*, *Osteology*, *Psychology*, *Theology*.

LOGOS (λογος), a speech. Der., *Prologue*, *Epilogue*, *Decalogue*, *Eulogium*, *Eulogy*, *Tautology*, *Apologue*, *Apology*, *Catalogue*.

LOGOS (λογος), a word. Der., *Logomachy*, *Philology*, *Phraseology*.

LOGOS (λογος), reason. Der., *Logic*.

LONGUS, long. Der., *Longitude*, *Oblong*, *Elongate*, *Prolong*, *Longevity*.

LOQUOR (*locutum*), to speak. Der., *Loquacious*, *Loquacity*, *Eloquent*, *Elocution*, *Colloquy*, *Circumlocution*, *Obloquy*, *Interlocutor*, *Soliloquy*, *Ventri-loquism*.

LUBRICUS, slippery. Der., *Lubricate*, *Lubricity*, *Lubrifaction*.

LUCEO, to shine. Der., *Lucent*, *Lucid*, *Lucidity*, *Lucifer*, *Elucidate*, *Pel-lucid*, *Translucent*.

LUCRUM, gain, or profit. Der., *Lucre*, *Lucrative*.

LUCTOR, to struggle, or wrestle. Der., *Reluctant*.

LUCUBRO, to study by candlelight. Der., *Lucubration*.

LUDO (*lusum*), to play, or deceive. Der., *Ludicrous*, *Prelude*, *Prelusive*, *Elude*, *Elusory*, *Delude*, *Delusion*, *De-lusive*, *Collusion*, *Allude*, *Allusion*.

LUGUBRIS, mournful. Der., *Lugu-brious*.

LUMEN (*luminis*), light. Der., *Luminary*, *Luminous*, *Illume*, *Illumine*, *Relume*, *Relumine*.

LUNA, the moon. Der., *Lunar*, *Lunation*, *Lunatic*, *Lunacy*, *Interlu-nar*, *Sublunar*, *Sublunary*.

LUTO (*lutum*), to wash. Der., *Ab-lution*, *Alluvial*, *Dilute*, *Diluent*, *Pol-lute*.

LEURRE, a decoy. (Fr.) Der., *Lure*, *Allure*.

LYMPHA, water. Der., *Lymph*, *Lymphatic*.

LYSIS (λυσις), a loosing or untying. Der., *Analyze*, *Analysis*, *Paralyze*, *Paralysis*, *Palsy*.

To *Paralyze* is to affect with a loosening or relaxation of the muscles, so that the individual is incapable of moving.

MACEO, to be lean or thin. Der., *Emaciate*.

MACHOMAI (μαχημαι), to fight. Der., *Logomachy*, *Theomachy*.

*Logomachy* is a contention about words. (λογος, a word.)

*Theomachy* is a fighting against the gods, as the battle of giants with the gods. (θεος, a god.)

MACULA, a spot or stain. Fig. A fault. Der., *Maculate*, *Immaculate*, *Emaculate*.

*Maculate*, marked with spots.

*Immaculate*, not spotted with sin.

*Emaculate*, to free from spots.

MAGISTER, a master. Der., *Master*, *Magisterial*, *Magistrate*.

MAGNUS, great. Der., *Magnitude*, *Magnify*, *Magnates*, *Magnanimity*, *Majesty*.

MAJOR, greater. Der., *Major*, *Ma-jority*.

MAGUS, 1. A wise man. 2. An enchanter. Der., *Magi*, *Magian*, *Magic*, *Magician*.

MALE, evil or ill. Der., *Malefactor*, *Malediction*, *Malevolent*, *Malversation*, *Maladministration*, *Mal-a-propos*.

*Mal-a-propos*, illy-suited to the oc-casion. (Fr., *à propos*, to the purpose.)

MALIGNUS, ill disposed. Der., *Ma-lign*, *Malignity*, *Malignant*.

MALITIA, deliberate mischief. Der., *Malice*, *Malicious*.

MALLEUS, a hammer. Der., *Maul*, *Mallet*, *Malleable*.

MAMMA, a breast, or pap. Der., *Mammal*, *Mammalia*, *Mammology*, *Mammiferous*, *Mammiform*, *Mammil-lary*.

MANTEIA (μαντεία), a divining, or foretelling. Der., *Necromancy, Chiromancy*.

MANDO (*mandatum*), to commit authoritatively to the attention of. Der., *Command, Commend, Countermand, Demand, Mandamus, Mandate, Remand*.

Mandamus, we command. A mandamus, in law, is a prerogative writ, in the form of a command, issuing from the Court of King's Bench, directed to any person, corporation or inferior court, requiring them to perform certain duties.—*Brande*.

MANDO, to chew. Der., *Mandible, Manducate*.

A *Mandible* is a jaw.

MANEO (*mansum*), to stay or abide. Der., *Mansion, Remain, Remnant, Permanent*.

MANIA (μανία), madness. Der., *Mania, Monomania, Monomaniac, Bibliomania*.

MANIFESTUS, clear or evident. Der., *Manifest, Manifestation, Manifesto*.

MANO (*manatum*), to flow. Der., *Emanate*.

MANUS, the hand. Der., *Manual, Manufacture, Manumit, Manumission, Manuscript, Emancipate, Manipulate, Manage, Manacle, Maintain, Maintenance*.

*Emancipate*, to set free.

NOTE.—*Mancipium* signifies a slave, from *manu*, with the hand, and *capio* (*capio*), to take, because slaves were prisoners taken in war. Hence, to *emancipate* is release from the shackles of slavery. (c, from.)

MARE, the sea. Der., *Marine, Mariner, Maritime, Submarine, Transmarine, Ultramarine*.

MARGO (*marginis*), a brink, or edge. Der., *Margin, Marginal, Emarginate*.

MARITUS, a husband. Der., *Marital, Marry*.

*Marital*, pertaining to a husband.

MARS (*martis*), the god of war. Der., *Martial, Marshal, March* (the month.)

MARTYR (μαρτυρ), a witness. Der., *Martyr, Martyrdom, Martyrology, Protomartyr*.

A *Martyr* is, 1. One who bears

witness to the truth of Christianity by suffering death rather than to renounce his faith; 2. A person who suffers death for adherence to any cause.

MASCULUS, a male. Der., *Masculine, Emasculate*.

MATERIA, matter. Der., *Material, Materialism, Immaterial*.

MATER (*matris*), a mother. Der., *Maternal, Maternity, Matron, Matricide, Matriculate, Matrimony*.

MATHEMA (μαθημα), learning. Der., *Mathematics, Philomath, Polymathy*. A *Philomath* is a lover of learning. (*φιλο*, to love.)

*Polymathy* is a knowledge of many arts and sciences. (*poly*, many.)

MATURUS, ripe. Der., *Mature, Maturity, Maturation, Immature, Pre-mature*.

MAXIMUS, the greatest. Der., *Maximum*, the greatest possible.

MECHANAO (μηχανισμ), to contrive or invent. Der., *Mechanic, Mechanism, Machine, Machinate*.

MEDIUS, middle. Der., *Medium, Mediate, Mediation, Mediator, Immediate, Intermediate, Mediterranean*.

*Mediterranean*, situated in the middle of the land; as, the *Mediterranean Sea*. (*terra*, the land.)

MEDEOR, to heal or cure. Der., *Medicine, Medicament, Medicate, Medical, Remedy, Remedial, Irremediable*.

MEDITOR, to muse or think upon. Der., *Meditate, Premeditate*.

MEL (*mellis*), honey. Der., *Meliferous, Mellifluent, Mellifluous, Mellification, Hydromel, Oxymel*.

MELAN (μελαν), black. Der., *Melancholy*.

MELIOR, better. Der., *Melioration, Ameliorate*.

MELOS (μελος), a song or poem. Der., *Melody, Melodrama, Philomela*.

A *Melodrama* is a dramatic performance in which songs are intermixed.

*Philomela* is a poetic designation of the nightingale, signifying a *lover of song*. (*φιλο*, to love.)

MEMOR, mindful. Der., *Memory*,



*Memorial, Memorialize, Memoir, Memento, Memorable, Memorandum, Remember.*

REMINISCOR, to remember. Der., *Reminiscence.*

MENDA, 1. A blemish; 2. An error, as in copying or printing. Der., *Mend, Amend, Emendation, Emendatory.*

To *Amend*, is to correct, or free from faults. (*a*, for *e*, priv.)

*Mend* is a contraction of *amend*.

MENDICUS, a beggar. Der., *Mendicant, Mendicity.*

MENS (*mentis*), the mind. Der., *Mental, Dement.*

MEO (*meatum*), to pass. Der., *Meatus, Permeate, Permeable.*

A *Meatus* is a passage, as the *meatus* of the external ear.

MERX, merchandise. Der., *Merchandise, Merchant, Mercantile, Market, Mercer, Commerce.*

MERGO (*mersum*), to put under the water. Der., *Merge, Submerge, Submersion, Immerse, Emerge, Emergency.*

To *Emerge* is to come forth, as from under the water.

An *Emergency* is an event that comes forth unexpectedly from beneath the surface of the ocean of time.

MERIDIES, midday or noon. Der., *Meridian, Meridional, Antemeridian, Postmeridian.*

The *Meridian* is the noon line of any place; that is, a line extending due north and south.

*Meridional*, 1. Pertaining to the meridian; 2. Southern; 3. Southernly; as, a *meridional* aspect.

MEREO (*meritum*), to earn or deserve. Der., *Merit, Demerit.*

MESOS (*μεσος*), middle. Der., *Mesentery, Mezzo.*

METALLUM (*μεταλλον*), a metal. Der., *Metal, Metalliferous, Metallography, Metalloid, Metallurgy.*

METEOROS (*μετεωρος*), elevated. Der., *Meteor, Meteorology, Meteorolite.*

METER (*μητηρ*), a mother. Der., *Metropolis, Metropolitan.*

METIOR (*mensum*), to measure. Der., *Mete, Measure, Mensuration, Commensurate, Dimension, Immense.*

METRON (*μετρον*), a measure. Der., *Meter, Barometer, Chronometer, Photometer, Pyrometer, Thermometer, Hygrometer, Anemometer, Dimeter, Trimeter, Tetrameter, Pentameter, Hexameter, Diameter, Geometry, Trigonometry, Symmetry.*

MICROS (*μικρος*), small. Der., *Microscope, Microcosm.*

MIGRO (*migratum*), to remove from one place to another. Der., *Migrate, Migratory, Emigrate, Emigrant, Immigrate, Immigrant, Transmigrate.*

MILES (*militis*), a soldier. Der., *Military, Militant, Militate, Militia.*

MILLE, a thousand. Der., *Millennium, Millennial, Millenarian, Milfoil, Milliped, Millesimal.*

MIMOS (*μιμος*), an imitator. Der., *Mimic, Mimicry, Pantomime.*

MINE, threats. Der., *Menace, Minacious, Minatory.*

MINEO, to jut out. Der., *Eminent, Prominent, Imminent.*

*Prominent*, jutting forward. *Eminent*, rising up in high from among others. (*e*, from among.)

MINISTER, a servant. Der., *Minister, Ministry, Ministration, Administration.*

MINOR, MINUS, less. Der., *Minor, Minority, Minus.*

MINUO (*minutum*), to lessen. Der., *Minute, Commminute, Diminish, Diminution, Diminutive, Minuend.*

MIRUS, wonderful. Der., *Miracle, Miraculous, Admire, Admirable.*

MISCOE (*mixtum*), to mingle. Der., *Mix, Mixture, Admixture, Commix, Intermix, Immiscible, Promiscuous, Miscellany.*

MISER, wretched. Der., *Miser, Misery, Miserable, Commiserate.*

MISEO (*μισω*), to hate. Der., *Misanthrope, Misanthropy, Mysogamy, Mysogyny.*

MITIGO, to make mild. Der., *Mitigate.*

MITTO (*missum*), to send. Der., *Mission, Missionary, Missile, Missive, Admit, Emit, Emissary, Intermit, Submit, Commit, Transmit, Omit, Permit, Dismiss, Premise.*

MNEMONAI (μνημοί), to remember. Der., *Mnemonics, Amnesty.*

MODUS, manner. Der., *Mood, Mode, Modify, Model, Modulate.*

MODUS, measure. Der., *Moderate, Modest, Modicum, Commodious, Commodity, Incommode.*

Moderate, not exceeding the proper measure.

Modest, not going beyond the proper measure in estimating our own talents or importance.

Commodious, adapted to the measure of our convenience.

MOLA, a millstone. Der., *Molar*, as the molar, or grinding teeth.

MOLESTUS, troublesome. Der., *Molest, Molestation.*

MOLES, a heap or pile. Der., *Demolish, Demolition.*

To Demolish is, literally, to pull down the heap. Hence, to destroy. (*de*, down.)

MOLLIS, soft. Der., *Mollify, Emollient.*

MOMENTUM, that which causes motion (from *moveo*, to move). Der., *Momentum, Moment.*

Momentum is the force with which a body moves, and is measured by the effect which it is capable of producing in overcoming obstacles.

A Moment is an infinitesimal portion of moving or advancing time.

MONEO (*monitum*), to put in mind. Der., *Monitor, Monition, Monument, Admonish, Admonition, Premonitory.*

Summon, from *summeo*, for *submeo*, signifies, etymologically, to warn privately, but is used in the sense of to call by authority to be present, in person, at some specified place and time. (*sum*, for *sub*, privately.)

MONOS [*μονος*], one or alone. Der., *Monad, Monk, Monastic, Monarch, Monochord, Monocular, Monody, Monologue, Monogamy, Monotheism, Monopolize, Monotony, Monosyllable.*

MONS (*montis*), a mountain. Der., *Mount, Mountain, Mound, Dismount, Surmount, Promontory.*

MONSTRO, to show. Der., *Monster, Monstrous, Demonstrate, Remonstrate.*

MONSTRUM, in Latin, signified some-

thing unusual which foretold an impending event. Among these tokens were reckoned wild beasts of preternatural size, and deformed births. Hence, the term monster has come to signify, 1. A creature that is very large of its kind. 2. A deformed living creature.

To Remonstrate is to show reasons against.

MORBUS, a disease. Der., *Morbid, Morbific.*

MORDEO (*morsum*), to bite. Der., *Mordaceous, Morsel, Remorse.*

MOROSUS, peevish. Der., *Morose.*

MORPHE, a form, or shape. Der., *Amorphous, Metamorphose.*

MORS (*mortis*), death. Der., *Mortal, Mortality, Mortify, Mortiferous, Immortal.*

MOS (*moris*), a custom, or manner. Der., *Moral, Morals, Morality, Demoralize.*

MOVEO (*motum*), to move. Der., *Move, Motion, Motive, Mob, Mobility, Emotion, Commotion, Promote, Remove, Remote.*

MULTI, many. Der., *Multitude, Multiply, Multiple, Multiform, Multifid, Multangular, Multilateral, Multiplicand.*

MUNDUS, the world. Der., *Mundane, Antemundane, Extramundane, Supramundane, Ultramundane.*

MUNICIPIUM, a free city. Der., *Municipal.*

MUNIO (*munitum*), to fortify. Der., *Munition, Ammunition.*

MUNUS (*muneris*), a gift. Der., *Munificent, Remunerate.*

MUNUS (*muneris*), an office, or duty. Der., *Immunity.*

Immunity is an exemption from any duty or liability. (*in*, priv.)

MURUS, a wall. Der., *Mural, Immure.*

Mural, pertaining to a wall. Immure, to confine within walls. (*in*, within.)

MUTILUS, maimed. Der., *Mutilate.*

To Mutilate is to maim or deface.

MUTO (*mutatum*), to change. Der., *Mutation, Mutable, Transmute, Permute, Permutation, Commute.*

MUTUS, dumb. Der., *Mute*.

MUTUUS, one another, or each other.

Der., *Mutual*.

MYRIAS (*myriados*) [*μυρίας*], ten thousand. Der., *Myriad*.

MYSTES [*μυστικός*], hidden, or secret.

Der., *Mystery*, *Mystic*.

MYTHOS [*μῦθος*], a fable. Der., *Myth*, *Mythic*, *Mythology*.

NARCOE [*ναρκη*], numbness, or torpor. Der., *Narcotic*, *Narcosis*.

A *Narcotic* is any drug which causes sleep.

*Narcosis* is a stupefaction produced by certain drugs.

NARRO (*narratum*), to relate. Der., *Narrate*, *Narration*, *Narrative*.

NASCOR (*natum*), to be born. Der., *Native*, *Nativity*, *Nature*, *Natal*, *Nascent*, *Innate*, *Cognate*.

*Nature* is, literally, a being born, or a coming into being. Hence, in a secondary sense, the term nature is used to signify the active force which pervades all things, and is the cause of all phenomena and changes.

*Nascent*, 1. In the act of being born. 2. In the act of coming into being.

*Native*, born with a person; as, *native* talent.

A *Native* of any place is one born there.

*Nativity* is birth.

*Natal*, pertaining to birth; as, one's *natal* day.

A *Nation* is a body of people born of the same original stock.

NASUS, the nose. Der., *Nasal*.

NAUSEA, sea-sickness (from *ναυς*, a ship). Der., *Nausea*, *Nauseous*, *Nauseate*.

NAUTA, a sailor. Der., *Nautical*, *Aeronaut*, *Nautilus*.

NAVIS, a ship. Der., *Naval*, *Navy*, *Navigate*, *Circumnavigate*.

To *Navigate* is to pass by ships. (*igo*, for *ago*, to move.)

NEBULA, a mist, or little cloud. Der., *Nebula*, *Nebular*, *Nebulous*, *Nebulosity*.

NECROS (*νεκρός*), dead. Der., *Necrology*, *Necromancy*.

*Necrology* is a registering of deaths.

NECTAR (*νεκταρ*), the fabled drink of the gods. Der., *Nectar*, *Nectarine*, *Nectary*.

The *Nectarine* is a fruit, so called on account of its delicious taste.

A *Nectary* is the honey-cup of a flower.

NECTO (*nectum*), to tie, or knit. Der., *Annex*, *Connect*.

NEGO (*negatum*), to deny. Der., *Negation*, *Negative*, *Renegade*.

NEOS (*νέος*), new. Der., *Neology*, *Neophyte*.

*Neology*, rationalistic views in theology. (*Lit.*, a new system of religious doctrines.) (*λογος*, a theory.)

A *Neophyte* is a new convert. (*Lit.*, a new plant.) (*φύτεν*, a plant.)

NEURON (*νεῦρον*), a nerve. Der., *Nerve*, *Neuralgia*, *Enervate*, *Neurology*, *Neurotomy*.

NEUTER, neither. Der., *Neuter*, *Neutral*, *Neutrality*, *Neutralize*.

NIGER, black. Der., *Negro*, *Nigrescent*, *Denigrate*.

NIVEO, to wink. Der., *Connive*.

To *Connive* is to wink at, or to pretend not to notice.

NOCEO (*nocitum*), to hurt. Der., *Noxious*, *Obnoxious*, *Innocuous*, *Innocent*.

*Innocent*, not hurting or doing harm. (*in*, not.)

*Obnoxious*, exposed or liable to harm. (*ob*, exposed to.)

NOMEN (*nominis*), a name. Der., *Nominal*, *Nominate*, *Denominate*, *Nomenclature*, *Noun*.

NOMOS (*νέμος*), a law. Der., *Astronomy*, *Deuteronomy*.

NOMOS (*νέμος*), management, or government. Der., *Economy*, *Autonomy*.

*Autonomy* is the power or right of self-government. (*αὐτός* [*autos*], self.)

NOX (*noctis*), night. Der., *Nocturnal*, *Equinox*.

NORMA, a carpenter's rule or square. Der., *Normal*, *Abnormal*, *Enormous*.

*Normal*, *lit.*, according to rule. Hence, natural or healthy; as, a *normal* condition of the body or mind.

*Abnormal*, not conformed to rule.

*Enormous*, transcending the rule in regard to magnitude or degree; as,



anenormous tree; an enormous crime. (e, beyond.)

NOSCO (*notum*), to know. Der., *Notice, Notify, Notion, Notorious, Recognize, Recognition.*

NOTA, a mark. Der., *Note, Notation, Notary, Annotation, Notable.*

NOVUS, new. Der., *Novel, Novelty, Novice, Novitiate, Innovate, Renovate.*

NUBO (*nuptum*), to marry. Der., *Nuptial, Connubial.*

NUDUS, naked. Der., *Nude, Nudity, Denude.*

NUGÆ, playthings or trifles. Der., *Nugatory, Nugacity.*

NUGATORY, of no force; as, a nugatory law.

*Nugacity*, trifling behavior or talk.

NULLUS, no one. Der., *Null, Nullity, Nullify, Annul.*

*Null*, void, or of no force.

NUMERUS, a number. Der., *Number, Numeral, Numerical, Numerate, Numeration, Numerous, Enumerate, Innumerable, Supernumerary.*

NUNCIO (*nunciatum*), to tell. Der., *Announce, Annunciation, Nuncio, Internuncio.*

NUNCIO (*nunciatum*), to utter. Der., *Pronounce, Enunciate, Denounce, Denunciation, Renounce, Renunciation.*

NUO, to nod. Der., *Inuendo.*

An *Inuendo* is, *lit.*, a sign made by nodding the head. Hence, a hint.

NUTRIO (*nutritum*), to nourish. Der., *Nourish, Nutrition, Nutriment, Nurture, Nurse.*

NUX (*nucis*), a nut. Der., *Nucleus, Nuciferous.*

A *Nucleus* is a nut-like center about which matter is collected.

OLIVIO (*oblivionis*), forgetfulness. Der., *Oblivion, Oblivious.*

OBSCURUS, dark. Der., *Obscure, Obscurity, Obscuration.*

OCCULTUS, hidden or secret. Der., *Occult, Occultation,*

OCTO, eight. Der., *Octennial, Octangular, Octavo, October, Octagon.*

OCULUS, the eye. Der., *Ocular, Oculist, Binocular, Multocular, Inoculate.*

ODE (ὠδή), a song. Der., *Ode, Monody, Prosody, Tragedy, Melody, Rhapsody, Parody, Palinode.*

*Melody* is sweetness of sound either in singing or in instrumental performance. (μέλος [*melos*], a verse.)

*Parody* is a singing or repeating of verses, or other compositions, otherwise than they were written by the author, with the design of rendering the composition ludicrous. (*para*, otherwise.)

A *Palinode* is a recantation, or unsinging of something which the author had previously expressed in song or verse. (παλιν [*palin*], again, or un.)

A *Rhapsody* consists of verses or other sentences irregularly stitched or strung together. (ῥαπτο [*rhapto*], to sew.)

ODOR, a scent, or smell. Der., *Odor, Odorous, Odoriferous, Inodorous.*

ODOS [ὁδός], a way, road, or journey. Der., *Synod, Period, Method, Episode.*

A *Synod* is a meeting, or coming together. (*syn*, together.)

A *Period* is a circuit, or passing around. (*peri*, around.)

*Method* is a following of some regular way or track in doing anything. (μετά [*meta*], along; and ὁδός [*odos*], the road.)

An *Episode* is an incidental narrative, or digression separable from the main subject, but naturally arising from it. (ἐπι- [*epeis*], falling in by; and ὁδός [*odos*], the way.)

OIDOS [οἶδος], a form, or resemblance. Der., *Spheroid, Ovoid, Rhomboid, Conoid, Metalloid, Varioloid.*

OLEO, to emit an odor. Der., *Redolent, Olfactory, Abolish, Abolition. Redolent*, diffusing odor.

*Olfactory*, endowed with a susceptibility of being impressed by odors; as, the *olfactory* nerves. (*factory*, causing, from *facio*.)

To *Abolish* is, *literally*, to lose its scent. Hence, in a *fig.* sense, to abolish is gradually to do away; as, to *abolish* an old custom. (*ab*, away.)

OLEO, to grow. Der., *Adolescence, Adult*.

*Adolescence* is the period succeeding childhood, when the youth is growing up into manhood. (*ad*, up to.)

An *Adult* is one who is already grown up.

OLIGOI [ολιγοί], few. Der., *Oligarchy*.

OLEUM, oil. Der., *Oleaginous, Oleic, Olefiant, Oleiferous*.

OMALOS [ομαλος], even, or regular. Der., *Anomaly, Anomalous*.

An *Anomaly* is an irregularity, or deviation from rule.

OMEN (*ominis*), a sign of something which is about to happen. Der., *Omen, Ominous*.

OMNIS, all. Der., *Omnipresent, Omnipotent, Omniscient, Omnific, Omnivorous*.

ONYMA [ονυμα], a name. Der., *Anonymous, Patronymic, Synonym, Metonymy*.

ONUS (*oneris*), a burden. Der., *Onerous, Exonerate*.

OPACUS, shady. Der., *Opake, Opacity*.

OPUS (*operis*), a work. Der., *Operate, Coöperate, Operative, Inoperative, Operose*.

*Operose*, laborious.

OPHTHALMOS (οφθαλμος), the eye. Der., *Ophthalmic, Ophthalmia*.

OPINOR, to think. Der., *Opine, Opinion, Opinionated*.

*Opinionated*, obstinate in opinion.

OPTOMAI [οπτιμαι], to see. Der., *Optic, Optics, Optician, Catoptrics, Dioptrics, Autopsy, Synopsis*.

OPTO (*optatum*), to wish. Der., *Optative*.

OPTO, to choose. Der., *Option, Adopt, Adoption*.

OPULENTUS, wealthy. Der., *Opulent, Opulence*.

ORAMA [οραμα], a sight, or view. Der., *Diorama, Panorama*.

A *Diorama* is a transparent painting showing the effect of light. (*dia*, through.)

ORBIS, a circle. Der., *Orbit, Exorbitant*.

An *Orbit* is the circular or elliptical path of a planet.

*Exorbitant, lit.*, leaving its orbit, as if a planet should wander from its regular path. Hence, being beyond the bounds of moderation; as, an *exorbitant* price.

ORBIS, a sphere. Der., *Orb, Orbicular*.

ORDO (*ordinis*), a row. Der., *Order, Ordinal, Ordinate, Inordinate, Subordinate, Ordinary, Extraordinary, Ordain, Ordinance, Primordial*.

*Order* is the proper local disposition of objects relatively to each other, which local disposition is generally that of rows.

*Ordinal*, noting order; as, *ordinal* numbers.

*Ordinary*, standing in the same row with other objects of the same kind.

*Extraordinary*, standing out of the row. (*extra*, out of.)

*Ordinal, lit.*, arranged in a row. Hence, regular, or methodical.

*Inordinate*, 1, and *lit.* Not arranged in a row. Hence, 2. Not limited by prescribed rules. Hence, 3. Immoderate; as, an *inordinate* desire of fame.

ORGANUM (οργανον), an instrument. Der., *Organ, Organic, Organism, Organize*.

ORIOR (*ortum*), to rise or spring up. Der., *Orient, Origin*.

ORNIS [*ornis*], a bird. Der., *Ornithology*.

ORNO (*ornatum*), to deck. Der., *Ornament, Ornate, Adorn*.

ORO (*oratum*), to speak. Der., *Orator, Oration, Oracle, Oracular, Peroration*.

An *Oracle*, in ancient times, was the answer returned by the priest in the name of a divinity who was consulted by any one in reference to the future. 2. The divinity who gave the response.

*Oracular*, 1. Pertaining to an oracle. 2. Like an oracle in gravity and wisdom.

Oro (*oratum*), to pray. Der., *Orison, Adore, Inexorable*.

ORTHOS [ὀρθος], *lit.*, straight; *fig.*, right. Der., *Orthodox*, *Orthography*, *Orthoëpy*.

OS (*ossis*), a bone. Der., *Osseous*, *Ossify*, *Ossification*, *Ossivorous*.

OSTEON [ὀστέον], a bone. Der., *Osteology*, *Periosteum*.

OURANOS [οὐρανός], the heaven. Der., *Uranus*, *Urania*, *Uranography*.

OVUM, an egg. Der., *Oval*, *Ovary*, *Ovoid*, *Oviform*, *Oviparous*.

OXYΣ [ὄξύς], sharp, or sour. Der., *Oxygen*, *Oxymel*, *Paroxysm*.

FACTUS, stipulated, or agreed on. Der., *Compact*.

PAGUS, a village. Der., *Pagan*, *Paganism*.

PAYS, the country. (Fr.) Der., *Peasant*.

PALATIUM, a royal house. Der., *Palace*, *Palatine*, *Palatinate*.

PALIN [παλιν], back. Der., *Palinode*, *Palindrome*.

For *Palinode*, see *Ode*.

A *Palindrome* is a word or sentence that is the same whether read backward or forward; as, *madam*; or, *Roma tibi subito motibus ibit amor*. (*ἄρμος* [dromos], a running.)

PALLEO, to be pale. Der., *Pale*, *Pallid*, *Pallor*.

PALLIUM, a cloak. Der., *Pall*, *Palliate*.

To *Palliate* is, *lit.*, to cover with a cloak. Hence, to cover with excuses; as, to *palliate* a fault.

PALMA, the palm of the hand. Der., *Palm*, *Palmate*, *Palmistry*.

PALPO (*palpatum*), to feel, as with the fingers. Der., *Palpable*, *Impalpable*.

PALPITO (*palpitatum*), to beat or throb, as the heart. Der., *Palpitate*, *Palpitation*.

To *Palpitate* is to beat with preternatural force, as the heart.

PANDO (*pansum*), to open, or spread. Der., *Expand*, *Expanse*, *Expansion*.

PANIS, bread. Der., *Panary*, *Panada*, *Pantry*.

PANNUS, a cloth. Der., *Company*, *Pannel*, *Impannel*.

PAPAS [πάπας], a father. Der., *Papa*, *Papal*, *Papacy*, *Pope*.

PAPILLA, a nipple. Der., *Pap*, *Papillary*.

PAR, equal. Der., *Par*, *Parity*, *Pair*, *Peer*, *Compare*, *Compeer*, *Disparity* *Disparage*.

PAREO (*paritum*), to appear. Der., *Appear*, *Apparent*, *Apparition*, *Transient*.

PARIO (*paritum*), to bring forth. Der., *Parent*, *Oviparous*, *Viviparous*.

PARLER, to speak. (Fr.) Der., *Parlance*, *Parley*, *Parlor*, *Parliament*, *Parole*.

PARO, to prepare. Der., *Apparatus*, *Apparel*, *Parade*, *Repair*, *Prepare*.

PAN [πᾶν], all. Der., *Panacea*, *Panorama*, *Pantomime*, *Pantheon*, *Pandemonium*, *Panoply*.

PASTUM, to feed. Der., *Pastor*, *Pasture*, *Pastoral*, *Repast*, *Antepast*.

PATER, a father. Der., *Paternal*, *Patrimony*, *Patriarch*, *Patriot*, *Expatriate*, *Patron*, *Patronymic*.

PATHOS [πάθος], mental feeling. Der., *Pathos*, *Pathetic*, *Apathy*, *Sympathy*.

PATIOR (*passus*), to suffer, or endure. Der., *Passion*, *Patience*.

PAUPER, poor. Der., *Pauper*, *Poverty*.

PAX (*pacis*), peace. Der., *Peace*, *Pacify*, *Pacific*, *Appease*.

PECCO (*peccatum*), to sin, or commit faults. Der., *Peccant*, *Peccadillo*, *Impeccable*.

PECTUS (*pectoris*), the breast. Der., *Pectoral*, *Expectorate*.

PECULIUM, private property. Der., *Peculiar*.

PECULOR, to steal public property. Der., *Peculate*, *Peculation*.

PECUNIA, money. Der., *Pecuniary*.

PAIS (*paidos*) [παῖς, παιδός], a boy. Der., *Pedagogue*, *Pedobaptist*.

PAIDEIA [παιδεία], learning. Der., *Pedant*, *Pedantry*.

A *Pedant* is one who makes a vain display of his learning.

PELLO (*pellatum*), to call, or name. Der., *Appellation*, *Repeal*, *Appeal*.

PELLO (*pulsum*), to drive. Der., *Expel*, *Expulsion*, *Repel*, *Repulsion*, *Repulsive*, *Compel*, *Compulsion*, *Propel*, *Propulsion*, *Impel*, *Impulse*, *Impulsive*, *Dispel*.



**PENDEO** (*pensum*), to hang. Der., *Pendent*, *Pensile*, *Append*, *Appendage*, *Appendix*, *Depend*, *Impend*, *Propensity*, *Suspend*, *Suspense*, *Suspension*, *Pendulum*, *Perpendicular*.

**PENDO** (*pensum*), to weigh. Der., *Pension*, *Expend*, *Spend*, *Expense*, *Expenditure*, *Dispense*, *Dispensatory*, *Dispensation*, *Recompense*.

**PENE**, almost. Der., *Peninsula*, *Penumbra*, *Penult*, *Antepenultimate*.

**PENETRO**, to pierce, or enter into. Der., *Penetrate*, *Penetration*, *Impenetrable*.

**PENNA**, punishment. Der., *Pain*, *Penal*, *Penalty*, *Penance*, *Subpœna*.

**PENITEO**, to repent. Der., *Penitent*, *Penitence*, *Penitentiary*, *Repent*.

**PENNA**, a feather or wing. Der., *Pen*, *Pennate*, *Penniform*, *Bipennate*. *Pennate*, winged. (A botanical term.)

**PENTE** [πεντε], five. Der., *Pentagon*, *Pentangular*, *Pentameter*, *Pentachord*, *Pentateuch*.

**PENURIA**, want, or scarcity. Der., *Penury*, *Penurious*.

**PEPTOS** [πεπτος], boiled, or digested. Der., *Dyspepsy*, *Dyspeptic*.

**PERICULUM**, danger. Der., *Peril*, *Perilous*.

**PERIOR** (*peritum*), to try, or prove. Der., *Experience*, *Expert*, *Experiment*.

**PES** (*pedis*) a foot. Der., *Pedestrian*, *Pedestal*, *Pedicle*, *Pedicel*, *Peduncle*, *Biped*, *Tripedal*, *Quadruped*, *Impede*, *Impediment*, *Expedite*, *Expeditious*, *Expedient*.

**PESTIS**, a plague. Der., *Pest*, *Pestilence*, *Pestiferous*.

**PETALON** [πεταλον], a flower-leaf. Der., *Petal*, *Apetalous*, *Monopetalous*, *Bipetalous*, *Polypetalous*.

**PETIT**, little. (Fr.) Der., *Petty*, *Pettifogger*.

**PETO** (*petitum*), to seek. Der., *Appetite*, *Compete*, *Competition*, *Centripetal*, *Repeat*, *Repetition*.

**PETRA** [πετρα], a stone. Der., *Peter*, *Petrify*, *Petrification*, *Petrescent*.

**PETRO** (*petratum*), to commit. Der., *Perpetrate*.

**PETULANS**, saucy. Der., *Petulant*.

**PHAGO** [φαγω], to eat. Der., *Anthropophagi*, *Sarcophagus*.

**PHAINO** [φαινω], to appear. Der., *Phenomenon*, *Phantom*, *Phantasm*, *Fancy*, *Diaphanous*.

**PHEMI** [φημι], to speak. Der., *Prophecy*, *Blasphemy*, *Emphasis*.

*Emphasis* is a stress of voice laid on an important word in speaking. (σ [en], upon.)

**PHARMACON** [φαρμακον], a medicine, or drug. Der., *Pharmacy*, *Pharmaceutic*, *Pharmacology*, *Pharmacopologist*.

**PHERO** [φερω], to carry, or bring. Der., *Phosphor*, *Phosphorus*, *Periphery*, *Metaphor*.

**PHILEO** [φιλεω], to love. Der., *Philanthropy*, *Philosophy*, *Philology*, *Philomath*, *Philomela*, *Philadelphia*.

*Philosophy*, originally signified the love of wisdom. *Philosophy* at present signifies the study of general laws, or a knowledge of the nature of things.

**PHOBOS** [φοβος], dread. Der., *Hydrophobia*.

**PHONE** [φωνη], a sound. Der., *Phonetic*, *Phonography*, *Phonology*, *Symphony*, *Euphony*, *Cacophony*.

**PHOS** [φως], light. Der., *Phosphor*, *Phosphorescent*, *Photometer*, *Photography*.

**PHRASIS** [φρασις], a saying, or speech. Der., *Phrase*, *Phraseology*, *Paraphrase*, *Periphrase*.

**PHREN** [φρεν], the mind. Der., *Phrenology*, *Phrenetic*, *Frantic*, *Frenzy*. *Frantic* (for *Phrenetic*), mad.

*Frenzy*, madness.

**PHTHEGMA** [φθεγμα], a saying. Der., *Apophthegm* (or *Apothegm*).

An *Apophthegm* is a remarkable saying.

**PHTHONGOS** [φθγγος], a vocal sound. Der., *Monophthong*, *Diphthong*, *Triphthong*.

**PHYLLON** [φυλλον], a leaf.

**PHYSIS** [φυσικ], a growing. Der., *Symphysis*, *Epiphysis*.

A *Symphysis* is a growing together, as of two bones. (*syn*, together.)

An *Epiphysis* is a growing upon, as the growing of one bone upon another. (*epi*, upon.)

PHYSIS [φύσις], nature. Der., *Physics*, *Metaphysics*, *Physician*, *Physiology*, *Physiognomy*.

*Physics* is the science of nature, or natural philosophy.

*Metaphysics* is the science of mind.

PHYTON [φυτον], a plant. Der., *Phytography*, *Phytivorous*, *Zoöphyte*.

PILO (*pilatum*), to pillage, or rob. Der., *Pilfer*, *Pillage*, *Compile*, *Compilation*.

PINGO (*pictum*), to paint. Der., *Paint*, *Picture*, *Pictorial*, *Picturesque*, *Pigment*, *Depict*.

PIO (*piatum*), to atone for. Der., *Piacular*, *Expiate*, *Expiatory*.

PEIRAO [πειραω], to try. Der., *Empiric*, *Empiricism*.

PEIRATES [πειρατης], a sea-robber. Der., *Pirate*, *Piracy*.

PISCIS, a fish. Der., *Piscatory*, *Piscivorous*.

PLACEO, to please. Der., *Placid*, *Please*, *Pleasant*, *Pleasure*, *Placantry*, *Complacent*, *Complaisance*.

PLACO, to appease. Der., *Implacable*.

PLAGIUM, a literary theft. Der., *Plagiary*, *Plagiarism*.

PLA'NE [πλανη], a wandering. Der., *Planet*.

PLANUS, level, or smooth. Der., *Plain*, *Plane*, *Explain*.

PLASSO [πλάσσω], to form in clay. Der., *Plastic*, *Plasticity*, *Plaster*, *Cataplasm*.

PLAUDO (*plausum*), to give forth a sudden and loud outburst of sound. Der., *Explode*, *Explosion*.

PLAUDO (*plausum*), to praise by clapping the hands. Der., *Plaudit*, *Plausible*, *Applaud*, *Applause*.

PLEBS (*plebis*), the common people. Der., *Plebe'ian*.

PLENUS, full. Der., *Plenary*, *Plentitude*, *Plenty*, *Plenipotentiary*, *Replenish*.

PLEO (*pletum*), to fill. Der., *Complete*, *Replete*, *Expletive*, *Implement*, *Supply*, *Supplement*, *Complement*.

PLEURA [πλευρα], the side. Der., *Pleurisy*.

PLICO (*plicatum*), to fold. Der., *Ply*, *Pliant*, *Pliable*, *Apply*, *Applica-*

*tion*, *Applicant*, *Imply*, *Implicit*, *Explicate*, *Explicit*, *Comply*, *Complicity*, *Supplicate*, *Supplicant*, *Simple*, *Double*, *Duplicate*, *Duplicity*, *Treble*, *Triple*, *Triplicate*, *Quadruple*, *Quintuple*, *Sextuple*.

PLORO (*ploratum*), to express grief by outeries. Der., *Deplore*, *Implore*.

PLUMA, a feather. Der., *Plume*, *Plumage*.

PLUMBUM, lead. Der., *Plumb*, *Plummet*, *Plumber*, *Plumbery*.

PLUS (*pluris*), more. Der., *Plus*, *Plural*, *Surplus*, *Nonplus*.

To *Nonplus* is to bring to a stand by embarrassment. (*non*, not, the expression *nonplus* implying that the individual sees *nothing* more that can be done.)

PNEUMA [πνευμα], wind, or spirit. Der., *Pneumatic*, *Pneumatology*.

*Pneumatology* is the doctrine of spiritual substances.

POIEO [ποιω], to make; or compose. Der., *Poet*, *Poem*, *Poetry*, *Poesy*.

POLEMOS [πολεμος], war. Der., *Polemic*.

POLEO [πωλω], to sell. Der., *Monopoly*, *Bibliopoliist*, *Pharmacopoliist*.

POLIS [πολις], a city, or state. Der., *Polity*, *Policy*, *Politics*, *Metropolis*, *Cosmopolite*.

POLIO (*politum*), to polish. Der., *Polish*, *Polite*.

POLY [πολυ], many. Der., *Polygon*, *Polyglot*, *Polytheism*, *Polynesia*, *Poly-syllable*, *Polygamy*.

POMUM, an apple. Der., *Pomace*, the ground substance of apples.

PONDUS (*ponderis*), weight. Der., *Ponder*, *Ponderous*, *Pound*, *Imponderable*, *Preponderate*.

PONO (*positum*), to place. Der., *Position*, *Positive*, *Compound*, *Compose*, *Composition*, *Component*, *Propound*, *Propose*, *Proposition*, *Purpose*, *Expound*, *Expose*, *Exposition*, *Exponent*, *Depose*, *Deposition*, *Deponent*, *Suppose*, *Repose*, *Dispose*, *Oppose*, *Opponent*, *Transpose*, *Impose*, *Impostor*, *Imposture*, *Interpose*, *Postpone*.

POPULUS, the people. Der., *People*, *Populace*, *Populous*, *Population*,

*Popular, Public, Publish, Publication, Publicity, Depopulate.*

*Popular*, pleasing to the people.

*Populace*, the common people.

*Public*, 1. Pertaining to the people in general; as, *public* property.  
2. Generally known among the people.

To *Publish* is to make known to the people in general.

*Publicity* is the condition of being generally known among the people; as, the *publicity* of a fact.

*PORCUS*, a hog. Der., *Pork, Porcine*.

*POROS* [προς], a passage, or way. Der., *Pore, Porous, Porosity*.

*PORTO* (*portatum*), to carry. Der., *Port, Porter, Portable, Import, Export, Report, Support, Comport, Transport, Portfolio, Portmanteau, Portcrayon, Portmonnaie*.

*PORTA*, a gate, or door. Der., *Portal, Porter, Portcullis*.

*POSSE* (*potui*), to be able. Der., *Posse, Possible, Potent, Potentate, Potential, Impotent, Omnipotent*.

The *Posse Comitatus* is the power of the county exerted by a body of citizens who have been summoned to aid a civil officer in the execution of the laws.

*Possible*, that is able to be.

*POSTERUS*, that comes after. Der., *Posterior, Posterity, Preposterous*.

*Preposterous*, *lit.*, having the last first and the first last, or being wrong end foremost. Hence, absurd, or foolish. (*præ*, before.)

*POSTULO* (*postulatum*), to ask. Der., *Postulate, Expostulate*.

A *Postulate*, in reasoning, is a proposition which is asked to be admitted without proof, the proposition being self-evident.

To *Expostulate* is to reason earnestly with a person in regard to the impropriety of something which he intends to do. *Lit.*, to ask from. (*ex*, from.)

*POTAMOS* [ποταμος], a river. Der., *Hippopotamus*.

*POTO* (*potatum*), to drink. Der., *Potion, Potation, Potable*.

*POUS* (*podos*) [πους, ποδος], a foot. Der., *Tripod, Polypus, Antipodes*.

*PRASSO* [πρασσα], to do. Der., *Practice, Practicable*.

*PRAVUS*, crooked. Der., *Deprave, Depravity*.

*PRETIUM*, the worth. Der., *Price, Prize, Precious, Appreciate, Depreciate, Praise, Appraise*.

To *Praise* is to speak of as being of some worth or value.

To *Appraise* is to estimate the worth. See *Value*.

*PRECOR* (*precatum*), to pray. Der., *Pray, Precarious, Deprecate, Imprecate*.

*PREDÀ*, booty. Der., *Prey, Predatory, Predaceous, Depredate*.

*PREHENDO* (*prehensum*), to take hold of, or seize. Der., *Prehensile, Apprehend, Comprehend, Reprehend*.

To *Reprehend* is to seize upon in the way of censure.

*PRENDRE*, to seize; *PRIS*, seized. (Fr.) Der., *Prize, Prisoner, Prison, Surprise, Reprisal*.

*APPRENDRE*, to seize with the understanding. Hence, to learn. (Fr.) Der., *Apprentice*.

*PREMO* (*pressum*), to press. Der., *Print, Imprint, Press, Impress, Compress, Suppress, Repress, Depress, Oppress, Express*.

*PRESEBYTEROS* [πρεσβυτερος], older. Der., *Presbyter, Priest*.

*PRIMUS*, first. Der., *Prime, Primal, Primary, Primitive, Primordial*.

*PROBO* (*probatum*), to try. Der., *Prove, Probate, Probable, Approve, Approbate, Reprove, Reprobate*.

*PROBRUM*, disgrace. Der., *Opprobrious, Exprobrate*.

To *Exprobrate* is to reproach with something shameful.

*PROLIS*, a progeny. Der., *Prolific, Prolific, fruitful*. (*facio*, to produce.)

*PROPAGO*, an offshoot of a plant. Der., *Propagate, Propaganda, Propagandist, Propagandism*.

To *Propagate* is to reproduce.

The *Propaganda* is a society in Rome charged with the management of the Catholic missions, and styled *Societas de propaganda Fide*.—*Murdock*.



PROPINQUUS, near. Der., *Propinquity*.

PROXIMUS, nearest. Der., *Proximate, Proximity, Approximate*.

PROPRIUS, one's own. Der., *Property, Proprietor, Proprietary, To appropriate*.

PROPRIUS, fit, or suitable. Der., *Proper, Propriety, Appropriate*.

PROSELYTOS [προσηλυτος], one newly arrived. Der., *Proselyte, Proselytism*.

PROSPER, successful. Der., *Prosper, Prosperity*.

PROTOS [πρωτος], first. Der., *Prototype, Protocol, Prothonotary*.

PSALMA [ψαλμα], a sacred song. Der., *Psalms, Psalmist, Psalmody*.

PSEUDOS [ψευδος], falsehood. Der., *Pseudo-prophet*.

PTOMA [πτασμα], a falling. Der., *Symptom*.

PTOTOS [πτωσις], having case-endings, as Latin and Greek nouns. Der., *Aptote, Monoptote, Diptote, Triptote*.

PTYO [πτυνω], to spit. Der., *Ptyalism, Hemoptysis*.

*Ptyalism*, a free flow of spittle or saliva caused by certain medicines. (*Salivation*.)

PUDEO, to be ashamed. Der., *Pudicity, Impudent, Repudiate*.

*Pudicity* is the sense of shame which restrains from unchaste words and actions.

To *Repudiate* is to put away, as a wife, because the husband is ashamed of her.

PUER, a boy. Der., *Puerile, Puerility*.

PUGNA, a fight. Der., *Pugnacious, Pugnacity, Oppugn, Impugn*.

PUGIL, a boxer. Der., *Pugilist, Pugilism*.

PULLUS, a chicken. Der., *Poultry, Pullet*.

PULMO (*pulmonis*), the lungs. Der., *Pulmonic, Pulmonary*.

PULVIS (*pulveris*), dust. Der., *Pulverize, Pulverulent*.

PUNGO (*punctum*), to prick. Der., *Point, Puncture, Punctual, Punctuate, Punctilio, Pungent, Expunge, Compunction*.

PUNIO (*punitum*), to punish. Der., *Punish, Punitive, Impunity*.

PURGO (*purgatum*), to make clean. Der., *Purge, Purgative, Purgatory, Expurgate, Compurgator*.

A *Compurgator* is one who bears witness to the innocence of another.

PURUS, free from an admixture of foreign elements. Der., *Pure, Purity, Purify*.

PUS (*puris*), the matter that flows from sores. Der., *Purulent, Pustule, Suppurate*.

PUSILLUS, weak, or little. Der., *Pusillanimous, Pusillanimity*.

PUTO (*putatum*), to think. Der., *Impute, Dispute, Repute, Reputation, Putative*.

*Putative*, reputed; as, the *putative* father of a child.

PUTO (*putatum*), to prune. Der., *Amputate*.

To *Amputate* is to cut off; as, to *amputate* a limb. (*am*, around.)

PUTRIS, rotten. Der., *Putrid, Putrescent, Putrefy, Putrefaction*.

PYR (*πυρ*), fire. Der., *Pyre, Pyrology, Pyrometer, Pyrotechnics, Pyro-ligneous, Empyreum*.

QUADRA, a square. Der., *Quadratic, Biquadratic, Square, Squadron*.

QUADR, for QUATUOR, four. Der., *Quadrangle, Quadrilateral, Quadrennial, Quadruped, Quadroon, Quadrille, Quadruple*.

QUARTUS, fourth. Der., *Quart, Quarter, Quartile*.

QUARANTE, forty. (Fr.) Der., *Quarantine*.

QUÆRO (*quæsitum*), to seek. Der., *Query, Quest, Question, Inquire, Inquest, Inquisition, Require, Request, Requisite, Requisition, Acquire, Acquisition, Exquisite, Conquer, Conquest, Disquisition, Perquisite*.

QUALIS, of what kind. Der., *Quality, Qualify*.

The *Quality* of a thing is its kind or nature.

QUANTUS, how much. Der., *Quantity, Quantum*.

QUEROR, to complain. Der., *Queremonious, Querulous, Quarrel*.

QUIES (*quietis*), rest. Der., *Quiet*,

*Quietude, Quiescent, Acquiesce, Re-  
quiem, Quietus.*

QUINQUE, five. Der., *Quinquennial.*

QUINTUS, fifth. Der., *Quintuple, Quintessence.*

RABIES, furious madness. Der., *Rabid, Rave.*

RADIUS, the spoke of a wheel. Der., *Radius, Ray, Radiate, Radiant, Radiance, Irradiate.*

RADIX (*radicis*), a root. Der., *Radical, Radicate, Eradicate.*

RADO (*rasum*), to scrape, or shave. Der., *Raze, Razor, Abrase, Abrasion, Erase, Erasure.*

RAMUS, a branch. Der., *Ramify, Ramification.*

RANCEO, to be stale, or strong-scented. Der., *Rancid, Rank, Rankle, Rancour, Rancescent.*

RANG, a row. (Fr.) Der., *Range, Rank, Arrange, Derange.*

RAPIO (*raptum*), to seize and bear off. Der., *Rape, Rapture, Ravish, Rapid, Ravage.*

To *Ravage* is to lay waste by seizing and plundering.

RARS, thin, or scarce. Der., *Rare, Rarity, Rarefy, Rarefaction.*

RATIO, reason. Der., *Reason, Rational, Ratiocination.*

RATIO, proportion. Der., *Ratio, Relation.*

A *Ration* is a fixed allowance.

RECENS, fresh. Der., *Recent.*

RECIPROCUS, mutual. Der., *Reciprocal, Reciprocate, Reciprocity.*

REGO (*rectum*), to govern. Der., *Regent, Regency, Regimen, Regiment, Rector.*

REGULA, a rule. Der., *Rule, Regular, Regulate.*

RECTUS, straight. Der., *Rectitude, Rectilineal, Rectangular, Rectify, Direct, Correct, Erect.*

RENDRE, to give back. (Fr.) Der., *Render, Rendition, Rendezvous, Surrender.*

REPO (*reptum*), to creep. Der., *Reptile, Surreptitious.*

RES, a thing. Der., *Real, Reality, Realize.*

RETE, a net. Der., *Retina, Retiform, Reticulate, Reticule.*

RHAPTO [*ῥαπτο*], to sew. Der., *Rhapsody.*

*Rhapsody*, an irregular composition. (See the root, *Ode*.)

RHEO [*ῥέω*], to flow. Der., *Catarrh, Diarrhea, Hemorrhoids.*

RHEO [*ῥέω*], to speak. Der., *Rhetoric.*

RHIN [*ῥίη*], the nose. Der., *Rhinoceros.*

The *Rhinoceros* is an animal with a horn on the nose. (*ceras* [*κερας*], a horn.)

RHYTHMOS [*ῥυθμος*], a measured movement, as of music or verse. Der., *Rhythm, Rhyme, Rhythmical.*

RIDEO (*risum*), to laugh. Der., *Ridicule, Risible, Deride, Derision.*

RIGEO, to be stiff. Der., *Rigid, Rigor.*

RIGO (*rigatum*), to water, as land. Der., *Irrigate, Irriguous.*

*Irriguous*, watery, or moist; as, an *irriguous* valley.

RITUS, a ceremony. Der., *Rite, Ritual.*

RIVUS, a river. Der., *Riculet, Derive.*

To *Derive* is to draw off from the main stream by means of an artificial channel. (*de*, from.)

RIPA, a river-bank, or sea-shore. Der., *Rival, Arrive.*

ROBUR (*roboris*), strength. Der., *Robust, Corroborate.*

RODO (*rosum*), to gnaw, or eat away. Der., *Corrode, Corrosion, Corrosive, Erode, Erosion.*

ROGO (*rogatum*), to ask. Der., *Interrogate, Arrogate, Arrogant, Abrogate, Supererogation, Prerogative, Derogate, Derogatory.*

To *Arrogate* is to ask or claim for one's-self more than is one's due. (*ad*, to.)

*Supererogation* is the doing of more than duty requires. (*super*, beyond; and *e*, from.)

*Derogare*, with the Romans, signified to repeal a law in part. (*de*, from; and *rogare*, to ask.) Hence,

To *Derogate* is to take away from reputation, honor, or moral excellence.

ROSA, a rose. Der., *Rose, Roseate.*

ROTA, a wheel. Der., *Rote, Rotary, Rotate, Rotation, Circumrotate, Round, Routine.*

ROI, a king. (Fr.) Der., *Royal, Viceroy.*

RUBER, red. Der., *Ruby, Rubric, Rubicund, Erubescence.*

RUDIS, rough, or unwrought. Der., *Rude, Rudiment, Erudite, Erudition.*

*Rude*, rough, like an unpolished gem, or a lump of unwrought gold.

A *Rudiment* is something that is still in the roughness and imperfection of its incipient state. A germ contains the *rudiments* of the future plant.

*Erudition* is learning, because learning removes the native roughness of an individual. (e, priv.)

RUGA, a wrinkle. Der., *Rugose, Corrugate.*

RUMPO (*ruptum*), to break, or burst. Der., *Rupture, Interrupt, Eruption, Disruption, Abrupt, Corrupt, Bankrupt.*

RUS (*ruris*), the country. Der., *Rural, Rustic, Rusticity, Rusticate.*

SACER (*sacri*), devoted to, or pertaining to religion. Der., *Sacred, Sacrament, Sacrifice, Sacrilege, Sacerdotal, Consecrate, Desecrate, Execrate.*

SAGUS and SAGAX, knowing, or wise. Der., *Sage, Presage, Sagacious, Sagacity.*

SAGITTA, an arrow. Der., *Sagittal, Sagittate, Sagittarius.*

SAL, salt. Der., *Salt, Saline, Salad, Saliferous.*

*Salad* consists of raw herbs seasoned with salt, vinegar, etc.

SALIO (*saltum*), to leap. Der., *Sally, Salient, Assail, Assault, Exult, Insult, Desultory.*

To *Assail* is, *lit.*, to leap against. Hence, to attack. (*ad*, against.)

SALIVA, spittle. Der., *Salivary, Salivation.*

SALUS (*salutis*), 1. Safety. 2. Health. Der., *Salute, Salutory, Salutatory, Salubrious.*

To *Salute* is to wish health to any one.

SALVUS, safe. Der., *Safe, Save, Salve, Salvo, Salvage.*

A *Salvo* is an exception or reservation. (*Lit.*, something saved.)

A *Salve* is an ointment possessing the virtue of *saving* or healing.

SANCTUS, holy. Der., *Saint, Sanctity, Sanctimony, Sanctify, Sanctuary.*

SANGUIS (*sanguinis*), blood. Der., *Cousin, Consanguinity, Sanguine, Sanguinary, Sanguiferous, Exsanguine.*

*Sanguine*, an epithet of one of the temperaments of the human system. The *sanguine* temperament is characterized by an active circulation of the blood, and by an ardent temper. Hence,

*Sanguine*, 1. Warm, or ardent; as, a *sanguine* temper. 2. Confident; as, *sanguine* hopes.

SANUS, sound, or whole. Der., *Sane, Sanity, Sanative, Sanitary, Insane.*

SAPIO, to have qualities affecting the sense of taste. Der., *Sapid, Insipid, Savor.*

SAPIO, to know, or to be wise. Der., *Sapient, Sapience.*

SARX (*sarcos*) [*σαρξ, σαρκος*], flesh. Der., *Sarcasm, Sarcastic, Sarcophagus, Anasarca.*

SATELLES (*satellitēs*), an attendant, or life-guard. Der., *Satellite.*

SATIRA is a poem or discourse in which wickedness and folly is exposed with severity. Der., *Satire, Satiric, Satirical, Satirist.*

SATIS, enough. Der., *Sate, Sate, Satiety, Satisfy, Insatiable.*

SATUR, full. Der., *Saturate.*

SATURNUS, a heathen deity. Der., *Saturn, Saturnine, Saturnalia, Saturnalian, Saturday.*

*Saturnine*, of a gloomy temperament, caused by the supposed influence of the planet Saturn upon those born at a time when this planet ruled.

*Saturnalian*, pertaining to the *Saturnalia*, a loose and dissolute feast of Saturn.

SCALA, a ladder. Der., *Scale, Escalade.*

*Escalade*, the act of scaling walls.



SCALENOS [σκαληνός], unequal, or uneven. Der., *Scalene*.

SCANDALON [σκανδαλόν], a stumbling-block. Der., *Scandal*, *Scandalous*, *Scandalize*.

SCANDO (*scansum*), to mount by climbing. Der., *Scan*, *Scandent*, *Ascend*, *Ascent*, *Descend*, *Descent*, *Transcend*, *Condescend*.

SCELOS [σκελος], the leg. Der., *Isosceles*.

SCE'NE [σκηνή], a representation. Der., *Scene*, *Scenery*.

SCHISMA [σχίσμα], a split. Der., *Schism*, *Schismatic*.

A *Schism* is a split, or *division* in the church.

SCHO'LE [σχολή], 1. Leisure. 2. A school; because the prosecution of literary and scientific studies at school, or elsewhere, requires leisure from business. Der., *School*, etc.

SCINDO (*scissum*), to cut. Der., *Scissors*, *Rescind*, *Abscind*.

SCINTILLA, a spark. Der., *Scintillate*, *Scintillation*.

SCIO, to know; SCIENS (*scientis*), knowing. Der., *Science*, *Scientific*, *Sciolist*, *Omniscience*, *Prescience*, *Conscious*, *Conscience*, *Conscientious*.

SCOPEO [σκοπεω], to look, or observe. Der., *Scope*, *Telescope*, *Microscope*, *Episcopacy*, *Bishop*.

SCORIA, dross. Der., *Scoriaceous*.

SCRIBO (*scriptum*), to write. Der., *Scribe*, *Scribble*, *Scrip*, *Script*, *Scripture*, *Describe*, *Description*, *Ascribe*, *Prescribe*, *Subscribe*, *Inscribe*, *Circumscribe*, *Proscribe*, *Postscript*, *Non-descript*, *Transcribe*, *Transcript*, *Superscribe*.

SCRUTOR (*scrutatum*), to search, or examine closely. Der., *Scrutiny*, *Scrutinize*.

SCULPO (*sculptum*), to carve. Der., *Sculptor*, *Sculpture*.

SCURRA, a buffoon, or professional jester. Der., *Scurrilous*, *Scurrility*.

SCUTUM, a shield. Der., *Scutcheon*, *Escutcheon*, *Scutiform*.

SEBUM, tallow, or fat. Der., *Sebaeous*.

SECO (*sectum*), to cut. Der., *Secant*, *Sect*, *Secretary*, *Section*, *Sector*, *Seg-*

*ment*, *Dissect*, *Insect*, *Intersect*, *Bisect*, *Trisect*.

SECULUM, 1. An age. 2. The present world. Der., *Secular*, *Secularize*.

SEDO (*sedatum*), to calm, or quiet. Der., *Sedate*.

SEDEO (*sessum*), to sit. Der., *Preside*, *Insidious*, *Assess*, *Assiduous*, *Possess*, *Consider*, *Subsidiary*, *Sedulous*, *Reside*, *Supersede*.

To *Assess* is, *lit.*, to sit by, or near, for the purpose of making an official estimate. Hence, to fix or charge a certain sum, as a tax. (*ad.*, *by.*)

*Assiduous*, *lit.*, sitting beside one's work. Hence, constant in application.

*Sedulous*, *lit.*, habitually sitting, as at some employment. Hence, diligent.

To *Possess* is to be seated as one *having* the power of ownership and control over anything (*posse*, to have power.)

*Subsidiary*, sitting near for the purpose of giving aid. (*sub.*, *near.*)

*Supersede*, *lit.*, to set or place above. Hence, to remove, and set or put something else in the place of the thing removed.

SEDO (*sessum*), to settle, or sink down. Der., *Sediment*, *Residuum*, *Residue*, *Residuary*. (*super.*, *over.*)

SELE'NE [σελήνη], the moon. Der., *Selenography*, *Paraselene*.

A *Paraselene* is a mock moon. (*para.*, *near.*)

SEMEN (*seminis*), seed. Der., *Seminal*, *Seminary*, *Disseminate*.

SEMI, half. Der., *Semiannual*, *Semicircle*, *Semicolon*, *Semidiameter*, *Semilunar*, *Semiquaver*, *Semivowel*.

SENEX (*senis*), an old man. Der., *Senile*, *Senility*, *Senate*.

SENIOR, elder. Der., *Senior*, *Seniority*, *Seignior*, *Sire*, *Sir*.

*Seignior*, a lord, the title having been first applied to men of advanced age.

SENTIO (*sensum*), to feel. Der., *Sense*, *Sentient*, *Sensation*, *Sensorium*, *Sensual*, *Sensuous*, *Resent*, *Presentiment*.

SENTIO (*sensum*), to think. Der., to think. Der., *Sentiment*, *Sentence*, *Assent*, *Dissent*, *Consent*.

SEPO [*σπρω*], to make putrid. Der., *Antiseptic*.

SEPTEM, seven. Der., *September*, *Septennial*, *Septangular*, *Septilateral*.

SERELIO (*sepultum*), to bury. Der., *Sepulcher*, *Sepulture*.

SEQUOR (*secutum*). Der., *Sequel*, *Sequence*, *Consequence*, *Consecutive*, *Subsequent*, *Execute*, *Obsequious*.

SERENUS, 1. Clear. 2. Calm.

SERRA, a saw. Der., *Serrate*.

SERVO (*servatum*), to keep. Der., *Preserve*, *Reserve*, *Reservoir*, *Conserve*, *Observe*.

To *Observe* is to keep in one's eye.

SERVUS, a slave. Der., *Servile*, *Servitude*.

SETA, a bristle. Der., *Setaceous*, *Setiform*.

SEX, six. Der., *Sexennial*, *Sexangular*, *Sextuple*.

SIBILO, to hiss. Der., *Sibilant*.

SIDUS (*sideris*), a star. Der., *Sideral*.

SIGNUM, a mark. Der., *Sign*, *Signal*, *Signalize*, *Signify*, *Design*, *Designate*, *Insignia*, *Assign*, *Resign*, *Consign*.

A *Sign* is, 1. A mark by which a thing may be known. 2. A mark or appearance indicating the existence of something that is hidden from the view. 3. A mark or appearance indicating that something is about to happen.

*Signal*, marked or distinguished; as, a *signal* favor.

*Insignia*, marks of office or honor.

To *Designate* is to point out by some mark.

A *Design* is a plan or purpose marked out.

To *Sign* is to attach one's seal, mark, or name to an instrument of writing.

A *Signature* is, 1. A mark by which the character or nature of a thing may be known. 2. A person's seal, mark, or name attached to an instrument of writing.

A *Seal* is a stamp with which instruments of writing are impressed to give them authenticity. (from *sigillum*, dim. of *signum*, a seal.)

A *Signet* is a private seal.

To *Assign* is, *lit.*, to make over, as property, by signature. Hence, 1. To allot, as, to *assign* a duty to any one. 2. To allege; as to *assign* a reason. (*ad*, to.)

*Resign* is, *lit.*, to give up, as a right, by signature. Hence, simply, to give up.

*Consign* is to mark or seal for some particular destination or end; as, to *consign* goods to an agent; to *consign* a book to the flames.

SILEX (*silicis*), flint. Der., *Silicious*.

SIMILIS, like. Der., *Similar*, *Simile*, *Similitude*, *Assimilate*, *Verisimilitude*, *Simulate*, *Dissimulate*, *Dissemble*.

SIMUL, together. Der., *Simultaneous*.

SINUO, to wind in and out like a shore indented by numerous small bays. (from *sinus*, a bay). Der., *Sinuous*, *Sinuosity*, *Insinuate*.

SIPO, to throw. Der., *Dissipate*, to throw apart; that is, to scatter. (*dis*, apart.)

SISTO, to stand. Der., *Assist*, *Consist*, *Exist*, *Subsist*, *Susist*, *Desist*, *Resist*, *Persist*.

SITUS, a place. Der., *Site*, *Situation*.

SOCIO (*sociatum*), to join. Der., *Social*, *Sociable*, *Society*, *Associate*, *Consociate*.

SOL, the sun. Der., *Solar*, *Solstice*, *Insolate*.

SOLICITUS, anxious, or uneasy. Der., *Sollicitous*, *Solicitude*.

SOLICITO, to ask with importunity. Der., *Solicit*, *Solicitation*.

SOLIDUS, firm. Der., *Solid*, *Solidity*, *Solidify*, *Consolidate*, *Solder*.

To *Solder* (*sodder*) is to unite with metallic cement.

SOLOR (*solatum*), to cheer, or comfort. Der., *Solace*, *Console*, *Inconsole*, *Disconsole*.

SOLUS, alone. Der., *Soli*, *Solitary*, *Solitude*, *Soliloquy*, *Desolate*.

SOLVO (*solutum*), to loosen or untie. Der., *Solve*, *Solvent*, *Solvency*, *Dissolve*, *Dissoluble*, *Resolve*, *Resolute*, *Resolution*, *Absolve*.

SOMNUS, sleep. Der., *Somnolent*, *Somniferous*, *Somnambulist*.  
 SONUS, sound. Der., *Sonorous*, *Sound*, *Resound*, *Consonant*, *Dissonant*.

SOPHIA [*σοφία*], wisdom. Der., *Sophism*, *Sophistry*, *Philosophy*, *Gymnosophist*.

SOPOR, sleep. Der., *Soporific*.

SORBEO (*sorptum*), to suck up. Der., *Absorb*, *Absorption*, *Absorbent*.

SPARGO (*sparsum*), to scatter. Der., *Sparse*, *Disperse*, *Intersperse*, *Asperse*.

SPASMA [*σπασμα*], a violent drawing, as of the muscles. (A convulsion.) Der., *Spasm*, *Spasmodic*, *Antispasmodic*.

SPATIUM, room. Der., *Space*, *Spacious*, *Expatiate*.

SPECIO (*spectrum*), to look. Der., *Aspect*, *Circumspect*, *Expect*, *Respect*, *Conspicuous*, *Despise*, *Despicable*, *Inspect*, *Prospect*, *Retrospect*, *Spectator*, *Speculum*, *Speculate*, *Suspect*, *Suspicion*, *Perspicuous*, *Specter*.

SPECIES, 1. An appearance. 2. A sort. Der., 1. *Specious*. 2. *Species*, *Specific*, *Specify*, *Especial*, *Special*, *Specimen*.

SPERMA [*σπέρμα*], seed. Der., *Gynosperruous*, *Monosperruous*, *Polysperruous*.

SPERO, to hope. Der., *Despair*, *Desperation*, *Desperado*, *Prosper*, *Prosperity*.

SPHERA [*σφαίρα*], a ball. Der., *Spheric*, *Spherical*. *Sphericity*, *Spherule*, *Spheroid*, *Atmosphere*.

SPINA, a thorn. Der., *Spine*, *Spinous*.

SPIRO, to breathe, or blow. Der., *Spirit*, *Inspire*, *Expire*, *Respire*, *Peraspire*, *Aspire*, *Transpire*, *Conspire*.

SPISSUS, thick, as molasses or tar. Der., *Spissitude*, *Inspissate*.

SPOLIUM, booty. Der., *Spoil*, *Spoliation*, *Despoil*.

SPONDEO (*sponsum*), to promise. Der., *Sponsor*, *Spouse*, *Respond*, *Respond*.

SPONTE, of one's own accord. Der., *Spontaneous*, *Spontaneity*.

SQUALEO, to be filthy. Der., *Squalid*, *Squalor*.

SQUAMA, a scale. Der., *Squamous*, *Squamiform*, *Squamigerous*.

STAGNUM, a body of standing water. Der., *Stagnant*, *Stagnate*.

STELLA, a star. Der., *Stellar*, *Stellate*, *Stelliform*, *Stelliferous*, *Constellation*.

STELLO [*στέλλω*], to send. Der., *Apostle*, *Epistle*.

The Apostles were the persons sent by the Savior to preach the gospel. (*apo*, from.)

An Epistle is a writing sent to some one. (*epi*, to.)

STENOS [*στενός*], short. Der., *Stenography*.

STEREOS [*στερεός*], solid. Der., *Stereotype*, *Stereometry*, *Stereography*.

STERILIS, barren, or unfruitful. Der., *Sterile*, *Sterility*.

STERNO (*stratum*), to lay flat. Der., *Stratum*, *Stratify*, *Prostrate*, *Consternation*.

STICHOS [*στιχος*], a row, line, or verse. Der., *Monostich*, *Distich*, *Hemistich*, *Acrostic*.

STIGMA [*στίγμα*], a mark of infamy. Der., *Stigma*, *Stigmatize*.

STIGO, to prick, or spur. Der., *Instigate*.

STILLA, a drop. Der., *Still*, *Distill*, *Instill*.

STIMULUS, a spur. Der., *Stimulus*, *Stimulate*.

STINGUO (*stinctum*), to mark. Der., *Distinguish*, *Distinct*.

EXTINGUO, to put out, as fire. Der., *Extinguish*, *Extinct*.

STINO, to fix. Der., *Destine*, *Destiny*, *Predestinate*.

STIRPS, a stalk with its root. Der., *Extirpate*.

STO (*statum*), to stand. Der., *State*, *Stature*, *Instant*, *Extant*, *Constant*, *Circumstance*, *Substance*, *Interstice*, *Solstice*, *Distance*, *Superstition*, *Stable*, *Establish*, *Priest*, *Contrast*, *Obstacle*.

A Priest is one who presides over sacrifices and other religious rites. (*præ*, before; and *sto*, to stand.)

NOTE.—*Priest*, in the foregoing sense, is a different word from *priest* as derived from *πρεσβύτερος* [*presbyteros*], an elder.



STATUO (*statutum*), to place firmly in an upright position. Der., *Statue, Stature, Statute, Constitute, Institute, Restitution, Substitute.*

STRINGO (*strictum*), to bind tight. Der., *Strain, Stringent, Strict, Stricture, Restrain, Restrict, Constrain, Constriction, Astringent.*

STRUO (*structum*), to build. Der., *Construe, Construct, Structure, Instruct, Obstruct, Destroy, Destruction.*

STYLOS [*στυλος*], a pointed instrument used by the Ancients in writing on tablets coated with wax. Der., *Style.*

A *Style* is the ancient *stylus*. Hence,

*Style*, in a *fig.* sense, is, 1. The peculiar manner in which an author expresses his thoughts, and which distinguishes each writer from all others. Hence, 2. Manner in general; as, a *style* of architecture, painting, dress, living, etc.

SUBLIMIS, high. Der., *Sublime, Sublimity, Sublimate.*

SUTILIS, 1. Fine, or thin. 2. Cunning. Der., *Subtile, Subtle.*

SUDOR, to sweat. Der., *Exude, Transude, Sudorific.*

SUI, of one's-self. Der., *Suicide.*

SUMMA, the whole. Der., *Sum, Summary, Consummate.*

SUMO (*sumptum*), to take. Der., *Assume, Assumption, Presume, Presumption, Resume.*

To *Assume* is to take to one's-self (*ad, to*.)

To *Presume* is to take as being true before ascertaining the real facts of the case. (*præ, before*.)

To *Resume* is to take again. (*re, again*.)

To *Consume* is to take away altogether. (*con, altogether*.) Hence, to use up entirely, or to destroy entirely, as by eating or burning.

SUPER, over. Der., *Supercilious, Superlative, Superintend, etc., etc.*

SUPERO, to overcome. Der., *Insuperable.*

SUPERBUS, proud. Der., *Superb, grand, or magnificent.*

SUPERNUS, being above. Der., *Supernal, Sovereign.*

SURGO (*surrectum*), to rise. Der., *Surge, Insurgent, Insurrection.*

TABULA, a board. Der., *Table, Tabular, Tablet.*

TACEO (*tacitum*), to be silent. Der., *Tacit, Taciturn.*

TASSO [*τάσσω*], to arrange, or put in order. Der., *Syntax, Tactics.*

TALIS, such, or like. Der., *Retaliate, Tally.*

TANGO (*tactum*), to touch. Der., *Tangent, Tangible, Tact, Contact, Contagion, Contiguous, Contiguity.*

TAPHOS [*ταφος*], a tomb. Der., *Cenotaph, Epitaph.*

TARDUS, slow. Der., *Tardy, Retard.*

TECHNE [*τεχνη*], an art. Der., *Technical, Technology, Pyrotechnics.*

TECTON [*τεκτων*], a carpenter. Der., *Architect, Architecture.*

An *Architect* is, *lit.*, a master builder. (*αρχος*, chief.) Hence, one who understands the science and art of building.

TÆDIUM, weariness. Der., *Tedium, Tedious.*

TEGO (*tectum*), to cover. Der., *Integument, Protect, Detect.*

TELE [*τηλε*], afar. Der., *Telescope, Telegraph.*

TEMERE, rashly. Der., *Temerity, rashness.*

TEMNO (*temptum*), to scorn. Der., *Contemn, Contempt.*

TEMPERO, 1. To mix in due proportion. 2. To Regulate. Der., *Temper, Attemper, Distemper, Temperate, Temperature.*

TEMPUS (*temporis*), time. Der., *Temporal, Temporary, Cotemporary, Contemporary, Contemporaneous, Extempore, Extemporaneous, Tense.*

TENDO (*tensum*), to stretch. Der., *Tend, Tense, Tendon, Tendril, Extend, Intend, Intense, Portend, Portent, Subtend, Distend, Contend, Attend, Ostensible, Ostentation.*

TENEO (*tentum*), to hold. Der., *Tenant, Tenure, Tenet, Tenacious, Tenacity, Abstain, Abstinent, Contain, Content, Continue, Detain, De-*

tention, Obtain, Attain, Entertain, Sustain, Sustenance, Pertain, Pertinent.

TENTO (*tentatum*), to try. Der., *Tempt, Attempt*.

TENUIS, thin. Der., *Tenuity, Attenuate, Extenuate*.

TEPEO, to be warm. Der., *Tepid, Tepify*.

TERGEO (*tersum*), to wipe. *Terse, Detergent*.

TERGUM, the back. Der., *Tergiversate*.

*Tergiversate*, to practice evasion. (*versor [versatum]*, to turn.)

TERMINUS, a limit, or end. Der., *Terminus, Term, Terminate, Terminus, Determine, Exterminate*.

TERO (*tritum*), to rub. Der., *Trite, Triturate, Attrition, Contrite, Detriment*.

*Detriment* is injury analogous to that caused by rubbing. (*de*, off, or from.)

TERRA, the earth. Der., *Terrene, Terrestrial, Terrace, Territory, Terrier, Terraqueous, Inter, Mediterranean*.

TERREO, to make afraid. Der., *Terrible, Terror, Terrify, Terrific, Deter*.

TESTIS, a witness. Der., *Testimony, Testify, Testament, Testator, Attest, Contest, Protest*.

TETRA [τετρα], four. Der., *Tetrahedron, Tetrameter, Tetrarch, Tetrahedron*.

TEXTUS, woven. Der., *Text, Texture, Context, Pretext*.

The *Text* is, 1. The body of a literary work, of which the parts are continuously woven together, in contradistinction to the notes, which are separate and unconnected. 2. A passage taken from a book and made the subject of a discourse.

The *Context* is the matter which immediately precedes and follows a passage, the passage being connected with that which precedes and follows by an interweaving of the ideas.

THEOS [θεος], a god. Der., *Theist, Theism, Atheism, Monotheism, Pantheism, Theocracy, Theology, Theogony, Apotheosis*.

*Apotheosis* is the elevation of a human being into the rank of a god.

THERMOS [θερμος], warm. Der., *Thermal, Thermometer, Isothermal*.

THESIS [θεσις], a placing, putting, or laying down. Der., *Thesis, Synthesis, Hypothesis, Antithesis, Epithet, Parenthesis*.

A *Thesis* is a proposition that a person advances and offers to maintain.

*Synthesis* is the putting of two or more things together. X *Analysis*. (*syn*, together.)

*Antithesis* is the placing of words or sentiments in contrast. (*anti*, opposite to.)

A *Parenthesis* is a sentence or clause placed within another. (*paren*, in the midst of.)

TIMEO, to fear. Der., *Timid, Timidity, Timorous, Intimidate*.

TINGO (*tinctum*), to stain, or dye. Der., *Tinge, Tint*.

TITILLO, to tickle. Der., *Titillate, Titillation*.

TOLERO (*toleratum*), to bear. Der., *Tolerant, Toleration, Tolerable, Intolerance*.

*Tolerable*, that may be borne.

To *Tolerate* is to allow that which is not approved.

TOMOS [τομος], a cutting. Der., *Tome, Epitome, Atom, Anatomy, Entomology*.

TONOS [τονος], a sound. Der., *Tone, Intonation, Tune, Monotony*.

TOXO (*tonitum*), to thunder. Der., *Detonate, Astonish, Astound, Stun*.

To *Astonish, Astound*, or *Stun*, is to stupefy, as by a thunder-stroke.

TOPOS, a place. Der., *Topic, Topical, Topography*.

TORPEO, to be numb. Der., *Torpid, Torpor, Torpedo*.

TORREO, to dry, or parch. Der., *Torrid, Torrefaction*.

TORQUEO (*tortum*), to twist. Der., *Tortuous, Tortile, Torture, Torment, Contort, Distort, Extort, Retort*.

TOTUS, all, or whole. Der., *Total, Factotum, Surtout*.

A *Factotum* is one who can perform all kinds of service.

TOXICON, poison. Der., *Intoxicate*, *Toxicology*.

TRACHEA, the windpipe. Der., *Trachea*, *Tracheotomy*.

TRADO (*traditum*), to deliver. Der., *Tradition*, *Traitor*.

*Tradition* consists in oral accounts handed down from age to age.

A *Traitor* is one who delivers over an interest with which he is intrusted into the hands of enemies.

TRAHO (*tractum*), to draw. Der., *Attract*, *Retract*, *Distract*, *Extract*, *Subtract*, *Contract*, *Protract*.

TRANQUILLUS, calm, or peaceful. Der., *Tranquil*, *Tranquillize*.

TRAVAILLER, to labor. (Fr.) Der., *Travail*, *Travel*.

TREMO, to shake. Der., *Tremble*, *Tremor*, *Tremulous*, *Tremendous*.

TREPIDUS, trembling. Der., *Trepidation*, *Intrepid*.

TRES (*tria*), three. Der., *Trine*, *Triad*, *Trio*, *Triangle*, *Triune*, *Trivial*, *Trifle*, *Trifid*, *Triennial*, *Trident*, *Treble*, *Triple*, *Triangle*, *Trireme*, *Trisect*, *Trinomial*, *Tripartite*, *Trinity*.

*Trivial*, of little account. (from *trivium*, a place where three ways met, and where idlers were in the habit of collecting. [*vía*, a way.]).

*Trifle* is a modification of the word *trivial*.

TREIS [*τρεις*, *τρις*], three. Der., *Tripod*, *Triphthong*, *Trigonometry*.

TRIBUO (*tributum*), to give. Der., *Tribute*, *Tributary*, *Attribute*, *Contribute*, *Retribution*, *Distribute*.

TRICE, a snare made of hair for catching birds. Der., *Intricate*, *Extricate*.

TRUDO (*trusum*), to thrust. Der., *Protrude*, *Protrusion*, *Intrude*, *Intrusive*, *Intrusion*, *Detrude*, *Extrude*, *Obtrude*, *Abstruse*.

TRUNCO (*truncatum*), to lop off. Der., *Trunk*, *Truncate*, *Detruncate*, *Obtruncate*.

TUBER, a swelling. Der., *Tuber*, *Tuberous*, *Tubercle*, *Protuberance*.

A *Tuber* is a rounded, fleshy root, as that of the potatoe.

A *Tubercle* is a small, hard, superficial tumor in animal bodies.

A *Protuberance* is a portion of a body which stands out beyond the rest. (*pro*, forward.)

TUBUS, a pipe. Der., *Tube*, *Tubular*.  
TUBOR (*tuitum*), to protect. Der., *Tutor*, *Tutelar*, *Tutelage*, *Tuition*.

TUMEO, to swell. Der., *Tumor*, *Tumid*, *Tumefy*, *Tomb*, *Intumescence*, *Contumely*, *Contumacious*.

TUNDO (*tunum*), to beat, or bruise. Der., *Contund*, *Contusion*, *Obtuse*.

TURBA, 1. A crowd. 2. Confusion. Der., *Turbid*, *Turbulent*, *Disturb*, *Perturbation*.

TURGEO, to swell. Der., *Turgid*, *Turgescence*.

TYPOS [*τυπος*], a form. Der., *Type*, *Antitype*, *Prototype*.

A *Type* is a pattern, or model.

*Antitype* is something which has been formed after a type or model (*anti*, over against.)

A *Prototype* is the original model after which a thing has been formed. (*πρωτος* [*protos*], first.)

TYRANNOS [*τυραννος*], a petty king. Der., *Tyrant*, *Tyrannic*, *Tyrannicide*.

UBER, fruitful. Der., *Uberty*, *Exuberant*.

UBIQUE, everywhere. Der., *Ubiquity*.

ULCUS (*ulceris*), a sore. Der., *Ulcer*, *Ulcerate*.

ULTIMUS, the last. Der., *Ultimate*, *Ultimatum*, *Penult*, *Antepenult*.

ULTRA, beyond. Der., *Uterior*, further.

UMBRA, a shadow, or shade. Der., *Umbrage*, *Umbrella*, *Penumbra*.

UNDO (*undatum*), to rise in waves. Der., *Undulate*, *Undulatory*, *Abound*, *Abundant*, *Inundate*, *Redound*, *Redundant*, *Superabound*.

UNGUO (*unctum*), to anoint. Der., *Unquent*, *Unctuous*, *Uction*, *Ointment*, *Anoint*.

UNUS, one. Der., *Unit*, *Unite*, *Unity*, *Union*, *Uniform*, *Unanimous*, *Uncorn*, *Triune*, *Universe*, *University*, *Unison*.

OURANOS [*ουρανος*], the heaven. Der., *Uranus*, *Urania*, *Uranography*.

URBS, a city. Der., *Urbane*, *Urbanity*, *Suburbs*, *Suburban*.



*Urbane*, polite, or resembling the inhabitants of the city in one's manners.

URGEO, to press on. Der., *Urge*, *Urgent*, *Urgency*.

URO (*ustum*), to burn. Der., *Combustion*, *Combustible*.

UXOR, a wife. Der., *Uxorious*, *Uxoricide*.

VACCA, a cow. Der., *Vaccine*, *Vaccinate*.

VACO (*vacatum*), to be empty. Der., *Vacuum*, *Vacuity*, *Vacant*, *Vacation*, *Evacuate*.

VACILLO, to waver. Der., *Vacillate*, *Fickle*.

VADO (*vasum*), to go. Der., *Evade*, *Evasive*, *Evasion*, *Invade*, *Pervade*, *Vade-mecum*, *Wade*.

VAGUS, wandering. Der., *Vague*, *Vagary*, *Vagrant*, *Vagrancy*, *Vagabond*, *Extravagant*.

VALEO, 1. To be strong. 2. To be worth. Der., *Valor*, *Valid*, *Invalid*, *Valediction*, *Valedictory*, *Valetudinarian*, *Prevail*, *Prevalent*, *Avail*, *Countervail*, *Convalescent*, *Value*, *Equivalent*.

A *Valedictory* is a farewell address. (from *va-le*, be strong or well, the parting wish of the ancient Romans, and *dico*, to utter.)

VAPOR, steam. Der., *Vapor*, *Vaporization*, *Evaporate*.

VELLO (*vulsum*), to pull. Der., *Convulse*, *Avulsion*, *Revulsion*.

VELUM, a cloth. Der., *Vail*, *Veil*, *Envelop*, *Develop*, *Reveal*, *Revelation*.

To *Reveal* is to draw back the veil that hides anything from the view.

VELOX (*velocis*), swift. Der., *Velocity*.

VENDO (*venditum*), to sell. Der., *Vend*, *Vendue*.

VENOR, to hunt. Der., *Venary*, *Venery*, *Venison*.

VENIA, pardon. Der., *Venial*.

VENIO (*ventum*), to come. Der., *Convene*, *Convention*, *Convent*, *Conventicle*, *Advent*, *Adventitious*, *Event*, *Invent*, *Intervene*, *Prevent*, *Circumvent*, *Supervene*.

VENTER (*ventris*), the belly. Der., *Ventricle*, *Ventriloquism*.

VENTUS, the wind. Der., *Ventilate*, *Ventiduct*.

VER, the spring. Der., *Vernal*.

VERBERO, to beat. Der., *Verberation*, *Reverberate*.

VERBUM, a word. Der., *Verb*, *Verbal*, *Verbose*, *Verbiage*, *Adverb*, *Proverb*.

VERGO, to tend. Der., *Verge*, *Converge*, *Diverge*.

VERMIS, a worm. Der., *Vermicular*, *Vermiform*, *Vermifuge*, *Vermin*.

VERTO (*versum*), to turn. Der., *Verse*, *Versify*, *Version*, *Vertex*, *Vertigo*, *Vortex*, *Versatile*, *Advert*, *Adverse*, *Advertise*, *Convert*, *Converse*, *Conversion*, *Divert*, *Diverse*, *Diversify*, *Pervert*, *Perverse*, *Subvert*, *Revert*, *Reverse*, *Obverse*, *Invert*, *Inverse*, *Controvert*, *Retrovert*, *Transverse*, *Universe*, *University*, *Averse*, *Aversion*.

VERUS, true. Der., *Verity*, *Veracious*, *Veracity*, *Verily*, *Verify*, *Verdict*, *Verisimilitude*.

VESTIGIUM, a footstep. Der., *Vestige*, *Investigate*.

VESTIS, a garment. Der., *Vest*, *Vesture*, *Invest*, *Divest*.

VETO, to forbid. Der., *Veto*, a prohibition.

VETUS (*veteris*), old. Der., *Veteran*, *Inveterate*, *Inveteracy*.

VIA, a way. Der., *Viaduct*, *Deviate*, *Pervious*, *Obvious*, *Obviate*, *Trivial*.

VIBRO (*vibratum*), to swing backward and forward. Der., *Vibrate*, *Vibratory*.

VICE, in the place of. Der., *Viceroy*, *Vicegerent*, *Vicar*, *Vicarious*, *Viscount*.

VICIS, a change. Der., *Vicissitude*.

VICINUS, neighboring. Der., *Vicinity*, *Vicinage*.

VIDEO (*visum*), to see. Der., *Vision*, *Visible*, *Visual*, *Envy*, *Invidious*, *Provide*, *Revise*, *Supervise*.

VIGIL, watchful. Der., *Vigil*, *Vigilant*.

VIGEO, to be strong. Der., *Vigor*, *Invigorate*.

VILIS, of small price. Der., *Vile*, *Vilify*, *Reville*.

VINCO (*victum*), to conquer. Der.

*Victor, Victory, Vanquish, Invincible, Province, Convince.*

A *Province*, with the Romans, was a conquered country.

A *Province*, in modern geography, is either a division of a kingdom, or a distant territory subject to a parent state.

VINDEX, an avenger. Der., *Vindicate, Vengeance, Revenge, Avenge.*

VINUM, wine. Der., *Vinous, Vinegar, Vintage.*

VIOLO (*violatum*), to injure. Der., *Violate, Violence.*

VIR, a man. Der., *Virile, Triumvirate, Decemvirate.*

VIRUS, any animal poison. Der., *Virulent, Virulence.*

VISCUS, birdlime. Der., *Viscid, Viscous.*

VISCUS (*visceris*), an entrail. Der., *Eviscerate.*

VITIUM, a fault. Der., *Vice, Vitate, Vicious.*

VITA, life. Der., *Vital.*

VITO, to shun. Der., *Inevitable.*

VITRUM, glass. Der., *Vitreous, Vitrify.*

VITUPERO, to blame. Der., *Vituperate.*

VIVO (*victum*), to live. Der., *Vivid, Vivacious, Vivacity, Vivify, Revive, Convivial, Survive.*

VOCO (*vocatum*), to call. Der.,

*Convoke, Convocation, Revoke, Revocation, Provoke, Provocation, Invoke, Invocation, Avocation.*

VOX, the voice. Der., *Vocal, Vowel, Vociferate, Equivocal, Equivocate, Vocabulary.*

A *Vocabulary* is an alphabetical list of significant vocal sounds.

VOLO (*volatum*), to fly. Der., *Volant, Volatile, Volley.*

VOLO (*volitum*), to wish, or will. Der., *Volition, Voluntary, Volunteer, Benevolent, Malevolent.*

VOLUPTAS, pleasure. Der., *Voluptuary, Voluptuous.*

VOLVO (*volutum*), to roll. Der., *Voluble, Volume, Involve, Involution, Convolve, Revolve, Circumvolution, Devolve, Evolve.*

VORO (*voratum*), to eat after the manner of beasts. Der., *Voracious, Voracity, Devour, Carniverous, Granivorous, Herbivorous, Insectivorous, Omnivorous.*

VOTUM, a vow. • Der., *Vote, Votive, Volary, Devote, Devotion, Devout.*

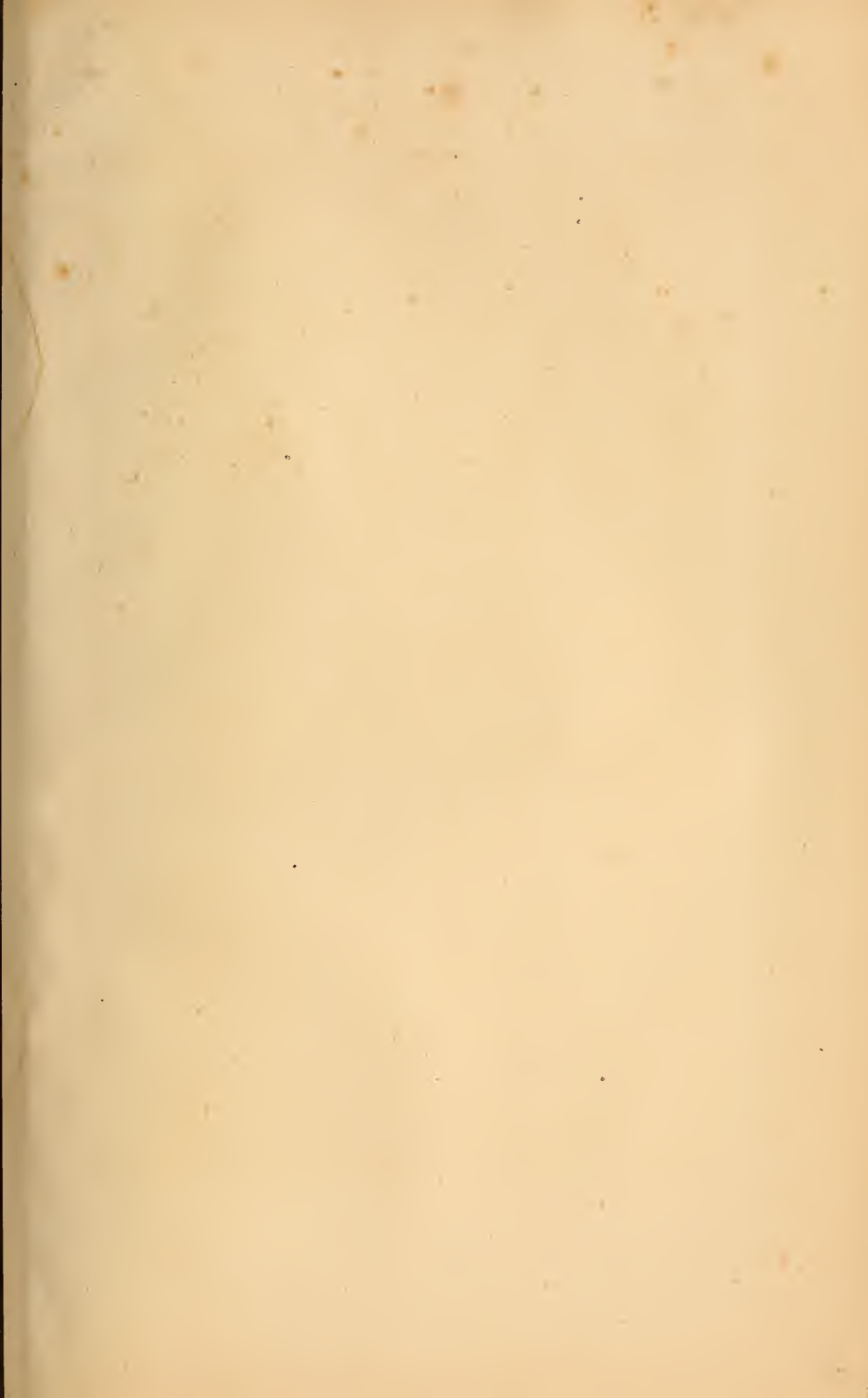
VULCANUS, the god of fire. Der., *Volcano, Volcanic.*

VULGUS, the common people. Der., *Vulgar, Vulgate, Divulge.*

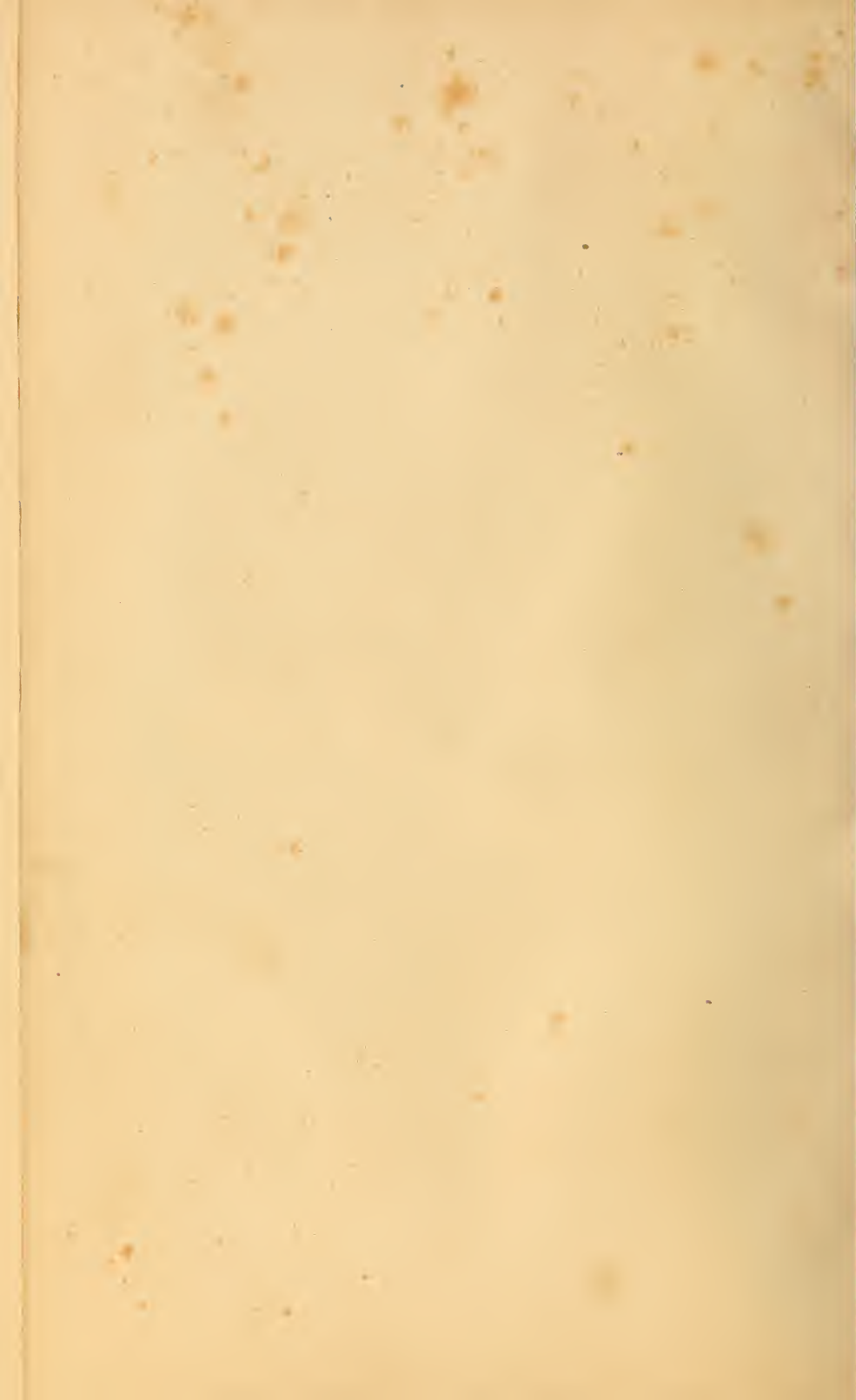
VULNUS (*vulneris*), a wound. Der., *Vulnerary, Invulnerable.*

ZOÖN [*ζῷον*], an animal. Der., *Zodiac, Zoölogy, Zoöphyte.*

THE END.









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